

# The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO  
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

Founded in 1870 by Mr. W. H. Terry.

"LIGHT! MORE LIGHT!"—Goethe.

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# The Harbinger of Light.

Editors: W. Britton Harvey (Emeritus)

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

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## THE EDITORIAL CHAIR

### The Changing Attitude of the Church.

**W**HAT is the attitude of serious, intelligent spiritually-minded Spiritualists towards the Christian Church? There appears to be a prevailing impression that they are positively antagonistic, and would delight to see every cathedral and other sacred edifice suddenly reduced to heaps of unsightly debris! They seem to be regarded, in fact, as iconoclasts, with no object in life other than to uproot every tradition and, if possible, to irreverently overturn the Fount of Truth itself.

No one knows how these ludicrous misconceptions originated. We are inclined to suspect that the clergy, as a general body, are not wholly free from blame in the matter. Years ago they took fright at the teachings of Spiritualism, as they also had taken fright at the dicta of Science, and, realising that there was a serious clash between those teachings and what, are known as orthodox doctrines and creeds, they forthwith proceeded to inoculate their flocks with the germs of hatred towards the sublime and illumining concepts of the Spiritual Philosophy. The virus naturally spread, and in course of time infected a very large proportion of the community generally. Hence the prejudice which exists to-day. Of course, these men did a great injustice to Spiritualism, and many of their successors are persisting in similar injustice.

Towards the Christian Church everywhere, as a great religious institution, the attitude of all Spiritualists should be that of brotherly-kindness. Its teachings, it is true, are largely at variance with their own, but that is no justification for the indulgence of ill-will, and they reasonably ask, in return that similar tolerance shall be displayed towards themselves. That spirit is, apparently, becoming

more and more manifest in the Church. It is more palpable, perhaps, in England than in Australia. This is doubtless because many of the religious leaders in the Old Country are better acquainted with the marvellous phenomena associated with Spiritualism, and have a profounder knowledge of what its teachings represent.

An article on the subject appeared in "The Guardian," from the pen of the Rev. Percy Dearmer, D.D., some years ago. It was somewhat guardedly expressed, but we venture the opinion that those who can read between the lines will probably conclude that the writer knew more than he deemed it desirable to divulge. Later Dr. Dearmer contributed another article to the same journal in which he asked.

Where, for instance, except in the massive volumes of the Society for Psychical Research, has there been any description or discussion of the quite amazing phenomena of the cross-correspondences during the last ten years? **How many parsons have studied and weighed this evidence and enlightened their congregations upon the subject?** How many have investigated the spiritual value of the laborious and highly critical experiments which some of our best scientists have made with that extraordinary woman, Mrs. Piper. **Yet these things concern us clergy very closely; we can no more understand the spirit of man without their study than we can understand his body without the study of physiology.** After all, the study of spiritual phenomena is our business, and well-digested information on the subject is one of the things our congregations expect us to give them.

This was the language of a close investigator, and he went on to rightly contend that the Church is suffering by the attitude of its ministers in assuming that so great a subject can be dismissed without their troubling to acquire any knowledge concerning it. He, further, warned the clergy that by adopting this attitude of ignorance they would repel the more thoughtful minds, and would themselves miss the highest guerdons of life. He also stressed the fact that "at this time ordinary folk are seeking to restore communion with their departed friends," and went on to say:—

Such people are at this moment increasing by thousands; and there are circles of men and women all over the country who have this year been **made more certain of the fact that their dead are speaking to them than they are of their own existence.** Such people have become suddenly quite happy in the midst of their sorrow; they no longer fear death, but look upon it with glad expectation: they no longer are oppressed with material things or with doubts as to those things that are unseen. **God has become to them the great reality, and they are Christians as they never were before.**

These were certainly remarkable and arresting admissions in view of the source whence they emanated. It is the language of a man who **knew.** And what Dr. Dearmer said is unquestionably true. The thousands of readers of "The Harbinger of Light" know it from unshakable conviction, and millions of Spiritualists throughout the world can bear testimony to the joy they have experienced on finding the departed loved one still in their midst. But it is infinitely preferable that the declaration should come from an outside quarter—more especially when it comes from a learned divine, and is published in the official organ of the Church of England! And when Dr. Dearmer witnessed the transformation effected in so many lives, he wisely counselled the clergy "not to be content with warn-

ing people out of our ignorance, of grave dangers which we have imagined for them, but to find out the grounds of their conversion." Is it too much to hope that this advice may some day be acted upon in Australia?

We may, at all events, respectfully inform the Christian ministry of the Commonwealth that if all the members and adherents of their respective denominations, who believe in the possibility of spirit return, and who, in the main, accept the spiritual teachings of Spiritualism, were to suddenly withdraw their patronage, to abstain from attendance, it would make such an appreciable reduction in numbers as might possibly create a scare. Men and women are to-day hungering for this satisfying food, and if they cannot get their wants supplied by the Churches, they will go elsewhere for nourishment for their souls. It is useless for the Church to attempt to stem this tide. Its mighty onrush cannot be resisted. Rather should the Church seek to guide it along safe and well-directed channels, and in so doing conserve its own interests.

## WAYSIDE NOTES

### The Religion of Spiritualism.

In some of the letters received by the editor of this magazine, comment has been made—apparently in a spirit of surprise—on the "reverent" tone that pervades its pages, and in some cases delight has actually been expressed at certain adoring references made to Jesus the Christ. The impression left by these appreciative observations is that many people appear to think that Spiritualists are very flippant individuals, that they give but little thought to God, and regard the Christ as just an extraordinary man.

Of course, no student of what is known as the Higher Spiritualism could possibly be under any such misapprehension. Dr. Peebles—who was one of the greatest exponents of its principles—states:

The basic foundation of Spiritualism is not blind chance, nor non-conscious force, void of all directivity; but is God in perpetual manifestation, and the admitted fact that none can fathom God is no real argument against His existence. God is Spirit, and upon this rock Almighty, Spiritualists build.

The attitude, moreover, of this outstanding teacher of all that Spiritualism embraces, towards Jesus the Christ, is one of adoration and boundless love. So much so, in fact, that in his admirably-summarised little work, "The General Principles and Standard Teachings of Spiritualism," he quotes, with bubbling joy, the soul-inspiring verse:—

My hope is built on nothing less  
Than Jesus' love and righteousness;  
On Christ, the solid rock, I stand,  
All other ground is sinking sand.

Jesus is "The Great Exemplar," and the true Spiritualist strives to emulate His example by "going about doing good." Spiritualism, as a practical religion, is concisely summed up in the pointed question asked by Micah:

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God,

to which may be added the definition of James:

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world.

Spiritualism is essentially a religion, not of theological creeds and dogmas, but of "doing things," and to quote Dr. Peebles again:

When genuine Spiritualism, that is, Christ's Christianity, prevails, when nominal Christians become Christ-like, and nominal Spiritualists more spiritual, the chasms of creeds and an almost brutal dogmatism, will have

been bridged, all hearts will be warmed with the Pentecostal flames of love, and angels will daily walk and talk with mortals—a widespread, universal transfiguration.

The Cross may meet his noblest deeds,  
The faggot blaze at every word,  
Yet through the angry strife of creeds,  
Christ will be heard.

There is surely nothing "irreverent" about this teaching, and these conceptions! **And this is Spiritualism!**

### The Shrine Memorial.

Every one of the many thousands of people who were present at the dedication of the Shrine of Remembrance on Armistice Sunday as well as other thousands throughout Australia, who listened in, must have been profoundly impressed with the reverent solemnity of that historic occasion. As the verbal description of the august ceremony came over the air, the imagination carried one to the far-off battlefields of Flanders, Gallipoli, and Palestine; where Australia's heroes fought and died for the liberty and happiness which we enjoy to-day. But to be one of that immense gathering on the green slopes of the Shrine, must have been thrilling indeed. The martial music of the bands, the sharp staccato orders given by the officers of the troops and the military pomp and ceremony, crowned by the presence of the royal son of his Majesty the King; made the occasion one of unforgettable memory to every loyal Australian. Never before has such a moving scene been enacted in Australia, in the presence of a quarter of a million people, and such may not occur again throughout the present century.

Not the least impressive portion of the ceremony was the voice of the preacher, who in a most inspiring oration—addressed, it should be noted; "to the spirits of the living and the dead"—reminded every Australian and son of the Empire, of the debt of gratitude which we owe to the brave men, who fought to ensure for us the peace, liberty and security, which we enjoy to-day. Sometimes we forget, that those whom we think we have lost, are not lost at all; but, attracted by the eternal and invincible power of love are drawn to us spirits, who—as St. Paul reminds us—are temporarily "clothed upon with flesh and blood." The realisation of this great truth therefore, exercises a powerful and consoling influence upon the mind which is ready to receive it, and explains the meaning of the words used by the Bishop of London, in St. Paul's Cathedral, on a previous Armistice Day, when he commenced his address with these words—"To this large congregation, both visible and invisible."

It is not generally known, that every year, on Armistice Day celebration, in Trafalgar Square, London; where many thousands of people foregather for the service of Remembrance, a special camera is set, in order to receive the impress of these, whom the Bishop of London referred to as "visible and invisible," and that these records, when developed have been recognised and acknowledged time after time. Just as the photographic plate receives and records the image of stars, invisible to us, even through the most powerful telescopes—so too the camera under certain conditions, is able to catch glimpses of the unseen, as far as human sight is concerned. Someday the veil, which as Sir Oliver Lodge says: "grows thinner every year," may be withdrawn altogether. When all men fully realise the proximity of this invisible existence, the spiritual and mental vision will coalesce and mankind will be much happier: just as the wireless and the rapid transit by aeroplane from country to country, is already eliminating misunderstanding, and making for the peace of the World.

### "Invisible Companions."

In addressing a gathering of pupils at the Presbyterian Ladies' College, Melbourne, recently Mr. John Masefield (Poet Laureate), said that:

Many people to-day believed that the visible world of men and women was merely a shadow of the real world, which was indescribably beautiful, and that the real personality was infinitely greater and possessed far greater potentialities. That which a person honestly hoped for and strove after would become his own according to the measure of his vision and the strength of his determination. To young people he could only say that a vast field of accomplishments was waiting to be used, and that there was no end to the variety and beauty of life. They should search within themselves for the thing which they wanted to do, and which they could do best, and then enter into that activity, letting nothing deter them. On their way they would find invisible companions to prompt and encourage. These companions were seeking to bring that world of beauty and reality into this world, and were thwarted only by the dullness of men.

### The Human Aura.

A friend quotes the common phrase "I am off colour" as being derived from an unconscious recognition of the fact that in ill-health the colours of the aura are dim and dull. It may be so, but it is more probable that it is a mere slang phrase, having allusion to the loss of facial colouring when the health is bad. None the less, the aura is a very real thing, and we are quite confident that the time will come when it will be generally recognised and employed as a delicate and unerring index to character and health of body and soul, more reliable than either phrenology or physiognomy. The bodily organism is not pliant, and changes very slowly in response to any alteration in interior conditions.

We remember the story of Socrates and the physiognomist who, unaware of the identity of the great sage, described his features as indicating a man of low moral grade in several directions, an announcement which greatly shocked the philosopher's disciples. But Socrates admitted that the man was quite correct, that he had the base tendencies described but restrained them by philosophy. If the physiognomist had been a clairvoyant—a capable clairvoyant—able to see and read the aura, he might have arrived at a different verdict. In short, penetration into the deeper side of character-study—the spiritual side—gives the ability to arrive at more exact conclusions than mere surface reading.

We may hope, then, to see the aura and its meanings made a subject of serious psychic study, especially as it relates in a way to art, and should form an attractive pursuit for people in whom the colour sense is developed. The fact that there is so little colour in our lives, and that in modern times there has been a great tendency to black, grey, or drab in our physical surroundings, has its significance spiritually. One of the messages that Spiritualism should carry to the world is the message of colour. That will lead us on to a study of vibrations and the world will be taught something of the true meaning of spiritual influences.

It will learn, for example, that beautiful colours as well as beautiful lives are the outcome of health, activity, alertness of body and mind—rapid vibrations—and that ugliness, stupidity, sloth are matters of low vibrations that lead to decay, and invariably display their presence in the aura in dull greys, muddy greens, "dirty" crimsons and other tarnished

hues. It is a lesson to be gathered in many ways from a study of Nature, which shows that things low in the scale of being are more or less inert, and that as they rise they become more and more living, flexible, swift and subtle until they pass out of human ken altogether into that unseen world, the reality of which is only disputed by dullards.

### Nothing Can Stop Spiritualism.

A few years ago "The Daily Herald," London, opened its columns to a discussion on "Is Spiritualism Beneficial or Injurious?" Columns of correspondence followed and the discussion was closed by Mr. Hannen Swaffer. From his able summing up, we quote:

"Over 500 letters reached the "Daily Herald" after the printing of a man's story that his wife had become 'mentally distressed after going in for Spiritualism.' Sixty per cent. of the letters put the Spiritualist case, about 10 per cent. denounced it, and the other 150 letters were of the half-way kind. That is about the usual result of any such discussions, either in a newspaper or in public. . . . Some of our readers told of cases of illness cured by psychic healers, and of cases of bereaved people who had been comforted and reassured by contact with the Spiritualist movement. Others, however, spoke of hysteria and neurosis caused, or made worse, by 'dabbling in Spiritualism.' That will continue to happen until psychic truths are studied and understood. At present, people are rushing into them, unguided, by scores of thousands.

"The churches take all sorts of attitudes towards Spiritualism. Catholicism denounces it as 'the work of evil spirits.' Anglican leaders differ to such an extent that while the Dean of Chichester, for instance, attacks Spiritualism, Dr. R. J. Campbell, Chancellor of the same cathedral, accepts the Spiritualist case, or at any rate, part of it. Various bishops denounce it. In the December 1931, number of the "Liverpool Review," edited by the Bishop of Liverpool, 'Man's Survival after Death' was recommended for study, and in a letter to the author, the Rev. C. L. Tweedale, an Anglican rector, who is a Spiritualist, the Bishop wrote: 'We must now leave the leaven to work.' There are scores of secret Spiritualists among the Anglican clergy. Nonconformity, generally, is more rigid. On the other hand, the Rev. F. C. Spurr, the Baptist leader of Birmingham, and the Rev. C. L. Drayton Thomas, the Wesleyan, accept the case, as did Dr. Frank Ballard, the Methodist minister of Sheffield, who died some time ago. So-called psychical researchers quarrel with each other. The Society for Psychical Research is as good as dead. Meanwhile, scientists are, more and more, accepting the Spiritualist conclusions.

"I have discussed the matter with Dr. Sheppard, the Rev. P. T. R. Kirk, head of the Industrial Christian Fellowship, the late Dr. Morrison, the great Presbyterian divine of Glasgow, and found them all sympathetically quiet while I spoke, while Bishop Russell Wakefield recently told me he had sent a friend in distress to a medium, and that she had been greatly comforted. Dr. Oesterley, examining chaplain to the Bishop of London, has once spoken on a Spiritualist platform, admitting at least some of the evidence. Nearly 150 Anglican clergymen met in 1932 in London to discuss the matter—there was not room for all—and since then many of them have met three or four times."

This sort of thing will continue—the attack, the reply, the inquiry. Nothing can stop it. In the end, Spiritualism, like everything else, will be judged by its works."

## AUTOMATIC SCRIPTS.

These beautiful spirit messages came through a local Home Circle.

I want to point out to you that the workings of spiritual life are invisible, but the results are not. The condition of abiding in Christ and of His words abiding in us must be fulfilled. There must be a close following of Christ, not an afar off one. The best praise you can offer to God is to make use of His influence in the development of your life. Believe in His love and seek to work out the principles of Jesus. Christianity is the power to use religion. The Lord will give what is good. No good thing will He withhold from those who walk uprightly, but He will withhold what in His wisdom, He sees would not be good. It is love in the heart that is most acceptable to God. The teaching of Jesus was not to be anxious about the supply of to-morrow's needs, anxiety is distrust. "Give us this day our daily bread." God did not divide the waters of Jordan while the people were in the act of coming. There was no change until the priests' feet had touched the water—a lesson that divine help is not given in advance of the need. God must be the judge whether the things we desire for and ask would be blessings to us or not. Before prayer let there be the thought: Am I ready to pray? Try to learn the meaning of to-day. Now is the word of blessing. To-day your sympathy and comfort may be needed.

Christianity improves and deepens the quality of life—it is absolutely universal and applicable to all races. Jesus saw further than any other teacher. He proclaimed the truth which will finally be received and practised by all nations.

You know that happiness lies in your own hands, a gift from God. The joys of heaven are all from within: by realising this, life will be invested with a divine radiance. Truth shines by its own light and will unfold more and more as the windows of the soul are opened to receive the impressions of Divine power. Prayer carries with it the promise of fulfilment. The only beliefs worth while are those which can be turned into prayer.

"Our Father which art in heaven:" here Jesus affirms a great truth, man's relation to God. Eternal life is in the simple creed of the Lord's Prayer.

Give always of your best and believe that every man is a son of God. Look for the truths that are fundamental.

The realm of spirit is always near. Spirituality is attained by overcoming. Strength comes from unseen sources. Assure yourself and others that you possess God-given ability.

Give a word of praise where you can, and welcome the chance of doing God service. Be gentle to all. Make those who serve you glad to do so because you show appreciation.

God never leaves His children unprotected. All are in His care. He is a loving father. If your work is done for God you need have no fear. The battle is to the spiritually strong.

If the motive is right God takes care of results; no one can be conquered who trusts in His strength.

I should like you to read again an address entitled "The Greatest Thing in the World." The greatest test of religion is love. God is always love. Strive to reach those things which are lovely and of good report. Love is the fulfilling of the law. Cultivate the spirit of humility and the love that thinketh no evil. It is the spirit of love that makes heaven. Rich blessings come when divine impulses are obeyed. Pray that you may recognise the blessings which God sends. Heavenly messengers are ever about you: open the doors to them by being less intent on earthly ambitions. Seek to be filled with the Divine Spirit. In moments of doubt always ask for guidance and wait patiently. Often the things which you would be freed from are the things you can least afford to lose; out of adverse circumstances blessings come.

Try to realise the strength that is already yours. Seek wisdom and understanding at the Infinite Source. "He that doeth the will shall know of the doctrine." Believe that your life lies between your own soul and God and remember the importance of prayer. To have heavenly visions you must look upward for them and be faithful. The mission of Christ's gospel is to make happiness. True religion is the setting up of the Kingdom of Heaven within. Christ is ready to do through His children greater things than He Himself did. It is because of the want of faith in the power of Christ that there is so little outcome from the daily doings. Hold your life receptive to divine influences so that it shall become worthy to receive

## JUDGE'S PASSING FORETOLD.

A well-known Oslo newspaper, "Aftenposten," has just revealed how the passing of Ludvig Dahl, the famous Norwegian judge and author of "We are Here," who "died" on August 8th last, was predicted by his "dead" son.

It appears that in December '33 the judge's secretary, Christian B. Apenes, was present alone at a seance with Judge Dahl's daughter, Ingeborg, who is a trance medium. During the sitting, the medium's "dead" brother, Ragnar, came through and told Apenes that he had important news to communicate. "We must ask you not to mention it to anybody in the family," cautioned the spirit, "but when the time comes you may speak of it. Within twelve months something will happen that will bring my father over here. We cannot prevent it, but the event will not take place before June next year. The medium will remember nothing of what I am saying," Apenes made a detailed report of the sitting, telling his mother to recollect the date particularly, since he had "witnessed something very remarkable."

At a later seance, the secretary was informed that, by way of confirmation, a message identical with the one he had received had been given in cypher to Mrs. Stolt Nielsen, a friend of the Dahls. This communication, also imparted through Ingeborg, had been conveyed to Mrs. Nielsen by her "dead" daughter, and was now reposing in a sealed envelope, said the spirit.

On August the 7th, 1933, the Dahl family held their usual seance, but, to everybody's surprise, though Ingeborg went into trance, the planchette refused to move. At last the medium awoke, and then she told the assembled sitters that she had had a vision in which she saw her father in the company of her two "dead" brothers, Ludvig and Ragnar.

Next day Judge Dahl had a fatal stroke while sea bathing.

## The First Spiritualist Wedding.

Wedding—October 12th, 1904, in the grounds of "Silver Acres," Anderson Bay, Dunedin, N.Z., William, second son of E. J. Norton-Taylor, late Royal Navy, and grandson of Admiral William Norton-Taylor, R.N. (deceased), to Ada, third daughter of John Brightling, Christchurch, N.Z. J. McLeod-Craig, of Christchurch Spiritualistic Association Reg., officiating minister.

The announcement was followed by paragraphs in the columns of Otago "Daily Times," Auckland "Star," Christchurch and Lyttleton "Times," and "Spiritualist," Lancashire, England, being chronicled as the "first Spiritualistic wedding as recognised by law ever solemnised in Australasia."

the heavenly vision. To come into touch with and make use of spiritual creative power will open to you the spiritual world. It is the ideal condition of life to live in harmony with and at one with the Divine Will. Work from the standpoint of "I and my Father are one." The need of every day is met by the heavenly manna offered you afresh each day. The cloud by day becomes a pillar of fire by night. Accept wholly the words "Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass." On responsiveness and receptivity depend the conditions of success. There must be love and faith before the spiritual faculties can be developed fully. If you are a blessing to everyone who comes under your influence you are doing God's service. Trials are temporal, but joy is eternal. Come apart, if it is only for a few moments every day, for quiet meditation, so that you may grow in spiritual knowledge and power. See only God in all your circumstances and bear in mind these words: "God is my defence and deliverance."

## WHY MOURN?

### A MESSAGE OF HOPE TO ALL WHO MOURN.

By P. B. BEDDOW, late Editor of "Spiritual Truth."

**B**LESSED are they that mourn for they shall be comforted" was, and is, a saying that is hard to be understood by the bereaved and those who mourn. "Where can the blessedness be?" they cry, "and when shall we be comforted? Do you mean we are to forget and that quickly? Where can comfort be found? we desire not that, but the face and form and presence of our beloved one!" and the "beatitude" falls flat. But all the same it was uttered by One Who Himself knows what human love is; Who of His own great Love is able to enter into every possible phase of human grief and despair. Not one word of His was ever spoken thoughtlessly or in vain; so there must be something in this particular phrase which some of us have not yet seen and understood.

There are many Christians who look forward with joy to the Resurrection Day when, as they believe, "soul and body meet again," but that is in the dim and distant future, maybe ages hence; and what occupies their whole thought and outlook, and fills their hearts with grief and dismay, is the realisation of the agelong severance between them and their loved ones, the cutting off of all communion, the severing of every tie that is known to them. Filled with this most natural sorrow and grief, their hearts cry out at the "injustice" and they are often inclined to turn away from the very Source from Which comes all Love, both their own and that of their dear ones.

Coupled with the oft-repeated question as to when and how they shall meet again, is the thought of where that departed loved one is; and so they turn to their clergyman, or minister, or priest and look to him to tell them; and, practically, they look in vain! For some will say "They sleep"; others "They rest"; others, more daring "They serve"; but all alike are indefinite and uncertain, and if they were really to say what they truly felt, most of them would have to say "We do not know!" True, there are some few beautiful and trustful souls who are confident and satisfied that their loved ones are "safe in the arms of Jesus"; in that confidence they can rest content and have no desire to enquire further. But what they do not realise is that an "enquiry" may come from those who have passed on into the Beyond! that, for one reason or another, the one great longing of their hearts may be to communicate with the loved ones left behind!

And what about those who are known as non-Christians? who have little faith or belief in any God, who do not realise there is any Afterlife and yet whose hearts are tender and true and are lacerated by the tearing asunder of the sacred bonds of human love? They mourn! shall they not be "comforted" too? Well, the Master says "Yes" and HE knows! and there is joy in realising that the word "comforted" used in beatitude is derived from the same Greek root as that employed to denote the Holy Spirit Himself, the "Spirit of Truth" the "Helper," the Strengtheners."

Dear friend, may I say first of all that **there is no death**. The physical body which we have cherished, because in that our dear one has manifested by our side for long, happy years, has certainly been cast aside, and that physical presence, so dear to us, has been removed; but there is no "death,"

and the **real self**, the ego, the spirit, the soul, lives on, nay is a hundred times more alive than ever before. For now it is freed from every limitation of the flesh and soars up into the realms of Spirit. **God is Spirit**, mankind are His beloved children; part of His Divine Life, the vital spark, a true life vibration, is in each one of them; and as God, the Great All-Spirit lives for ever, so every human soul partaking of that Life must live for ever also; not one of them can ever "die." **There is no death!**

Where then are they when they have passed Beyond? What are they doing? Can we communicate with them and know all this for ourselves? Yes, my friend, thank God! a thousand times Yes! Every human being is a spirit, whether manifesting in a physical body or in a spiritual one, whether "alive" or "dead"; but the evolution of the soul is a slow process, as all may see, and we find a spirit is just exactly the same five minutes after "death" as he or she was before that great change from earth body to soul body took place. It is not difficult to understand, then, that every soul "goes to his own place," that each one reaps as he has sown and quickly gravitates to that place or state that he has fitted himself for by the kind of life he has lived on earth; some to occupy a "mansion," others, alas! a miserable hut; some to a life of joy and peace, others to one of keenest regret. But to all alike the Father's great love goes out, and each one may, nay must, eventually progress. Our own responsibility is represented by the fact that our grief does nothing but hinder them, while our loving thought and sincere prayer can do nothing less than help them.

And they **do** return! Oh they **do** return! over and over again; often seeking in vain to dry the mourner's tear and stay the grief which saddens them and builds up a barrier between them and their loved ones, so that a gulf is fixed and communion rendered impossible; and even love itself almost impotent. Our delight is to know our loved ones are happy, theirs is to know we also are happy, and to help us—every one—along the Great White Road. People talk about "calling up the dead," but the real truth is that those we call "dead" are in most cases trying to call us up, and by every means they can think of; but they are in Spirit and we are in the flesh, and alas! our spiritual ears are stopped and our spiritual eyes blinded that we cannot see, and they have to leave us and go sadly away. St. Paul's "gifts of the spirit" have been so long discarded and denied that the majority of us have "lost" them, and so it comes about that we are obliged to employ the clairvoyant and clair-audient faculties of one we call a "medium" who has cultivated these gifts and so can see and converse with our brethren and loved ones in the Spirit World.

Friends of my own have come back to me and made themselves known as plainly as if they had reappeared in the flesh; friends of my childhood whom I had all but forgotten, some of whom I only saw a few times even then: friends of my later years who loved me but who knew nothing of spirit return and this sweet communion ere they passed to Spirit Life; beloved relatives like grandparents, great aunts and uncles, cousins, brothers and sis-

## THE OLD CLAY HOUSE.

When I'm through with this old clay house of mine,  
When no more guide lights through the window shine,  
Just box it up and lay it away  
With the other clay houses of yesterday.  
And with it, my friends, do try if you can,  
To bury the wrongs since first I began  
To live in this house, bury deep, and forget,  
I want to be square and out of your debt.

When I meet the Grand Architect Supreme  
Face to face, I want to be clean;  
Of course, I know it's too late to mend  
A bad builded house when we come to the end.  
But to you who are building, just look over mine  
And make your alterations while there is time;  
Just study this house—no tears should be shed,  
It's like any clay house when the tenant has fled.

I have lived in this house many days all alone,  
Just waiting, and oh how I longed to go home!  
Don't misunderstand me—this old world divine,  
With love, birds and flowers and glorious sunshine,  
Is a wonderful place, and a wonderful plan,  
And a wonderful, wonderful gift to man.  
Yet, somehow we feel when this cycle's complete,  
There are dear ones across we are anxious to meet,

So we open the books and check up the past,  
And no more forced balances, this is the last.  
Each item is checked, each page must be clean,  
It's the passport we carry our Builder Supreme.  
So when I am through with this old house of clay,  
Just box it up tight and lay it away,  
For the Builder has promised when this house is spent  
To have one all finished, with timber I sent  
While I lived here in this one, of course it will be  
Exactly as I here have builded, you see.  
It's the kind of material we each send across,  
And if we build poorly, of course 'tis our loss.

You ask what material is best to select?  
'Twas told you long since by the Great Architect.  
"A new commandment I give unto you,  
That ye love one another, as I have loved you,"  
So the finest material to send up above  
Is clear, straight grained timber of Brotherly Love.

S. J. MONCK.

Continued from Page 5.

ters; and others tell of sacred ties that we can hardly understand. One and all they come to tell me of their joy and happiness, of the love and peace and blessed service of the Heaven Land, and of the glorious vista of Eternal Life that stretches out before them all in the Service of Jesus, the Christ Spirit, the Son of God, yet their beloved Master and their perfect Friend.

This indeed is the true "Communion of Saints" which the great Father, in His boundless love, has provided for us all; so think not it is unnatural or forbidden or unwise, for it is the most natural and happy thing in the universe and sanctified by a thousand such experiences as are related in the Bible, and by the blessed Master Himself when He met and talked with Moses and Elijah on the Mount of Transfiguration.

Mourner, dry your tears, your loved ones live! and love, and long for your welfare and happiness even more than you do for theirs; and the way is open—opened by the Christ Who is Himself the Way, and Who died and rose again—open so that you yourself may prove the Truth that there is no death and no real separation, but that life is continuous. For all of us, then, there is opened a way by which we may attain a glorious realisation of Life and Love, and rejoice in sweet and holy and blessed communion with those "gone on before."

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## IMMORTAL GARDEN.

### SPIRITUALIST PLAY.

By H. C. G. STEVENS.

There is a new addition to the Spiritualist plays that have been steadily growing since the end of the war.

"Immortal Garden," by H. C. G. Stevens, which opened at the Whitehall Theatre, London, recently, reminds one of Algernon Blackwood's "The Crossing" and Sutton Vane's "Outward Bound," since it dramatises the journey of souls from earth to the life beyond.

In a style that can best be described as "sweet gravity," Mr Stevens tells us how an ageing general, praying for a "job o' work" to keep him engaged now all his friends have gone, is made the keeper of a gate.

He has one of the most celebrated gardens in the south of England. Henceforth all who remember it wistfully on their deathbeds will pass through it on their way. He puts up barbed wire to keep out the living.

At midnight he is surprised by the spirits of three young people, one of whom, Ronnie, is loved by his grand-daughter, Betty. The three pass through the doors.

An act takes place in the garden when the general talks with the dead. In the last act, however, Ronnie has returned to the land of the living, bearing with him dim memories of what he has seen. The garden is thrown open to the village children.

## A New Year's Resolution.

I will start anew this morning with a higher, fairer creed;  
I will cease to stand complaining of my ruthless neighbors' greed;

I will cease to sit repining while my duty's call is clear;  
I will waste no moments whining, and my heart shall know no fear.

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.  
I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit but I'll strive to prove my own.

**Psychic Research and Christianity.**—Oxford, the birth-place of many different conceptions of spiritual truth, witnessed recently the delivery, to a privately convened circle, of a suggestive address intended to reveal the close connection between the results of psychic research and the Christian Revelation. Having enunciated the claims of Spiritualists, viz., that the continued existence has been established of the unchanged personality in conditions determined by the manner of life spent in the material state, the speaker developed the suggestion that the teaching of Christ, when divested of superimposed dogma and doctrine, gives adequate and true guidance to the manner of life on earth which will ensure happy conditions in the spiritual life. The effect on the human mind of misunderstood natural phenomena, which effect is the basis of all religion, the growth of priesthoods and ceremonies, the recurrence in ancient history of seers and prophets, were touched on very briefly, and reference to the powers of the Christ, to the enthusiasm of the early Christians and to the growth of the Christian Church brought to a close the first part of an unusual address.—"Oxford Times."

## THE BLUE DISC!

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## THE NUTSHELL PAGE.

**At Last.**—An English exchange states that at a meeting of the Senate of the London University, it has been agreed upon "that Psychological Research is a subject fit for university study."

**Affirmations and Denials.**—"Most men are right in their affirmations, simply because their affirmations were born of knowledge and experience; but most men are wrong in what they denied, because their denials were generally based on prejudice and ignorance."—Lord Lytton

**What a Subscriber thinks of us.**—May I express my opinion of the "Harbinger of Light." It certainly deserves its name. In my humble opinion it certainly brings light, and is a grand journal, and well worth the small sum of 9d. We badly need such a paper, it is so tolerant and independent, makes one think for themselves. May the "Harbinger" spread its wings all over our country, linking up with all societies all Spiritualists until the minds of men and women are truly lit by the Light. Wishing you and your great work every success.—M. Lyon, Paramatta, N.S.W.

**Gracie Fields a Spiritualist.**—A signed photograph of Gracie Fields, engraved on copper and encased in leather and velvet, was the prize in one of the competitions at the bazaar held by the Croyden Spiritualist Church, England. Miss Fields is a Spiritualist and the photograph was her gift to the church for use as a means of raising money at the bazaar.

**Fairies.**—All the evidence about Fairies points to the fact that they only show themselves and their favours to those who live close to and love Nature and are of simple faith. They would not allow themselves to be approached by anyone who wished to inquire into their habits or experiment upon them.—Miss M. M. Lambert.

**John Wesley Said.**—"Whenever evil spirits assail us in soul or in body the good are at least equally strong, equally wise and equally vigilant, and God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety of evil spirits. They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure and confirm us in the truth that is after godliness."

**Resumption of the "Banner of Life."**—After a lapse of about 20 months, the "Banner of Life," of Boston, U.S.A., resumed publication on September 22nd. Running since 1912, this weekly was the successor of the "Banner of Light," the oldest American Spiritualist journal. It is ably edited by Mr. T. A. Scott, and is the only psychic paper which publishes political news. We extend our cordial felicitations to our American contemporary.

**Jesus the Christ, but not God.**—Christian Spiritualists hold that Jesus of Nazareth was an incarnation of the mighty spirit we all know as the Christ, but he was not God Himself walking the earth in very truth. It is one thing to suggest that such a powerful spirit as this would be "as God" to each one of us, but an entirely difficult thing to hold as the sacred foundation of one's faith, that he was, and is, the Creator Himself.—J. B. Findlay.

**Scope of Spiritualism.**—Religion is concerned with the knowledge of God, whereas Spiritualism is concerned with the knowledge of what happens immediately after death, and, since it is at no point concerned or qualified to be concerned with ultimates, it can never satisfy the sublimest aspirations of the human spirit as can the mystical element in religion. Spiritualism contains much of great interest and value, but the whole question is really a scientific one, and the essentials of mystical religion can never be invalidated by it.

**The Universe a Psychic Organism.**—The famous astronomer Camille Flammarion, conclusively proved that "there is in nature a psychic element the manifestations of which are frequent, varied, and of the highest importance; that matter, of which we make so much, does not really exist, and that the universe is a mighty organism which is ruled by dynamics of a psychic order." This is the view of Spiritualism outlined from month to month in this paper, and one, moreover, that is destined to change man's entire outlook and bring the world, eventually, to a knowledge of spiritual things not otherwise obtainable.

**What Did She Mean?**—Looking through a copy of the "Lyceum Officers' Manual" the other day, a visitor was much interested to discover that it contained a special form of Spiritualist service for naming children, one for marriages, and yet another for burials. She glanced at me in some perplexity. "Are you even allowed to bury the dead, then?" she asked. "Of course!" I replied; whereupon my visitor was struck with a bright idea. "Well, why don't you announce at your church, that you'll be pleased to conduct burial services for any of your members?" she inquired.—Guy L'Estrange.

**Spiritualism's Work.**—We are not a wealthy community, nor do we possess elaborate buildings with costly trappings, but we do not work to obtain these things. Our work is not to acquire material encumbrances. Our work is to give comfort, hope, restore friend to friend, lover to lover—to eliminate fear of death and, by the tiny glimpses through the uplifted veil, aid man to turn to his God. Truly this is work becoming those who take the Master Christ for their ideal. Such work sincerely, lovingly, honourably done will lay up treasures in Heaven which no earthly scale can hold.—Lucy Smith, Vice-President of Spiritualist Union of South Africa.

**"Let There be Light."**—"The tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves. These waves are of two kinds: bottled-up waves, which we call matter, and unbottled waves, which we call radiation of light. If annihilation of matter occurs, the process is merely that of unbottling imprisoned wave-energy and setting it free to travel through space. These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words, 'God said, Let there be light.'—(Sir James Jeans: "The Mysterious Universe).

**A Prophecy.**—"We are quite satisfied that in the future, Spiritualism and Christianity will be the same thing. Neither will supersede the other, both will be modified, purified and strengthened. Dogmas and ritual will take less and less place, the Christ teaching from the Spirit World will become of ever growing importance to each, while the demonstrations both of the continuity of Life and the consequences of an ill-spent earth life will be more and more valued. Christianity will learn much from true Spiritualism. 'Churchianity' will disappear, and every true, sincere Spiritualist will unfailingly and universally seek to follow the leadership and the teaching of Jesus the Christ Spirit."—P. B. Beddow in "Spiritual Truth."

**Messages from Jesus!**—"We wonder whether anyone has heard the voice of Jesus through the trumpet?" A correspondent writes: Some claim to have had communications from Moses, Eli, Confucius, Socrates, Brahma and his seven sons, Joshua, Isaiah, Daniel, Sampson—and Delilah—Gabriel, and, last but not least, Abraham Lincoln. Why do Spiritualists make such exaggerated claims? More harm is often done by over credulous Spiritualists than our incredulous opponents. Before it is suggested that anyone of these had spoken through the trumpet, there should have been the most careful investigation as to proof of their identity. How Gabriel and Delilah could have proved themselves is a mystery to us.—"Psychic News."

**Jesus and the After Life.**—Jesus advisedly told little about the life after death. He indicates quite clearly that our life on earth is a preparation for a future life. Yet having assumed immortality, he concentrates on the life that now is. His teaching is concerned with the development and perfection of character on earth. We are told enough to assure us that there is a future life; we have every confidence that in that future life all that we understand by personality will survive, and that it will be capable of fuller and more sensitive life than that which we enjoy upon earth. We go forth into the unseen world, and death does not change us. Man is still the same in his character—still strong in the same virtues, still marred by the same faults; and the work of purification, of development, of spiritual growth, is to continue there just where it left off here. Yet under new conditions, and in the less-clouded light of the higher world.

# PROJECTION OF THE ASTRAL BODY.

## A NOVELIST'S EXPERIENCES.

In the following article—contributed by Mr. William Gerhadi to the "Sunday Express"—the writer relates a remarkable personal experience of astral projection whilst his physical body was lying asleep.

**M**OST scientists do not believe in the existence of the astral body—for scientists stick to experience. But experience depends on what you have experienced. And among those who have experienced the miracle of wandering in the "astral" body and seeing their physical body asleep there are a few scientists; and they believe in it, as scientists have to by experience. "The genuine realist," says Dostoevski, "if he is confronted with a miracle as an irrefutable fact, would rather disbelieve his own senses than admit the fact." I have no reason to distrust my senses, and what follows, I think, corroborates the fact.

All readers who have not themselves experienced "astral projection" are sure to put it down to a dream, or attribute it to some form of mental disorder. But nobody who has experienced it himself would for a moment admit that any such confusion was possible. It has no resemblance to dreaming. If the whole world united in telling me it was a dream I would remain unconvinced. Now for my experience:

### DREAMING A DREAM.

I have so far had five "astral projections." My visits have throughout been confined to this planet and not very far from my home. I had been dreaming a dream so ridiculous that, suddenly, it came over me: I must be dreaming. Not a frequent experience in dreams during which nothing seems singular. "Now wake," I said, "and find there is no need to worry, because it is only a dream." And I awoke.

But I awoke with a start. For I had stretched out my hand to press the switch of the lamp on the book-shelf over my bed, and instead found myself grasping the void, and myself suspended precariously in mid-air, on a level with the bookcase.

The room, except for the light of the electric stove, was in darkness, but all around me was a milky pellucid light, like steam. I was that moment fully awake, and so fully conscious that I could not doubt my senses, astonished as I have never been before, amazed to the point of proud exhilaration. I said to myself: "Fancy that! Whoever would have believed it! And this is not a dream." It seemed almost ludicrous, a Maskelyne and Devant trick. It was as if I were being held up by a steel arm which held me rigid—myself, in comparison, as light as a feather.

Next the force which held me rigid was elected to a bout of energy by the sudden apprehension which succeeded my first moment of delighted astonishment. The swiftness with which I was seized, pushed out horizontally, placed on my feet and thrust forward with the gentle-firm hand of the monitor—"There you are, my good man, now you can proceed on your own"—was something in the highest degree incredible, yet which I cannot doubt, having no reason to question my sanity.

Then my body checked its outward movement, turned round. And turning, I became aware for the first time of a strange appendage. At the back of me was a coil of light, like a luminous garden hose resembling the strong broad ray of dusty light at the back of a dark cinema projecting on the screen in front.

### I SEE MYSELF.

To my utter astonishment, that broad cable of light at the back of me illumined the very face on the pillows I recognised as my own, as if attached to the brow of the sleeper. It was myself, not dead, but breathing peacefully, my mouth slightly open. My cheeks were flushed, as if I must have felt hot under those blankets and eiderdown drawn over my shoulders. My hair, lifted by the pressure of the pillow, presented an aspect of my face not familiar to me, never before having seen myself asleep. The face, lying sideways and deeply sunk into the pillow, was pathetic and touching in its vacant innocence of expression; and here was I, outside it, watching it with a thrill of joy and fear. I was awed and not a little frightened to think that I was in the body of my resurrection. So that's what it's like? How utterly unforeseen! But I was not dead, I consoled myself; my physical body was sleeping peacefully under the blankets, while I was apparently on my feet and as good as before.

Yet it wasn't my accustomed self, it was as if my mould was walking through a murky, heavy space which, however, gave way easily before my emptiness. I had in this mould of mine transgressed into its native fourth dimension, leaving its contents, so to speak, in the third. If I did not come back soon this contents shaken out of the mould and lying on the bed may begin to lose its shape. But there was this uncanny tape between us, like the umbilical cord, by means of which the body on the bed was kept alive, while its mould wandered about the flat through space which seemed as dense as water. Indeed, in this extraordinarily light body walking seemed like wading through an unsteady sea.

### PUSHED FORWARD.

I staggered uncertainly to the door. I felt the handle, but to my discomfort I could not turn it; there was no grip in my hand; it seemed unreal. "Now, how will I get out?" I thought with sadness more than fear, as if I felt somebody had done me down, taken all the strength out of my wrist. The same moment I was pushed forward, the door passed through me, or I through the door, with a marked absence of resistance after wading through the heavy space. Space (of another order) prevents me from describing minutely the sensations which followed. I will add, however, that I caught a glimpse of myself in the mirror as I passed into the bathroom. I looked my own double, and I was dressed exactly as I had gone to bed. The only difference was a lack of weight and substance about this body of my continuation.

Avidly I went from room to room, trying to collect what proof I could. I was alone in the flat, which was in darkness except for the murky light which seemed to emanate from my own body. My consciousness, which like an arc-lamp in the wind

semer to grow bright and again dim, bright and dim, reminded me that the time at my disposal for collecting evidence which should convince me later that this was not a dream was short. I could not hold anything in my hand or displace the lightest of objects, and all I could do was to note carefully the position of things; which curtains were open or drawn, the time by the clock in the dining-room; and things of that sort. Which all proved correct when I checked them afterwards.

#### STRANGE POWER

And suddenly this strange power which seemed to stand by placidly resumed its lead and began to play pranks with me. I was being pushed up like a half-filled balloon. "Steady, steady," I called to myself or rather that other somebody, a kind of mentor who was not myself but perhaps my unconscious will. For I was being pushed out with a sort of glee, right out of my flat. Out I flew through the front door and hovered there in the air, a feeling of extraordinary lightness of heart overtaking me. I knew that I could transport myself at will had I now chosen to do so—to New York if I so wished. But a feeling of caution intervened, of fear that something might happen on this long flight and sever my link—the "silver cord"—with the sleeping body to which I wanted to return if only to tell of my astounding experience. "No, not to-day; enough for the first time. Let me get back." So I argued with my agent, my unconscious will.

My conscious will communicating in that sense with my rather bossy agent, my body after a moment of hesitation flew back rapidly and hovered over my bed. Here my consciousness became dimmed. It seemed to me as if a dozen coolies, among much screeching and throbbing were lowering with the utmost precaution under expert direction from a noisy crane, which seemed to reverberate in my own brain, some precious burden, which was myself, into some vessel which presently became myself.

#### UNABLE TO MOVE

Now I knew I had not got off my bed but was lying on it, stiff, cataleptic, unable to move a muscle. "Steady, steady," that same monitor who had directed my exploit seemed to be saying, and then, with a jerk which shook me as though the machinery dropped into my bowels weighed a ton, I opened my eyes. Since then I have had four other projections, which space prevents me from describing here. On one of them I actually visited a friend at Hastings and obtained irrefutable proof of having been in his room. On another I have visited relations of a friend living at Tunbridge Wells and described them to her with accuracy, without my ever having seen them before. On a third, I passed right through a man walking on a lonely road at night. I have not, so far, met a ghost. I know it sounds miraculous and incredible. I would not have believed it myself if any one else had told me of it as his experience six months ago. I also know that the doubting Thomas in all of us, rather than accept a comparatively simple miracle, will substitute other explanations—telepathy, clairvoyance, etc.—far more complex and difficult and even more miraculous if it comes to the point.

**Conventional Teaching v. Facts.**—"You will destroy, as if with a sword-cut or razor-slash, the whole theory of the future life that is conventionally held and believed by the churches. You will allow those of us who are here to speak as to what we know and see and feel. And it is not what you have been conventionally taught to expect. "Now, I do not think that you will find that what we have to tell you differs from what the more intelligent and spiritual believers have arrived at or have received by inspiration."—*Letters from Julia.*"

## THE DANGERS OF MISCHIEF.

"It remains to speak of the agency of a class of spirits who, from mischievous design, or from pure sportive fun, or from love of mystification, frequent circles, counterfeit manifestations, assume names, and give erroneous or misleading information. Such are not evil, but unbalanced spirits who lack even balance, and who delight in plaguing Mediums and circles; in giving exaggerated tone to communications, in introducing false elements, or in personating friends, and reading in the thought the answer which they give to a query.

"The work of such is that which causes you to say that spiritual manifestations are frequently foolish or silly. This is due to the efforts of these spirits, who, from fun or mischief, counterfeit our work, and play on the feelings of those who trust them. These are they who personate relatives whose presence is desired, and answer to their names. These are they who make true identification of friends in mixed circles impossible. Most of the stories current of such return of friends are due to the work of these spirits.

"These are they who infuse the comic or foolish element into communications. They have no true moral consciousness, and will pray readily, if asked, or do anything for frolic or mischief. They have no aspiration beyond the present; no desire to inspire, but only to amuse themselves.

"These are they who allure to wrong paths, and suggest wrong desires and thoughts. They secretly influence Mediums much, and prevent noble aspirations. They view with impatience noble and elevated aims, and suggest the material. They act as bars and clogs. They are greatly concerned with physical manifestations. They are usually shrewd and clever at such work, and they delight in presenting bewildering phenomena for the purpose of disturbing the mind. They victimise Mediums in divers ways, and find a pleasure in the bewilderment of mind which they cause. Obsession and possession, and the various forms of spiritual annoyance, proceed very frequently from such. They are able to psychologise a mind over which they have gained influence.

"These, again, are spirits who befool inquirers who have asked for personal information. They return plausible answers and bewilder the deluded inquirers, or if a personal friend has once appeared, and given a good test, his or her place on the next occasion may be filled by one of these spirits, who takes the name and replies to queries, giving vague and unsatisfactory replies, or telling fake stories. It is always well to put the personal element as far from you as possible, lest you open the way to deceit."—*Spirit Teachings.*

## Answers to Correspondents.

Correspondents requiring a personal reply must enclose a stamped addressed envelope for the purpose. M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

"AMIO" (South Africa). Thanks for your contribution which we may use later. As your statements are controversial, we shall publish your article as a letter.

C. S. B.—In "Spiritualism as a Living Force," whilst there is much with which we personally agree, we cannot publish it in our pages, as it is "The Harbinger's policy not to introduce politics or economics into its pages. We are solely concerned with Survival, Communication with the Spirit World, and allied subjects. We appreciate the spirit that animated the sending of the contribution.

ARE SPIRIT MESSAGES TRIVIAL? "NO GOLDEN STREETS IN HEAVEN"

A vivid analogy between spirit messages and a telephone talk was drawn by Professor Hans Driesch, who until recently was Professor of Philosophy in Leipzig University, in a talk on "Psychical Research" to the Leeds (Eng.) Luncheon Club recently.

Warning his hearers against confusing psychical research with Spiritualism, the Professor said they might call psychical research a "baby" science, but it was his firm conviction that this baby would develop into a strong and very important man.

Spiritualism was only one of many hypotheses to explain strange phenomena in the field of psychical research.

A good many people objected to such a belief because, they said, the disincarnate minds said such trivial and stupid things.

"But if you were speaking on the telephone," Professor Driesch said, "and the person at the other end did not believe who you were, would you not seek to establish your identity by reminding him of some common experience or some person whom you both knew?"

"If, then, there is a disembodied spirit, who is not believed, the first thing is for him to prove his identity.

"It is no good rejecting facts because you cannot understand them. These are the beginnings of research in Spiritualism."

THE LAW OF AFFINITY.

The illustrated weekly paper "Tout", published in Antwerp, devotes almost two pages in each issue to a communicating apparatus, the "Avertisseur Vandermeulen." One enquirer, M. Pierre Chatelain-Tailhade, had an Avertisseur in his home, but week after week it remained silent (the apparatus has a bell attachment which, it is claimed, starts to ring whenever a spirit-being desires to communicate). Then one day, M. Chatelain-Tailhade's wife had occasion to write a somewhat emotional letter, and from the instant she began to write until the letter was completed the Avertisseur rang loudly.

Commenting on this and other cases, the "Tout" says: "Death does not change the nature of those who pass through it. There are in the Beyond the serious and the honest, the mediocre and the rascals, just as there are here. And as all communication is based upon vibrations, it is quite certain that, by the law of affinity, the discarnate will always try to establish connection with those on this side whose rate of vibration is most similar to their own. Hence the danger where those of weak or vicious tendency try to communicate; they attract to themselves beings with like evil tendencies.

"Spirits of lofty nature are seldom drawn back to the earth sphere—excepting only in the case of Guides, or of those enlightened souls who have made it their mission to help the earth-folk, or of relatives who continue to watch over and counsel those they have left behind.

"It must never be forgotten that what comes to us from the Beyond is far from always being wise or even true; the discarnate can only give what their stage of intelligence and of morality enables them to give; and since that is almost always of the same degree as it was during their late life on earth, it follows that many such communications are of little interest and should not be regarded as having more weight than such advice as we might receive from our hotel porter or from the grocer at the end of the road."

BUT HELL IS DREAD "CHAMBER OF HORRORS."

"A great deal of the teaching about hell is sheer devil worship," said the Rev. E. F. Braley, principal of Bede College, Durham University, in a sermon at Durham.

"The preaching that we should go to heaven if we were good and to hell if we were bad is doing untold harm.

"If hell is anything like what some people represent it to be, then none of us would want to go to heaven, realising what was going on elsewhere.

HYMNS—AND SUFFERING

"No one who calls himself a Christian could contemplate singing hymns in glory when the least estimable of his acquaintances was suffering.

"In the name of Christ we dismiss this dreadful Chamber of Horrors as an insult to the living God and to our own moral sense."

"Heaven is represented as a place to which your disembodied spirit will fly after death, when you will walk through the streets clothed in white apparel, singing hymns, and the streets are paved with gold and jewels. To this delightful place we shall go because we have certain investments in good work here below.

"I believe that that has no more to do with religion than if I want to risk my money on circulars which I often find on my dressing table.".....

The Bishop of London, preaching at Westminster Abbey, gave his view of the meaning of "Thy kingdom come."

"It means that the Kingdom of Heaven arrived down here on earth about 2000 years ago," he said, "and has been at work ever since.

"After death we shall be judged wholly and solely about what we did concerning the Kingdom of Heaven on earth while we were here."

The "Harbinger" Emergency Fund.

Table with 2 columns: Name and Amount (£ s. d.). Rows include R. C. (Adelaide), O. E. C. (New South Wales), A. C. K. (Hobart), and R. C. J. (South Africa).

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## THE LIVING CHRIST.

By J. STUART MORRISON Leader Prana Spiritual Chapel, Melbourne.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

**M**ANY earnest seekers to-day are praying that they may receive one drop of this Living Water; a passing glimpse of the Christ, be it ever so transient; one deeply convincing spiritual experience that will definitely assure them that they are treading the "Way" which leads to everlasting life. Confused by the noisy battle cries of many conflicting sects which all claim to be followers of the "Prince of Peace" and led onward by blind guides along promising paths which all appear to lead to ultimate dissatisfaction and disillusionment, they suffer the bitter torment of the baffled soul that knows not which way to turn to attain the goal to which it aspires.

As one who has suffered this experience, as one whose spiritual life oscillated between two extremes, evangelical fanaticism on the one hand and embittered materialism on the other, may I venture to suggest a possible solution which has, in my case, brought peace to my soul and a feeling of certainty that I have at last found the Path which leads to spiritual happiness and contentment.

The cause of most of our spiritual difficulties appears to be that we endeavour to confine the Divine Spirit of the Mystical Christ, the "Only Begotten Son of God" who is the "Saviour of the World" and the "Redeemer of Mankind", the "Word of God made manifest in the world of form" within the limits of the historical character of Jesus of Nazareth as briefly outlined to us in the four gospels. Spiritualists agree that Jesus of Nazareth was a wonderful example of the incarnate Christ manifesting in and through the physical form of man, and using the human vehicles—physical, emotional, mental and psychic—as a means of expressing and illustrating God's will and power on earth. He was a perfect example of the operation of the Divine Love, Wisdom and Power in and through matter; and he had attained to a higher state of consciousness of his real, God-nature than any of his predecessors had ever succeeded in doing. But while we reverently bow before this beautiful revelation of the Divine in man, we must be careful not to be carried away by our love and admiration of "Our Elder Brother"—to whose life and example we owe so much to-day—into the superstitious practice of deifying him and confusing that human form with the Divine Spirit which informed and guided his life.

Much as we reverence and love this messenger of God, and earnestly strive to mould our lives according to his pattern and example, we must not be carried away by our enthusiastic regard for the man, Jesus, to such an extent that we quite overlook the inspiring message of our own divinity and our at-one-ness with God which Jesus endeavoured to present to us by both his words and actions.

If we study the lives of the Christian saints of the past we will notice that they owed their very saintliness, not to the study of biblical history, precepts, traditions and legends; nor to the worshipping of the Christ in Jesus; but to the discovery and

adoration of the Living Christ in themselves and in all forms of life on this and higher planes. Their first steps on the Path were probably made by worshipping and adoring the historical Christ of Nazareth; but through their earnest endeavours to emulate the example of Jesus, and to make their lives a mirror of the perfect life of their Master, and following him step by step from the "Manger" of humility and self-surrender, through the "Egypt" of misunderstanding and spiritual loneliness, in the "Temptations of the Wilderness," to the purification and inspiration of the "Baptism" of the spirit and gladly offering their all in practical service and love to their fellow-men they walked with him through Gethsemane to Calvary and dying to the world, they experienced the glorious Resurrection of the Christ within themselves, and awakened to the consciousness of sharing in the one divine nature with him whom they loved and adored.

At the head of this glorious band of mystical saints is their Master and Friend who joyfully welcomes all who have found the Path to Christhood which he so carefully mapped out for us. His angel ministers are active to-day in spiritually guiding us to see beyond the exoteric doctrines of orthodoxy to the esoteric truths which they very often conceal; teaching us to see beyond the simple Gospel of Salvation through the physical shedding of the blood of Jesus as a sacrifice to appease the wrath of God, to the inspiring truth of the eternal shedding of the Life of the Divine Christ and its immersion in the world of form as an enlivening and uplifting spirit aiding all matter in its upward struggle to the final goal of Divine perfection and at-one-ment with God. This is the true doctrine of Salvation through Christ, but it is far from easy to fully comprehend it, and it requires much prayerful meditation and contemplation before we can even begin to grasp the beauty and inspiration of this glorious message which Jesus endeavoured to teach us.

The apostles and the saints of old were initiated into the inner mysteries of the Christ under the direct guidance of the Master himself, but down through the ages the teachings of the Master have been misunderstood and misinterpreted, and the few elementary fragments of his teachings which have been preserved in the New Testament have been so clouded by the theories and pseudo explanations of materialistic theologians, and even the written word has been so altered by copyists and translators that the sense has been lost and the pilgrim who aspires to tread the Christ Path is easily led away into the by-ways of error and illusion. Fortunately we still retain the keys to its correct interpretation, for hidden in the maze of oral traditions and oriental allegories of the New Testament are truths which all the misleading accretions of ignorant though sincere scribes could not destroy, and guided by the recorded experiences of the saints of old we may seek these truths, interpret them in the light of our inner knowledge and find the Way to the Living Christ.

In this materialistic age, when even the authenticity of the books on which our religious principles are based is questioned; when doubts are cast on

## MEDIUMSHIP AND FORTUNE-TELLING.

### THE ENGLISH LEGAL VIEWPOINT.

"Mediumship vis-a-vis Fortune-Telling" was the subject of a lecture given to the Edinburgh Psychic College recently, says "The Scotsman" by Miss Jacqueline, of the British College of Psychic Science, London.

Miss Jacqueline said that she proposed to discuss the present legal and social position of mediumship and the medium, vis-a-vis fortune-telling, and the so-called fortune-teller. Mediumship could be described as the developed quality, or qualities, which enabled particular gifted men and women to act as media, or links, between incarnate spirits, those who were temporarily encased in the physical body, and discarnate spirits.

To-day, in the present state of the law such a thing as mediumship did not exist, and it followed naturally that neither did the medium. Neither did the fortune-teller legally exist. But pretending, or professing to tell fortunes had a legal existence.

It was interesting to note that it was an offence to forecast, or to pretend to be able to forecast, what was to happen with regard to a person, but, judging by the sporting columns of our newspapers it was not an offence to forecast, or to pretend to be able to forecast, what was to happen in the future with regard to a horse or a dog. In this connection the medium who told Saul, the son of Kish, where to find his father's asses, would have been quite safe from our law, but not so the woman of Endor when she "contacted" as we say to-day, the spirit of the prophet Samuel.

The law did not say that persons professing to tell fortunes need necessarily demand money for doing so before they became answerable to the law. In that case one might assume that amateur fortune-tellers came within the purview of the law, just as much as professionals. Therefore, to quote an extreme, but perfectly applicable case, if a mother told her son that he would be late for school, and would be punished, that was fortune-telling. It foretells the future with regard to a person.

**To Know demands Labour.**—The phenomena investigated by Crookes, Bassett and the Meta Psychic Laboratory, Paris, do not show that imbecility can operate apart from a human organism, but prove that intelligence can. The Science of Spiritualism covers a wide field and needs many years of careful investigation and study. We Spiritualists are getting a little bored by writers without experience, who expect wonders immediately they begin investigating and are disappointed because the results do not come to order. When they readjust their materialistic minds to receive with an open mind and critically examine all results they will find their proof. This proof has taken years in most cases, but it is well worth the trouble taken.—"Everyman."

Continued from Page 11.

the spiritual reality of all objective psychic experiences; when even our faith in the historical Christ is shaken: it is a divine blessing that we can still seek this Inner Way to the Living Christ. Listening to that soundless voice within, we may still hear ageless truths of the Spirit which are too exalted and glorious to be uttered by human tongue and we may even enter into the very presence of Him whose power no earthly force can withstand; whose guidance and care no man can deprive us of; and we will recognise in Him the same Voice that spoke through the humble carpenter of Nazareth to the hungry multitude on the banks of Gallilee.

## "DR. LASCELLES" PHILOSOPHY OF PRAYER.

Selected by the Rev. G. VALE OWEN, from "Beyond."

You can't get anywhere on my side of life without prayer. It is the foundation on which you build. You must pray.

Prayer should be taught in schools. Prayer is more necessary for the child than all the classics.

Jesus had to leave the crowd and go into a mountain to pray. He knew that conditions for prayer must be right.

God does not answer prayer individually; but guides come down the ladder of love and service from the higher spheres to help you.

Children give us beautiful examples of prayer. They simply say a few words and trust.

Two children were praying for their parents who were abroad and the younger one added, "And oh, dear God, please keep well and take care of yourself, because I don't know what we should do without you."

You are all God's children and have God in you. You are fit to pray, but you will be better fit after the prayer.

I know a nurse who prayed about some cooking she feared was spoilt; her prayer was answered and now she prays about everything.

No need to take thought for the morrow, it will adjust itself by prayer.

Unless you have the courtesy, shall we say, to ask for help, we have made it a rule not to give it.

There is nothing mysterious about prayers being answered. God does not make drones of the spirits that pass over.

Your prayers rise up and are taken to their right places by guides.

## WHY THE CHIMNEY SMOKED!

At the meeting of the Chelmsford, England Spiritualist Society, the lecturer was Mrs. Dolores Smith, who told many curious personal experiences. Her father was a Methodist, she said, her mother was psychic, and with her (Mrs. Smith) it was a gift. She was born on board ship, spent part of her childhood in the Dutch West Indies, lived in Ireland, Canada and New York, and then came to England. She served with an ambulance in France during the war and was severely wounded.

"After marriage," she continued, "we opened a private hotel in an old house near Manchester. Guests came but did not stop long; they complained of the bedclothes being dragged off them. There were a lot of knockings and bangings, and the sound of someone walking about the bedrooms. At last my clothes were pulled off my back and we decided to leave. Before we left one of the guests wanted a fire in the best bedroom. We had the sweep in, but the chimney still smoked, and we sent for another sweep. In order to make a thoroughly clean job he gave his brushes an extra vigorous push, and out came the front of the chimney and the skeletons of a woman and a baby. On inquiry it was discovered that a man who lived there sixty years before had given it out that his wife left with her baby and never returned. After that we came to London, attended meetings of Spiritualists, and now I am doing all I can to spread the knowledge of this great truth."

## WANTED TO PURCHASE.

WANTED to purchase, S. H. Doyle's "History of Spiritualism," and "Oahspe," Apply G. Hall, Bandon Grove, Dungog, N.S.W.

## SPIRITUALISM AND ITS MEDIUMS.

By R. G. KEAST.

"To communicate with the spiritual world most of us require the services of a human being with an organism trained to allow itself to be used by other intelligences, who are then able to demonstrate their existence and to send messages of affection or comfort."—Sir Oliver Lodge.

**T**HAT the relationship which exists between Spiritualism and its mediums is of an important and even integral nature is, surely, obvious to all students of psychical or Spiritualistic research. What, in fact, the telescope has done for astronomy, the medium has done for Spiritualism. Without the former, modern astronomy could not have been born; and without the latter, modern Spiritualism would not be in existence. Similarly, just as since the advent of Galileo a relatively unknown and unsuspected stellar universe—of enormous dimension—has disclosed itself for observation, so, too, since the time of Swedenborg a wonderful and beautiful spiritual universe—of vast extent—has gradually unfolded itself to mortal ken. It is, therefore, because of what mediums mean to Spiritualism that all true Spiritualists are in perfect accord with Dr. J. H. Hyslop, the well-known American investigator, who in his "Contact with the Other World" has affirmed, "We are consciously isolated from the spiritual world. Mediums enable us to momentarily overcome such isolation." Then, he adds, "Mediums are our most precious possessions."

Such psychically endowed people, then, are the golden links which unite the spiritual and material worlds and through whom is answered the superlatively important question of all the centuries and civilisations, "If a man die, shall he live again?" That this class of people, chiefly in virtue of their peculiar psychical constitution, have thus been entrusted with a lofty mission is, unfortunately, not sufficiently realised, not always even by the mediums themselves, and certainly but rarely by those investigators many of whom are attracted to Spiritualism largely by motives of curiosity. It is, of course, regrettable that the community in general does not recognise the high calling of mediums, but it is a tragedy when the mediums themselves fail to do so. For, as Sir Oliver Lodge has again written, in regard to their high calling, "They have thereby been privileged to bring comfort and restore faith to the bereaved, to re-unite otherwise broken family ties, to demonstrate the truth of survival . . . and generally to assist scientific investigators in their endeavour to understand better the nature and properties of the human soul, apart from its customary bodily manifestations."

That the great majority, however, of really evolved mediums are conscious of the great and grave responsibilities of their mission is undoubtedly the case. A number of them, indeed, have sought to renounce their mediumship, partially because of its onerous obligations. Mrs. Piper, the great American medium, when she discovered her rare powers, resolutely refused to accept lucrative engagements, and decided, instead, to dedicate her gifts to the cause of science. And when Mrs.

Osborne Leonard, the gifted English Medium, was informed by her guides that she must become a professional medium, she strenuously protested, and later wrote, "I would rather have scrubbed doorsteps for a living." These facts are mentioned by the writer because many people appear to think that mediums are, almost invariably, in using their gifts actuated by monetary considerations. Actually, as Sir Arthur Conan Doyle has reminded us, one of Spiritualism's greatest mediums, Mr. D. D. Home, never accepted any payment whatever for his unique gifts and services. And Mr. Ernest W. Oaten, editor of "Two Worlds," not long ago wrote in the London "Daily Mail": "Speaking from forty years' experience I can say that for the first twenty years of my own investigations I never sat with or paid a fee to a professional medium, yet I witnessed every phase of phenomena known to Spiritualists." Yet another really inspired medium, the Rev. G. Vale Owen, through whom was given to the world those impressive and informative books published under the title of "The Life Beyond the Veil," also adopted a commendable attitude. When, before their publication, the original manuscripts were brought under the notice of Lord Northcliffe, that gentleman requested an interview with their owner. And then immediately offered Mr. Owen £1000 for them. Lord Northcliffe retained the manuscripts—and used them—but Mr. Owen left his office without accepting a single shilling as remuneration. As Miss Florence Marryat, in "The Spirit World," has said of mediums, "Many of them work for nothing. Many are obliged, by reason of the necessity to live, to accept a most inadequate remuneration . . . and all who do so are compelled to make a secret of it on account of the infamous law."

But, in any case, why should gifted mediums, any more than gifted artists, render their great services gratuitously? As Dr. James Coates has stated in his "Is Spiritualism Based on Facts or Fancy?": "In my opinion it adds nothing to the value of evidence to say, 'The medium was not paid.' And it adds little to the credit of investigators." Sir William Barrett clearly endorses this view in his "On the Threshold of the Unseen," when he writes, "Anyone who possesses genuine psychic power has, of course, a perfect right to be remunerated, when his or her time is occupied by the exercise of that power." Spiritualism—like the law!—need not be concerned about the modest fees received by competent mediums; but Spiritualism should certainly seek to prevent its numerous undeveloped mediumistic aspirants from representing it—or rather misrepresenting it!

It is a chastening fact, and one which should give Spiritualists considerable and prolonged anxiety until it is remedied, that many who are occupying their public platforms, claiming to be mediums, possess only the crudest rudiments of that priceless gift. Their demonstrations, consequently, are in the nature of the case, puerile; and more than that, have the effect of alienating the interest, sympathy and support of many earnest, intelligent investigators. On more than one occasion the writer, at a seance or a service, has been appalled at the ineffectual and elementary exhibition of what is

## OUR LETTER BOX.

### Spiritualism in Australia.

To the Editor of "The Harbinger of Light."

Sir—I had the privilege of writing you last month in connection with the progress of Spiritualism in Australia; fair minded persons must admit that other religious bodies—for the basis of Spiritualism is pure religion—do not seem to honor our movement as one worthy of intense admiration.

One day per week at least might be given by us to a definite religious service, if there is a desire for "Readings," etc., then there are six more days in the week when perhaps instead of the cinema dances or bridge, the various Societies could function these "Readings."

I think, Mr. Editor, that a move toward a more spiritual uplift could be given by you, with your journal, the "marking time" of Spiritualism seems to me to be an account of the poor conception given by many, to what they consider Spiritualism actually means, and if a movement toward a higher sense of spiritual life and organisation were made by the "Harbinger of Light" a meeting called by you and a determination to justify the beauty, purity, truth, and justice of the only religion that offers to, and does, prove its claims, then it is strongly within the realm of probability that we could see in our generation that justification of that magnificent assertion, "Truth is Eternal and will prevail."

Could not Messrs. Huston, Tozer, Sherburn, with other leaders appoint a meeting and settle this most vital matter, see if we can establish a really definite religious body, it is most sorely needed, I think.—Yours faithfully,

F. R. C. A.

3 Enfield Road, Brighton, S.5.

### "The Touch of a Vanished Hand."

To the Editor "The Harbinger of Light."

Sir—It has been my great privilege to be in touch with the spirit people for over 25 years through the various methods of Ouija, Direct Voice, Materialisation, etc.

During the last few months when sitting quietly I have felt a distinct touch on the head as if a hand was lightly passing through the hair, the sort of experience one would get if a draught of air was slightly ruffling the hair.

At first I looked around to discover where the supposed draught came from but was unable to discover the source. The thought then occurred to me that perhaps friends on the other side were trying to attract my attention. This I tested a dozen times and was informed every time that they had adopted that method to signify their presence and desire to speak to me.

I was wondering whether other readers have a similar experience but, perhaps, have not thought that it may have its source from our spirit friends. In the study of psychic matters one becomes more sensitive to the, apparently, insignificant things; there is more awareness and this is the approach to mediumship.—Yours etc.,

Rapaki Road, St. Martins  
New Zealand.

E. F. OWEN.

### A Candid Critic.

To the Editor "The Harbinger of Light."

Sir—That mediums possess a power through which messages may emerge is not disputed, but some messages are so garbled, even comic, that their utterance can hardly be said to convey religious conviction.

That there is a spirit sphere seems certain, and our Bible mentions "discerning of spirits," the Endor episode, and those who pray testify to this. It has, however, been truly declared that Spiritism is playing with edged tools, and is not for all and sundry to experiment.

Why do we hope for after-life when this present is so little understood?

DAVID SANSON.

[We should like to learn more of our Reader's views. Do not exceed 100 words.—Ed.]

Continued from Page 13.

claimed to be mediumship. Well might the Rev. C. Drayton Thomas—that courageous English cleric who has frankly embraced Spiritualism—write: "The training of a real medium is long and difficult, and it is a thousand pities that they should aspire to do this work, professionally, until able to give, with general accuracy, the evidence by which we can be sure that they are in mental conversation with an actual communicator."

With this stricture many, even among mediums themselves, will, surely, cordially agree. The difficulties confronting Spiritualism from outside the movement are sufficiently great without its having to concentrate its energies upon those existing within. Yet, it is evident to many thoughtful Spiritualists that, in the interests of the cause, the standard of mediumship needs to be raised.

## The Ether and Sense Perception.

To the Editor "The Harbinger of Light."

Sir,—Where do we stand in relation to psychometry. I know we have not advanced far in this occult science, so there is still reasonable ground for speculation.

What do we mean by the action of mind on matter, and the reaction of matter on mind? Psychometry deals, of course, with the association of matter. I am anxious, however, to see what part is played by other and sense-perception.

Does psychometry deal with the sixth sense. Is it a positive ultra-sense, and can only a sensitive use it effectively? I presume water-divining comes within the same range? Yet if this deeper knowledge is only in possession of a sensitive, does it mean that the sense-perception of the average individual cannot contact with this ether-wave that brings us into the new world of psychometry? Why cannot ordinary people reach this wave-length?

In other words we cannot imagine that psychometry is an exclusive gift? If there is a definite wave-length, operating along the ether zone, there must be general access to it. Psychometry cannot be regarded as an isolated area. If all scientific knowledge is to be used in a democratic sense, we cannot afford any section of it to remain exclusive.

I know I am dealing with a recondite subject, but it seems to me, after considerable reflection, that the only way to interpret the mystery of ether is to reconcile ourselves to the fact that there are definite ether waves, and like the different wireless stations of broadcasting we have simply to discover the actual wave-length in order to attune ourselves to particular zones of occult knowledge. There is nothing puzzling about that deduction. It seems to be staring us straight in the face.

This means that telepathy cannot be so mysterious as we imagine. Do we possess a greater number of sensory values than we faintly imagine. It seems very like it.

JAMES CORBETT.

## REPORTS OF SOCIETIES

### VICTORIA.

#### COBURG SPIRITUAL MISSION.

The Sunday services have been well attended and many interesting and instructive series of lectures have widened our spiritual activities and deepened our understanding.

The pivot of our service is the time devoted to special concentrations, and the results in many cases, especially those of sickness, have proved unto us the great power of communal spiritual concentration.

During the year 150 garments have been collected, and on two occasions we had a visit from "Brother Bill"—Rev. J. R. Nichol's of St. Mark's Mission C. E., Fitzroy—who received our gifts on behalf of his mission. On each occasion we had a happy social time together; he told us of his great work and we were all very pleased to know, that we also, in this way, could help in his splendid service to humanity.

At present we have a subscription list open for the relief of the flood sufferers.

During the past 18 months, 1600 hand-written leaflets have been personally written and distributed by our leader Madame Moreh, so that 1600 homes have had a message of life brought into the circle of the home influence. This is the bread cast on the waters and we trust that in this way many lives have been lifted up and comforted.

We would wish to record Mrs Ryland's instructive lectures; Dr. Huston's lantern lecture, "The Splendour of the Heavens" which was greatly enjoyed; and the different series of lectures given by Madame Moreh, also the fine message work done by Mrs Mathieson and Mrs Timms, and the consistent good work of our organist, Miss Sheila Evans.

We are now looking forward to greater service in the New Year.

VERN L. EVANS, Recorder.

### QUEENSLAND.

#### SPIRITUAL ALLIANCE CHURCH, BRISBANE.

We have been making steady progress throughout the month and have to thank the following speakers, Messrs. Sinclair and Yunker, also Lindsay for floral readings. We are looking forward to the future with confidence and extend a hearty welcome to all earnest seekers after spiritual enlightenment and send greeting to all kindred Societies.

It is with feelings of regret that we record the passing to the higher life of Mr G. Coxon at the age of 84 years. The remains were interred at the Bulimba Cemetery on December 3rd, when a large number of personal sympathisers and representatives of the Spiritualist Churches attended, whilst beautiful floral tributes bore expression of the love and esteem in which he was held.

Mr D. McLauchlin, of the Alliance Church conducted the service at the home and at the graveside, where tributes to the good work and estimable personal qualities of the newly-arisen brother was paid. In early life he came to Queensland and after a hard struggle and overcoming practically unsurmountable difficulties he eventually retired and came to live at Lindum. He was an ardent supporter of Spiritualism and in recognition of the help and comfort received from the unseen side of life. Mr and Mrs Coxon built the church known as the Spiritual Alliance.

The transition of Mrs Coxon took place fifteen months ago. At the first general meeting of the Spiritual Alliance Mr. Coxon was elected President, which was permanent until Mr G. Coxon passed on. The highest tribute deserves to be paid to our departed brother, his personality being both forceful and charming. For years he helped the church along financially. It was entirely through his influence and effort that the church is on a sure foundation to-day.

JOHN SINCLAIR, Hon. Secretary.

## SOUTH AUSTRALIA.

## ST. JOHN'S SPIRITUAL CHURCH, ADELAIDE.

We held a Spiritualists' Rally on Armistice Sunday, November 11th in Adelaide, for which the Y.M.C.A. Hall was engaged, the attendance was nearly 700 and the meeting was a great success.

Most of the other Spiritual Churches joined with us and we are very pleased that our first Rally has been so successful and we are now looking forward to holding a United Rally of all Spiritual Churches as an annual event.

Several well-known Spiritualists were on the platform and Mr Hill, Vice-President of St. John's Spiritual Church, presided.

The speakers were Rev., J. B. Duncan, Miss Rose Tingey, Mrs Nixon and Mr S. Duncan, Mrs Ward of St. John's gave a most beautiful opening prayer and the following gave clairvoyant demonstrations Mrs Freer-Watson, Mrs Chandler, Mrs Janet Watson and Mr. S. Duncan.

H. HILL, Vice-President St. Johns.

## NEW ZEALAND.

## HAMILTON SPIRITUALISTS' CHURCH.

Many friends of Nurse Clayton's, Pastor of the Hamilton Spiritualists' Church, met together at Mr. and Mrs. Hayter's home to bid her farewell and wish her God speed as she wends her way to pastures new to carry on the good work. She came to Hamilton early in the New Year, and opened up the Spiritualists' Church in Toorak Hall, which had been closed for many months. She endeared herself to all, many new converts can testify to the good they have derived through her getting into touch with them. She is a splendid healer, and the sick will miss her very much. While she is healing their bodily ailments she is also ministering to their spiritual welfare. She will leave behind her many friends, both old and new. We know her kind is scarce in New Zealand, and it will be hard to replace her, as there is a wide scope in and around Hamilton for a good spiritual medium.

After partaking of a nice supper, amply provided by the ladies, Brother Hicksford then thanked Nurse Clayton and handed her a small token donated by all present. In returning thanks Nurse Clayton said she had been very happy during her stay in Hamilton, and hoped to hear soon that we had another spiritual helper. In the meantime Brother Hicksford and his wife and several others promised to help carry on to the best of their ability. Our kindest thoughts and love will follow Nurse Clayton wherever she may go in the cause of truth and love.

Mrs. GEO. HAYTER, Recorder.

## THE COMBINED SPIRITUALISTS' FLOOD RELIEF APPEAL.

The Combined Spiritualist Churches Committee conducted an impromptu Social and Dance in aid of the Flood Relief Funds on Monday, 10th December. The Committee of the V. S. U. kindly loaned the Terry Memorial Hall for the purpose and the cost of the supper and music was covered by donations. Owing to the short notice the attendance was not quite as large as one would expect for such a worthy appeal; but those present spent a very enjoyable evening and the sum of £3/5/- was raised for the fund.

In addition to this sum, several Churches are conducting independent efforts, some have already forwarded generous donations and others have notified us of their intention of loyally supporting the appeal. Once again Spiritualists have demonstrated their true spirit of brotherhood by coming to the assistance of their less fortunate brethren in an hour of need by helping to alleviate the suffering caused by the disastrous storm which wrecked many homes and deprived thousands of people of clothes and shelter.

J. S. MORRISON, President C. S. C. C.

## DEAF AND DUMB.

The Committee of Management of the Victorian Deaf and Dumb Institution (for children), St. Kilda Road, Melbourne, wish to thank readers who have contributed to the funds. By the kind help of all, this year, over 130 children have had the advantage of a home and training which have brought health and happiness to their lives, and, on leaving school, they can be expected to prove themselves useful and industrious citizens.

We recommend this work to any person wishing to help children. If you are interested in any way, kindly communicate with Mr. W. J. McCaskill, Superintendent and Secretary, at the Institution. Your help in making this Centenary Year the brightest the children have yet experienced will be greatly appreciated.

## "ANGELS AND OTHERS."

## HOW PSYCHIC SCIENCE SUPPORTS THE BIBLE

By the Rev. J. H. STOWELL, D.D., M.A., Vicar of Northmoor (Eng.).

The author states that he has been moved to write this book as the result of recent personal experiences, which consisted of a fulfilled prophecy, a series of messages, a vision, and advice and guidance received from the spirit world. Before these incidents occurred, he says:

I had no confidence, no expectation whatever of learning by psychical means what could not be discovered along the ordinary channels of knowledge.

After recording his experiences in some detail, he confesses:

But now, as though I were being prodded physically from the other world and in Christ's name, unwillingly, like Saul, I also am among the prophets. . . . Taken together, they (the experiences) move my understanding of Holy Writ forward from the guesses and abstractions of a mild rationalism into the facts of a transcendent realism.

## AUTHOR AMONG THE PROPHETS.

Why Dr. Stowell should be "unwilling" to be among the prophets is perhaps rather a delicate question, especially as he asserts that "evidence of survival created the Christian era, and only continuation of that evidence can keep it going."

But he has boldly faced the facts, and, having done so, he calls on the Church to "acknowledge again what once it counted precious, but, in too much timidity, is still thrusting away as a peril."

He maintains that the peril is greater in neglecting the gift than in humbly accepting it. "No wonder some of the bishops are uneasy. But facts should be faced," he writes.

The author is not prepared to discard the essentials of Christianity, neither does he find that there is the least necessity to do so, before accepting the truths of Spiritualism.

He maintains that in the Christian religion there is no prohibition of intercourse with angels or good spirits. In fact, he asserts that such intercourse is inseparable from the entire fabric of Christian faith and experience. He says:

Christianity springs out of a resurrection, and is maintained by communion with the risen one, and with those who are with Him.

## MODERNISM KILLS TRUTH.

He deplors that the modern spirit, both in the church as well as out of it, is against the whole idea of a spirit world as any practical concern of ours here and now.

Modernism is killing the primitive forms of truth, and the Bible is becoming a book of folklore and fairy stories. Why? Because, the church has been starved of its communion with the unseen world.

He believes that before long psychic science, springing directly out of personal experience, will recover for the Bible some of its lost and imperiled revelation, and that, meanwhile, we may have the comforting assurance that the world is well supplied with unseen powers, agencies and ministers of God, ready to work with us and for us—Price 4/-, postage 3d.

## THE BOOK PAGE.

### A WITNESS THROUGH THE CENTURIES.

By Reginald Hegy, M.D., M.A. Rider, Price 7/6, postage 4d.

A distinguished member of the medical profession, who was a first exceedingly sceptical, received irrefutable proofs of survival. He has had the courage to come out in the open about it all and risk any possible adverse consequences to his career. Not only has he given us fool-proof evidence of survival, but has passed on the wisdom of a spiritual teacher from the Beyond, touching the purpose of our material lives in their relation to the life hereafter. A valuable and important contribution to current psychic literature.

### BOOKLET ON HEALING.

In "Psychic Healing" by Harry Boddington (The Psychic Press, Ltd. price 1/6, postage 1d) we have an interesting contribution. Psychic, mental, and magnetic healing are various terms which cover processes intended to promote health and cure disease. Many of the books written on the subject have the one weakness: they are put together by theorists. Mr. Boddington brings a practical knowledge to bear upon the subject. He outlines the various theories and systems under which healing is effected, and gives practical advice and directions.

The booklet is not narrow, since it outlines the principles at work in many different schools of thought, and he endeavours to co-ordinate them so that they become mutually helpful. It is probable that the experienced reader will not agree with all Mr. Boddington's theories, but at any rate he has a wide experience to draw upon, and his conclusions are solid and helpful. "Psychic Healing" is a booklet that was needed.

(On order, supplies arrive end of March).

### ADDED TO THE LIBRARY.

#### "MYSTICAL PSYCHOLOGY"

R. Dimsdale Stocked. L. M. Fowler & Co., London.

An excellent and thought provoking book for the enquirer into Mysticism who has an elementary grounding in academic psychology. Mr Stoker gently leads the reader through a process of rational comparison of divergent views on this much neglected subject, enabling him to view the matter in the light of reason and to obtain a clear conception of the psychological principles underlying all mystical experiences.—J.S.M.

#### "CREED OF THE DAUNTLESS"

Frank B. Whitney. Camelot Press Ltd., London.

An uplifting and life-giving collection of inspiring poems, affirmations and optimistic talks of a deeply spiritual nature. The thoughts of the author are expressed in simple language and carry the conviction and power of one who has himself experienced the fruits of the methods which he expounds to his readers. If it were only for the instructions in the use of Relaxation and Silent Meditation the book would be worth the purchase price.—J. S. M.

#### "THE AMAZING INFLUENCE"

T. Gilbert Oakley. L. M. Fowler & Co., London.

An amazing book which covers an enormous amount of ground in one hundred and ten pages. It will prove of incalculable value to any reader who carefully studies and applies its principles. It could well be called "Everyman's Guide to Success."—J. S. M.

### A SPIRIT DOCTOR'S MESSAGES.

"A Dead Doctor Writes" is a delightful series of Messages communicated through Mrs. Crane, the wife of Mr. H. Montague Crane, whose book "Spirit Voices" gave many interesting records of the direct voice seances held by Mr. Lancelot Brice, in Christchurch, N.Z. The "Dead Doctor" is Dr. J. S. Bing, formerly of Toronto, Canada.

In the spirit world, Dr. King tells us, the possibilities are not limited as on earth. They are vast, beyond earth comprehension:—

"Even when he reaches the Spheres man does not possess a perfect knowledge, for he is only on the fringe.

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"Gradually, as he progresses, new scenes arise, and he absorbs new ideas from a different point of view. Earth's frailties seem so very small and insignificant to him. He gradually rises above them, leaving them as a child does his toys when reaching manhood's estate."

The writings are full of homely, lucid little talks like this, and the pilerim in this world will find their comforting and illuminating passages a very happy companion on his journey to the next.

"Drink more water" he says, "You will find it of great help to your health and mediumship. Few mortals realise the wonderful health-giving qualities contained in pure water."

"I wish to tell you about drinking water. It will help you greatly, for water assists the astral to be easily separated from the physical.

"Always drink water before the sittings, as water acts specially on astral conditions. You know that the two are separated when materialising the spirit voices. The success of mediumship depends upon the ease with which the astral and physical can be separated."

Besides Dr. King, we meet again in this book several spirit friends with whom Mr. and Mrs Crane made us acquainted in past years: Queer Claw, the Indian Guide; and Kokum of the Great Voice, and those beautiful spirit guides Egyptia, Hypatia and Des Asia.

Price 2/6, postage 3d.

### YOUTH AND SURVIVAL.

By C. S. COLLEN-SMITH.

The Rev. C. Drayton Thomas, in his preface to the first impression of this book, which was printed privately, said:

Here is a short book full of life and animation typical of the youth of to-day with its dissatisfactions in the present, its censure of the past, and its yearning for something better ahead. The Author has travelled quickly along the path which is described for us by Mr J. Arthur Hill in his more leisurely journey "From Agnosticism to Belief."

Mr Collen-Smith writes with feeling and clarity of his own personal experiences both in the dark days of negation and in the sunnier hours which gladdened his life recently. He tells us how he has sounded the depths and how he has begun to climb towards the heights. I say, "begun" for he has found by the path called Spiritualism, that man survives bodily death, that his life is but the preparation for fuller life beyond, and that realisation of this and actual response thereto in life is religion in the true meaning of the word. It is well we should realise that Mr Collen-Smith gives us an insight into the minds of the youth who form, or should form, an important section of our congregations.

How can we help youth unless we know youth's outlook, its misconceptions and preceptions? This is not a treatise on theology, but the story of a soul in movement. Those whose souls are likewise on the march will recognise him as a comrade and congratulate him on the progress already made.

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