

The Harbinger of Light

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

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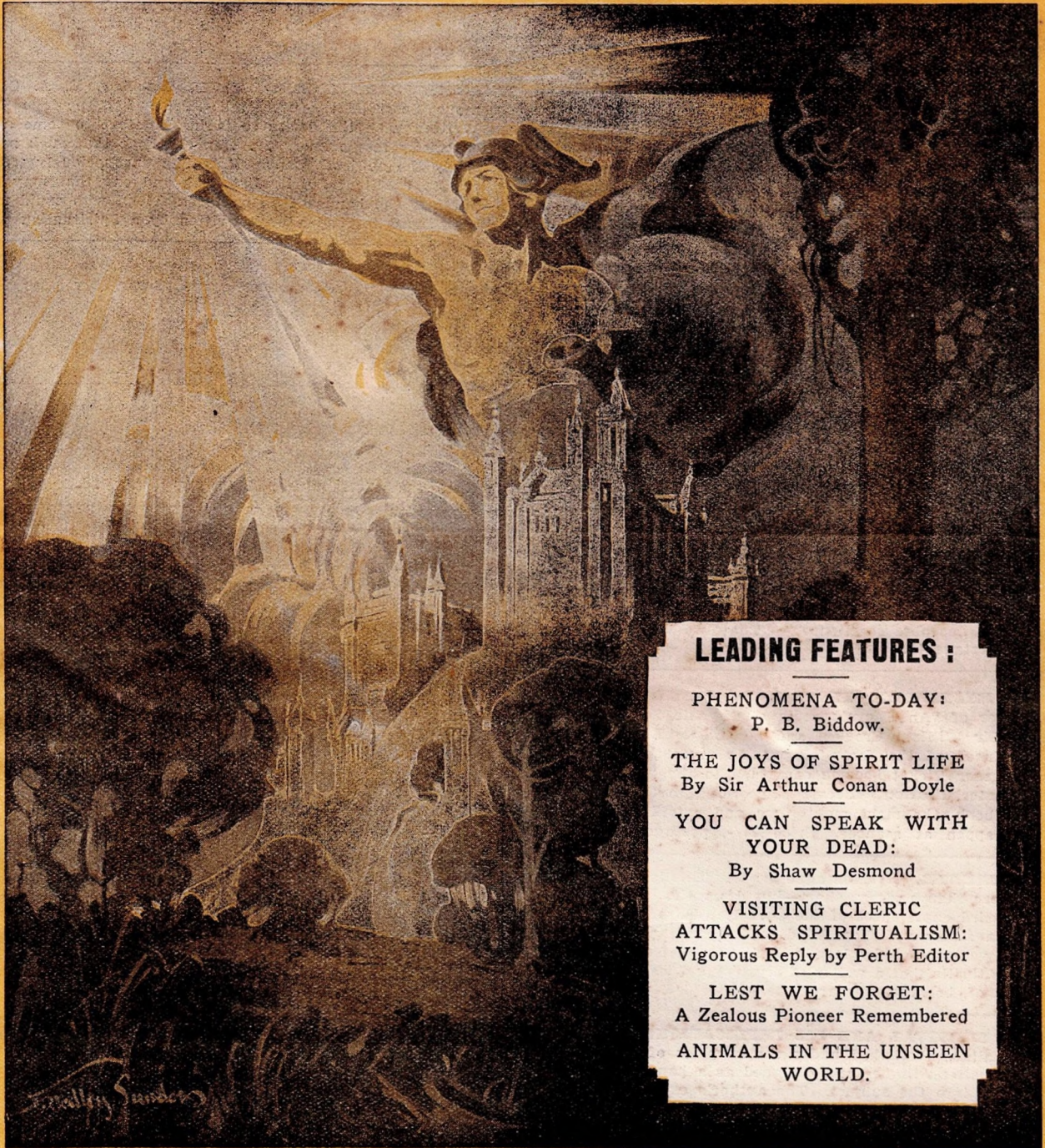
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PSYCHICAL RESEARCH, SPIRITUALISM, AND SPIRITUAL PHILOSOPHY.

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

OCTOBER 1st, 1935.

PHENOMENA, TO-DAY.

A SUMMARY OF PSYCHIC WORK BEING DONE.

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

The proof of the soul's survival of physical death and the fact of communication with such souls is, of course, "the basis of the Spiritualist's system of philosophy." This is a good definition, though more might be said. Still this is the basis, no doubt. Christians have for centuries been taught, and expected—at their peril!—to believe there is a future life; and to believe all sorts and "limbos" as well as of a very strange and unnatural Heaven, and a horrible hopeless eternal Hell. But the phenomena of the Spiritualist, the occultist, and the psychic researcher have supplied the much needed proof that survival is a fact—not merely a "belief." Further, through these very phenomena—so often despised by the orthodox Christian—information has been gained showing that the After-life is, in every possible respect a "natural" one and nothing more than the just, though merciful sequence of life on earth. If this is not a magnificent achievement and something which deserves the commendation and the deepest gratitude of the whole world, we should like to know what is!

* * *

For a good many years, in the 70's and 80's particularly, there was an amount of excellent physical phenomena which has been denied us since; but at the present time there is a great and varied increase which is proving of the utmost value to the Movement.

Take **Clairvoyance**. At the present time, the world is being given a continuous, public and private, demonstration of soul-sight as never before. Not that there was not equal or even superior mediumship of this kind in olden days, but that **now**, by means of the public meetings and the printing press, people are informed of what is taking place. Infinitely more occurs in home circles and in our homes than is dreamed of and it can safely be said that never, within historical times, has there ever been so much Clairvoyance and Clairaudience amongst civilised races as there is to-day. This is the most spiritual form of any phenomena, and the solution of 1001 questions, doubts, difficulties in each individual life lies in the cultivation of these psychic powers.

* * *

The same may be said of **Trance**. Here, of course, there must be first and foremost good development and safe "control," safe from the point of view of true, good entities: a close working, too, with well known and trusted Guides. In this department there has been considerable development, as instanced by "Power's" work through Mrs. Meurig Morris and hundreds of others. The great day of Pentecost would have been impossible, stultified from the very first moment, without this par-

ticular form of mediumship, and what may be thoroughly learned by and through its use to-day, is infinite. True trance can be tested by the clairvoyant faculty, and should be.

* * *

Coming to the more physical forms, the phenomena of **Transfiguration**, with a well developed medium, is a very useful and interesting phase. The ordinary entranced medium takes on a measure of "transfiguration," there is often a very great change, both in expression and voice, but with the proper Transfiguration the medium's face is transformed in a wonderful way, almost being moulded into the personification of the visiting spirit. The exponents of this form of psychic power are increasing in number.

* * *

A very interesting new form of physical mediumship is exemplified in what has been called the **Communigraph**; an ingenious machine with an alphabetic "keyboard." When the keys are struck, a letter of the alphabet is illuminated in red light and thus complete and reliable communications are made. It needs a particular form of mediumship, but as the degree of materialisation is moderate there seems to be no reason at all why this method should not be very generally employed. It only needs a suitable machine and a reasonable amount of physical-psychic power and development. At present it is being employed by very few. May there soon be many more!

* * *

Trumpet phenomena or "**Direct Voice**" is a very old form of mediumship and quite invaluable. Particularly is this the case—as with the Communigraph—from the fact that it cannot be interfered with in any way—by earth folks at any rate. All that the medium and sitters do is to provide suitable ectoplasm which can be readily manipulated by the spirit operators and used accordingly. There is, and can be, no definite or undesirable connection with the medium's brain and, consequently, no interference with the message given. It is for the spirit operators to see that there is no interference or collusion on **their** Side of life. That the sitters must provide reverent and serious "conditions" goes without saying.

A few years ago the "direct voice" mediums could be numbered on the fingers of one hand. Most happily, now, there are quite a number of them, and this power is being developed in many Circles, public, semi-private, and privately in the home. **Apport** mediumship sometimes goes with this form, but, at present it would seem that few apports, are being produced. It is a very convinc-

ing form of phenomena and worthy of earnest and prolonged attempts to secure.

* * *

Of course **Psychic Photography** fills a large place in the bill. It is a rare form and one which is, more than some others, open to charges of fraud. It is not difficult to ascertain whether such productions are fraudulent or not and no one need be unduly anxious about the matter. Fraudulent mediums cannot easily produce portraits of the sitter's relatives whom they have never seen and who have been in Spirit for some considerable time. There are one or two very fine photographic mediums now at work, but we need many more.

* * *

For many years good materialising mediums were very scarce indeed. This is not to be wondered at, for some of those who did practice this marvellous and absolutely invaluable form of psychic demonstration—even some of those who are giving it to-day—were most severely injured through the wanton and abominable behaviour of so-called "investigators." Most happily there are now several good English mediums through whom full **materialisations** are being obtained; though the most gifted mediums are American. Unfortunately we have none in Australia and but one in New Zealand. Perhaps the climate has something to do with this. Were this magnificent form of psychic power better understood and more reverently valued, both within and without the Movement, the writer is convinced there would speedily be more of it.

* * *

Spirit Healing may not be looked at quite in the form of phenomena, but at any rate it is phenomenal! Of all the many forms of psychic power and help this is one of the most delightful and greatly blessed. In the Master's earth life it came before any other demonstration of spiritual—psychic—power. In his message to John the Baptist, cruelly confined in the Castle of Macheron, he called attention to his miracles of healing as proof of his Messiahship. It is in and through that same Power that spirit healing is given to-day. What more need be said? At any rate enough is being done, all over the world, to indicate the possibility of healing by spiritual means taking the place of all other healing treatments, no matter what.

* * *

In summing up the matter, we may rejoice that the amount and quality of phenomena being produced at the present time is greatly in excess of anything, say for thirty years previous to 1920. That there is need for a great deal more is very evident; while that it should all be of the very finest quality is still more evident. Are any tempted to think that it is not in accordance with the divine will, let them study the use which Jesus made of phenomena in all its various forms. But let none of us forget that this mighty Spirit, in his own person, provided the most pure, selfless and perfect conditions, and that if we ourselves most earnestly and sincerely endeavour to so live, think, and act, we may provide similar conditions, in some very real degree, at least.

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THE JOYS OF SPIRIT LIFE

INSPIRING THOUGHTS OF SIR ARTHUR CONAN DOYLE

What is life beyond the grave? Sir Arthur Conan Doyle, in his book "The Vital Message," claims to have solved that great problem which has puzzled the minds of countless generations of men.

What we have both in mind and character "we carry over with us. No man is too old to learn, for what he learns he keeps. There is no physical side to love, and no child-birth, though there is close union between those married people who really love each other, and generally there is deep sympathetic friendship and comradeship between the sexes. Every man or woman finds a soul-mate sooner or later.

According to Sir Arthur, arrangements are made in the next world to meet the case of couples who are ill matched on earth.

It is a world of sympathy. Only those who have this tie foregather. The sullen husband, the flighty wife, is no longer there to plague the innocent spouse. All is sweet and peaceful. It is the long rest cure after the nerve strain of life, and before new experiences in the future. The circumstances are homely and familiar. Happy circles live in pleasant homesteads, with every amenity of beauty and of music. Beautiful gardens, lovely flowers, green woods, pleasant lakes—domestic pets—all of these things are fully described in the messages of the pioneer travellers who have at last got news back to those who loiter in the old dingy home. There are no poor and no rich. The craftsman may still pursue his task, but he does it for the joy of the work.

There will be no dull moments in the coming world.

It is a place of joy and laughter. There are games and sports of all sorts, though none which cause pain to lower life. Food and drink in the grosser sense do not exist, but there seem to be pleasures of taste.

Children will grow older and elderly people will become youthful. A balance of youth, beauty and health will be struck.

The child grows up to the normal, so that the mother who lost a child of two years old, and dies herself twenty years later, finds a grown-up daughter of 22 awaiting her coming. Age, which is produced chiefly by the mechanical presence of lime in our arteries, disappears, and the individual reverts to the full normal growth and appearance of completed manhood or womanhood.

It is a land of hope and glory for the faded and enfeebled, physically and mentally:

Let no woman mourn her lost beauty and no man his lost strength and weakening brain. "It all awaits them once more on the other side. Nor is any deformity or bodily weakness there, for all is normal and at its best. . . . The same applies to all birthmarks, deformities, blindness and other imperfections. None of them is permanent, and all will vanish in that happier life that awaits us.

In the new paradise men will be in congenial and familiar surroundings:

Every earthly thing has its equivalent. Scoffers have guffawed over alcohol and tobacco, but if all things were reproduced it would be a flaw if these were not reproduced also. That they should be abused as they are here would, indeed, be evil tidings.

Sir Arthur points out that the revelation "abolishes the idea of a grotesque hell and of a fantastic heaven." He answers the critic who wants to know why clairvoyants have visions where the aged father is seen clad in the old-fashioned garments of another age, of the grandmother with crinoline and chignon. Are these the habiliments of heaven? "Certainly not," replies Sir Arthur to the critic or sceptic.

Such visions are not spirits, but they are pictures which are built up before us or shot by spirits into our brains or those of the seer for the purpose of recognition. Hence the gray hair and hence the ancient garb.

CLERGYMAN ATTACKS SPIRITUALISM.

INTOLERANCE AND IGNORANCE OF OUR SUBJECT REBUKED.

SPIRITED REPLY BY W. A. JOURNALIST.

An attack on Spiritualism was made by the Rev. Dr. D. E. Hart-Davies (rector of St. Thomas's Episcopal Church, Edinburgh) when speaking at St. Andrew's Presbyterian Church, Perth, Western Australia, on Sunday, 25th August.

Choosing as his subject, "The Witch of Endor and Ancient Spiritualism," Dr. Hart-Davies said that in the last half-century there had been witnessed, both in Britain and abroad, a widespread revival of an ancient superstition which was sometimes called spiritism, but more frequently Spiritualism. Many forces had contributed to the spread of the superstition, such as the "itch of a carnal curiosity" and a love of the sensational; the growth of unbelief, fostered by extreme criticism of the Bible; and, above all, the loss of the flower of our manhood in the Great War.

Spiritualism was no new thing. It was explicitly and severely condemned in Holy Scripture, and was extremely perilous to the souls and bodies of all who embraced it. Saul, a wicked and apostate king, in his extremity, sought out the witch of Endor, who would have been described in modern speech as a professional medium. He had banished all such from his kingdom, but he disguised himself, seeking guidance illegitimately. And there he heard his doom pronounced.

After dealing with this phase of his subject at length, the speaker said that certain important points needed to be remembered, especially by Christian people. The first was that the Bible took it for granted that it was possible for men and women to penetrate the veil and to get into contact with certain spirits or discarnate intelligences. But there was no suggestion in the Bible that communication between a man and a departed friend or relative could be guaranteed, because of the persistent peril of personation. "If genuine communications can be established, why was it not possible, with the thousands of mediums practising in the United States, for poor Colonel Lindbergh to get into touch with his son or to find out something concerning the little fellow's whereabouts?" asked Dr. Hart-Davies.

The Divine condemnation rested upon all such traffic, he declared. The Bible said explicitly, "Don't pick locks." Black magic brought a blight, never a blessing. The reason for the Divine condemnation was not far to seek. The human body, destined to become a temple of the Holy Spirit, might become the habitation of a demon. The condemnation was justified by the admissions which the Spiritualists themselves had made. They denied the deity of Christ and the merit of His atoning sacrifice on the Cross and His resurrection from the dead. No man could be an out-and-out Spiritualist without renouncing the fundamentals of the Christian faith.—"West Australian."

THE EDITOR OF "THE GROPER" REPLIES.

To the Editor "The West Australian."

Sir,—Allow me to express, through your columns, my deep regret that the pulpit of the Presbyterian Church, and the microphone of the National Broadcasting Station, should have been used to disseminate the intolerant and unchristian remarks by Dr. Hart-Davies on Sunday afternoon. That one holding such a place in any Christian Church should make intolerant generalism his theme, in the name of Christ, is almost unbelievable, and reveals how far the world has still to go to understand the teachings of Christ.

Quoting from the comments of secular Spiritualists (and ignoring wholly those of his fellow ministers of the Christian Church, such as the Rev. George Vale Owen), Dr. Hart-Davies tars all "Spiritualists" with the same brush, as repudiators of the divinity and teachings of Jesus Christ, whereas it is through the manifestations of so-called "Spiritualism" that hosts of people have come to understand the teachings of Jesus, the significance of his resurrection, and the part it played in redeeming the world from pagan-religious darkness. Withal these same "Spiritualists" have grasped the reality that that redemption of lost mankind was general, and having been offered its acceptance and realisation remained an individual responsibility, Christ himself making it plain that it involved not the mere lip acceptance of the pulpit, but a life of deeds and service: "Not all those who say unto me, Lord, Lord, shall enter the Kingdom of Heaven, but those who do the will of my Father in Heaven." "Spiritualists" in no way demean the glory of Christ when they claim Him as an elder brother, relying on His own declaration, "I go to my Father who is your Father, to My God who is your God."

If some secular Spiritualists, lost in jubilation at being able to do what Christ did (He promised all that they would do "greater things" if they believed) have, with the familiarity that breeds contempt, reduced the divinity of Jesus (and therefore, their own) there is not the remotest justification for Dr. Hart-Davies making such an intolerant mouthful of their secular outlook, and tarring with the same brush those whose loyalty to Christ is accomplished by obedience to his command, "Love ye one another."

The doctor's wholesale condemnation of "seances" is just ignorance, and reveals complete inexperience of his subject. There are seances and seances; secular and spiritual seances. I have been to at least 200 in Perth in the last five years, and I never saw a single soul come to the slightest harm from any of them; but I have seen the sick restored to health, and the most materialistic men and women turned into Christian-thinking souls. It was through meeting my own mother, Beyond, at one of the "seances" that I came to realise that life hereafter was a fact of life (not a mere religion), and the life of Christ (which I had hitherto rejected as fiction) became intelligible to me, and caused me

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CHRISTIAN SPIRITUALISM.

By **Rev. R. HART DAVIES,**

Rector of St. Paul's Church, Covent Garden.

The following is a condensed account of a lunch hour sermon given by the Rev. R. Hart Davies as reported in the London Press:

"I do believe that we can and do have communication, in God's providence, and under God's care and protection, with those who have gone before," he said.

"I can only give you my own experience in this matter," he continued. "I do not want to convince anybody. If we believe in religion at all, we know that the unseen state is a reality. The subject can be approached from the point of view of faith, or from that of science. By blending the two together, the faith of the one is strengthened, and the science of the other is helped, at any rate, we should never rule out one's common-sense.

"Our life here is nothing if it is not an education. We believe that the Holy Spirit educated us—body, mind and soul, into breathing and all the functions of the body. He educates us day by day in the lessons of life and the experiences we have."

"The Bible seems to teach us the blessed dead are advancing, progressing and growing. Psychic Science teaches us the same. Through the spheres the spirits advance, always growing, advancing, developing. The parable of Dives and Lazarus, indicates this. On earth, the rich man was a selfish man, but when he passed over his thought was for others—his brothers. He was certainly better, and had advanced. That is what psychic science tells us—that the state of the departed is one of growth and advance, sphere by sphere, upwards and onwards.

PROGRESS IN THE BEYOND.

"At first the spirit is earthbound, bound up with this earth. Gradually he goes on, and becomes acclimatised to the unseen. He is learning, and so he goes on until at last he becomes a leader and a teacher. It is a continual state of growth, and I think that gives us a ground and a reason for the old Christian custom of praying for the departed. They are not all on one level, and finally fixed for all time, but going onwards and advancing. We can help them in their advance.

"There is a thought of comfort and encouragement for each one of us. The Holy Spirit has been with us from our earliest time up to now—educating, instructing, revealing, giving us experiences and teaching us the lessons of life. He will go on, and be with us 'until the day of Jesus Christ,' which is the end of all things. I, with all my memory, my identity, my outlook on life, my love, I myself will go on till the day of Jesus Christ. Death is but an episode, a natural step that we must go through. I myself shall go on. I, and the Holy Spirit supporting, helping, comforting."

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to readjust my angle on life and abandon materialism. Nevertheless, I do not call myself a "Spiritualist" any more than I call myself a Presbyterian (my early upbringing), because I have reached that humble estate in which a man automatically abandons names and definitions, realising that the teachings of Christ were wholly and solely "the brotherhood of man in the Fatherhood of God," which forbade all creeds, and, most of all, forbade the professional preacher.

CARLYLE FERGUSON.

UNIVERSITY OF LONDON.

SPONSORS PSYCHICAL RESEARCH.

The investigation of psychic phenomena, which has been carried on under the auspices of many individuals and organisations for nearly a hundred years, has always suffered from the unwillingness of established learned institutions to allow themselves to be connected officially with such investigations, says "The Listener." Popular interest has always been great, and many individual scientists of the highest eminence have given time and trouble to elucidating the mysteries of the seance room; but hitherto no English university or college has established any department to take cognizance of it, though several foreign universities, both on the Continent and in America, have set an example in this direction. Now, however, the first steps have been taken in this country by the transfer of the National Laboratory of Psychical Research to the care of a group of Professors and other members of the University of London, who are interested in the scientific investigation of alleged abnormal phenomena.

It is understood that the Senate of the University of London has in principle accepted the transference of the National Laboratory to the University itself; but pending the finding of suitable premises to accommodate the Laboratory, and acceptance by one of the Colleges of the University of responsibility for its supervision, the Laboratory will be carried on unofficially by this group, which has taken the title of University of London Council for Psychical Investigation, and is composed of representatives of the various faculties and colleges of the University, including Professor F. A. P. Aveling, Professor Cyril Burt, Professor J. C. Flugel, Professor John Macmurray, the Rev. Professor E. S. Waterhouse, and five other members.

The late Director of the National Laboratory of Psychical Research, Mr. Harry Price, has been appointed Honorary Secretary of the new organisation, which has been equipped with the apparatus, instruments, premises, workshop, records and research laboratory belonging to the National Laboratory. The Council will thus be well equipped from the start to carry on practical investigation: it will be the first academic group in any country to possess a laboratory specially equipped for psychical research.

The Council has issued a leaflet inviting the co-operation, for the purposes of investigation, of 'mediums' and other persons possessed of abnormal powers.

A CHILD'S VISION.

By **NURSE E. M.**

If the many death-beds I have attended had left me in any doubt as to survival after death, there is this experience:

We had just lost our four-year-old and, returned from the funeral, I was sitting, longing desperately to see her again, just to know that my baby was not unhappy.

I did not see her. If I had I should presently have put it down to sick fancy, induced by weeks of watching.

But her little pal, her matter-of-fact six-year-old sister, playing in the room near me, did, and was somewhat scornfully incredulous that I should be blind.

Show this to a recently bereaved mother.—Ed.

ANIMALS IN THE UNSEEN WORLD.

By M. K. M., Wellington, New Zealand.

In our August issue we published an article entitled "Animals in the Unseen World" by the Duchess of Hamilton. The following contribution has been sent by a careful investigator of our phenomena. We are glad to record the result of his researches in this little known department. —Ed.

In our own home circle we have received a good deal of information about lower forms of animal life. Starting from the statement that all life without exception survives "death" of the physical body or manifestation, so also do all insects, even including bacteria of all kinds, as well as all plants, so that the parasites referred to by her Grace are included. It has been pointed out to us that those insects etc. which we consider harmful pests, as well as those animals which prey on others, do not need to eat in the next life, and therefore their harmful activities in this world are not continued in the other; they have only been fulfilling their natural life here.

I have asked a question—as yet unanswered for the time being—as to the progression, if any, of these lives, there seems to be some sort of indefinite indication that they may be reincarnated in future ages, but this is not yet certain. However they are not human entities at any time, and emphatic teaching is given in this circle that there is under no circumstances any human reincarnation (see "Light" for July 13th, 1934 for this message in full).

All these animals etc. are not living among the human spirits in the next world, they have all their own places set apart. Spirits may go to see them out of curiosity or interest without harm, can even communicate with them, and have individuals to live with them, as for instance favorite dogs, cats, and birds, etc.

A welcome visitor to our circle is a little girl of some ten years old now, who passed over at two years. This child brings to us each sitting some animal, bird, or flower, to be guessed at as a part of her joy in coming. She has twice—on being challenged—brought an elephant! which she tells us nearly fills the room from side to side. She has brought a fairy, sitting on a flower; and independently of her, a fairy has twice been seen by the medium climbing up to her own lap.

And by the way, in relation to elephants, a sitter suddenly asked once why no dead elephants are ever found (natural deaths). We were told that when the time for them to die came they were influenced from the spirit world to travel, often long distances,—to a lonely lake, into which they entered and swimming to the middle died there and sank out of sight. Does this account for occasional geological finds of quantities of animal bones together?

But a most interesting piece of information about this unseen side of Nature is that as to what we here call "elementals". These are spiritual beings of different grades, and differing intelligence, who in their myriads are at work on this Earth, tending

all plants, flowers, and insects, carrying out all that work which we in these connections ascribe to Instinct, Nature, or to Life, as phrases to cover our ignorance of the processes of life and growth. Their innumerable grades are directed eventually by actual spirits whose work this is, again in ascending order, expressing the wonderful will to beauty and order of the Father's creation.

Those who may have read and understand something of the marvels of the human body; its processes of digestion and glandular function etc., so marvellously wonderful, delicate and intricate, will perhaps like to know that these too are all directly carried out and directed by a higher grade of elemental under the control of spirits, other than our personal guides, and there is quite a suggestion that through the help of our guides we could get into touch with these spirits and learn from them what we should do to help their work within us; and what to avoid—to heal in fact.

All this is but an indication of information which may yet be given us through Spiritualism, and bring us yet more closely in touch with the realities of the spirit world. But we shall have to change our material point of view, and recognise that we are spirits here and now, that spirit is the great reality, and the material but a passing show; a tiny fragment of the Father's great creation.

WORLD DAY FOR ANIMALS.

THE FOURTH OF OCTOBER.

"World Day for Animals" dedicated to St. Francis of Assisi—the love of birds and animals—who so entered into their consciousness that, we are told, he spoke of them as "little brothers and sisters", and gave a sermon to them knowing well that, in their way, they would understand him, and his love for them. This patron-saint of the animals sensed the Unity of Life, and to-day, the world over, "Animal Day" is being commemorated in order to bring into the hearts and minds of men a closer realisation of that Unity, so that Justice and Freedom will, spontaneously, be given to the sub-humans.

In this connection the visible appearance of St. Francis to Dr. Axel Munthe—whose book, "The Story of San Michele", made its author not only famous but loved, and led to the edict of Mussolini making Capri forever the great Bird Sanctuary of the Mediterranean—will be of interest to record, as reported in "The Times" (London):

"After a period of total blindness, Dr. Munthe underwent a successful operation in Eurlich and regained his sight; letters of congratulation poured in upon him, specially from England, and in asking himself whether his indebtedness for this friendship is not only greater to his 'winged friends' the birds, he goes on to say:

"The night after my operation was full of torment. I had been operated on by a master hand, but my fate was uncertain. My head was exhausted by insomnia, my courage was beginning to flag, for man gets his courage during his sleep.

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THE CHIEF CAUSE OF WAR.

By **GEORGE HIGGINS.**

Mr. George Higgins, an enthusiastic member of the Henry George Single Tax League in Melbourne, writes, in a published Leaflet:

The child and the savage would surely think that the grown-ups were either mad or asleep to have allowed a very small percentage of the inhabitants of the world to appropriate to their exclusive possession all natural resources, and to demand from their fellows payment for the right to produce any of the wealth they must have if they are to exist, thus causing the poverty and discontent, which, in their blindness as to the real cause of their poverty, make the dispossessed imagine that war will remedy their trouble.

One can imagine the child to ask, "Who gave the earth to those who claim to "own" it?" A grown-up would reply, "Kings and Governments granted and sold it to them." The savage (who had been listening, would interject, "But who gave the land to the King or the Government? In my country the land does not belong to our chief: it belongs to all of us, and the chief just gets his share; and it will belong to our children and grandchildren; it belongs, in fact, to all generations, and any one generation has but a life interest in it. No King or Government has either the right or the power to alienate land to individuals in perpetuity."

Children and savages might well gather in informal conferences and achieve more than the World Economic and World Disarmament Conferences have done. Abolish the institution of private land monopoly.

TRANSITION.

Mr. **W. ROUND SANDERSON.**

We regret to record the passing of an earnest worker for Spiritualism in the person of Mr. W. Round Sanderson, which took place at Johannesburg, South Africa on Monday, 15th July. Our newly-arisen brother gave devoted service to the Cause for nearly twenty years and the the time of his passing was hon. secretary and treasurer of the Johannesburg centre of the Spiritualist Church of South Africa.

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My thoughts were as dark as the night around me; the night I knew might never come to an end. Suddenly a ray of light flashed from my tired brain down to my very heart. I remembered all at once that it was the 'glorna santo', the anniversary of St. Francis of Assisi, the life-long friend who had never forsaken me in the hour of need. The day of St. Francis. I heard the fluttering of wings over my head, and far, far away the soft, silvery chime of the bells I knew so well. The pale Umbrian saint, the friend of all forlorn creatures on the earth, stood by my side in his torn cassock, just as I had so often seen him on the frescoed walls of his dim chapel when my eyes could see. Swift winged birds fluttered and sang around his head, others fed from his outstretched hands, others nestled fearlessly among the folds of his cassock.

"The fear that had troubled me so long left my tormented brain, and a wonderful stillness and peace fell over me. I knew I was safe, I knew that the Giver of Life was having mercy on me and would let me see again His beautiful world. "The day is breaking," whispered the nurse."

ABYSSINIAN SPIRITUALISTS

By **Dr. K. H. E. de JONG, The Hague.**

The Abyssinian people, who, at the present moment, have to pass through such a dangerous crisis, merit for more than one reason our interest and our sympathy.

Courage, hospitality, a sense of right and justice, characterise the Abyssinians to a high degree. With them the women are better treated than with the other African peoples.

The intellectual powers of this people are remarkable, and it is a universally known fact that they have produced great rulers, such as Menelek II.

The prevailing religion in those parts has since the sixth century been a peculiar form of Christianity, mixed up with all sorts of ideas and customs which one is apt to call superstition.

"Parapsychology" has, however, proved what is depreciatingly pronounced to be superstition, is partly at least founded on the basis of fact. It used to be the custom in Abyssinia—and is perhaps so still—to trace thieves by means of a "leva schah," i.e., what we would call a hypnotised young man. We need not consider such procedure exclusively as fraud, since we may consider clairvoyance as having been acknowledged.

The Abyssinians are fully convinced of the continuity of the soul, as well as of the possibility of getting into contact with the deceased.

Let me add an example of practical "superstition": An Italian, who had been taken prisoner in the war of 1896 received a letter from his mother, in which she told him that she daily burned a candle to the Holy Virgin, praying that he might be spared. The Emperor Menelek, having been told about this, summoned the soldier and said: "I will not have your mother weep any longer; her faith shall be rewarded. You are free, and you may return home."—"Light."

SURVIVAL PROBLEM.

THREE POINTS ESTABLISHED BY SPIRITUALISM.

That the evidence of Spiritualism seemed sufficient to establish three points regarding survival after death was the claim made by Mr. E. Gall, speaking at the Edinburgh Psychic College recently.

The first was that man survived the change called physical death; the second, that the after-death conditions were not so very different from the conditions here, so much so in fact that some people did not at first realise that they had passed over; and the third, that the after-death stage was a progressive stage, and that while in the state immediately following death it was possible under certain conditions to commune with the earth plane, the individual eventually passed on to higher spheres in which such communications were no longer possible, or desirable.

SPIRITUALISM AND RELIGION.

He went on to discuss how far Spiritualism was to be regarded as a religion. Religion was concerned with man's quest for God, and man's discovery of God. Psychic phenomena was concerned with the manifestations of the powers of man and the conditions existing after death. He said that religion and psychic phenomena were not incompatible, but neither were they to be confused with one another, and if the great body of psychic phenomena were investigated in a scientific and critical spirit, much would remain which was of great and enduring value.

NEWS IN A NUTSHELL.

A man's character is like a fence—it cannot be strengthened with whitewash.

"If you have mediumship you don't want buildings. The desire for property has spoilt many fine mediums. To the world to which we are going, property considerations would not be the first but the last consideration."—Hannen Swaffer.

Science and Survival.—Belief in survival has a biological rather than a theological origin. "Survival" says "Light," if a fact cannot depend upon theological theory—it is, like birth, a fact in nature dependent only on natural causes. For this reason the problem of survival ought to come, and some day must come, within the scope of purely scientific study."

Maskeleyne and Spiritualism.—The statement that Maskeleyne had produced in his hall, in the name of the conjuring art, exactly the same things as mediums had been doing, is misleading. The truth is that Maskeleyne had been challenged time and again by Spiritualists to produce, under similar conditions, spiritualistic phenomena, but he never accepted the challenge.

A Scientific Investigator.—Sir William Crookes, an eminent scientist, spent years of his life endeavouring to prove that Spiritualism had no firm foundation, only to become a convinced Spiritualist himself. Sir William Crookes made history in our movement by holding seances, not in the dark, but in broad daylight, during which every form of phenomena was witnessed. His work "Researches into Spiritualism" is one of our classics.

Importance of Home Circles.—In these days, when everything and everybody is being over-organized, it is most refreshing to find one of the foremost champions of Spiritualism emphatically declare that upon the lowly home circle rests the future of Spiritualism. I will even go as far as to say that the transforming power of Spiritualism is in direct ratio to the quality and faithfulness of the home circle.—(Dr.) Hilda R. B. Werden.

Where shall we put Jesus?—Spiritualists are accused of not knowing where to put Jesus. There are many people belonging to the various denominations, including its clergy, who do not know where to put Him. How many have any clear-cut ideas with respect to the Virgin-birth, the Atonement, or even of the Resurrection? Spiritualists accept Jesus as an inspired being and a spiritual leader. Without the evidence of psychic phenomena, the resurrection of Jesus becomes nothing more than a religious myth.

Minister Speaks Out.—A book called "My Adventure Into Spiritualism," by Dr. Lee Howard, a well-known Congregational minister, is causing a stir in Canada. After years of study, Dr. Howard has come to the conclusion that Spiritualism "is a subject which will grow in importance and significance." This is part of his summing up: "Not as dim, grey ghosts shall we survive—amid scenes unreal as the fitful images of a dream—but as substantial beings, clothed with vital forms, in a world where aspiration is perpetually the measure of our progress."

Are we Advancing?—Every attempt to keep the clairvoyant off the Sunday platform results in meagre attendance, because the mentality of most Spiritualists seems limited to the reception of "messages" from "friends they know." The religious side of the Movement is unimpressive; the philosophy of the Movement is "too deep" for the average man or woman. Consequently, "the merry-go-round" of popular mediums who can give clairvoyance is the only way of keeping "a church" going.

The Cheapening of Our Press.—The idea that we must bring the cost of our papers down to the competitive basis of "the cheapest" or "the biggest," etc., is wrong in principle, for it is obvious that a cheap press must "play to the gallery," and cater for a popular test if it is run on commercial lines, as are most of our papers. It is "the clairvoyant message" all over again; phenomena, not philosophy or the implications of survival after death, attract an ever-changing crowd of readers. Some good may be done. Some broadening of the public mind must ensue. But we still leave the whole problem of a religion, free from dogma, in the air: the established churches and chapels, if they do not modify their beliefs, undo all the work Spiritualism has done.

"When I Survey the Wondrous Cross."—May I suggest that there is not, in this, the inconsistency which at first sight appears. Undoubtedly, the Cross is still regarded by some as the symbol of a vicarious atonement, but by the great majority of people it is now looked on as the symbol of self-sacrifice, and of an ideal to which we all might well aspire. Looked upon in this light, one can consistently believe in "personal responsibility," and at the same time (with certain allowance, perhaps, for poetic licence) find nothing incongruous in the words of the hymn in question.—J. G. Findlay.

The Invisible Man.—Stephen Pribil, a Hungarian inventor, claims to have discovered a ray which will make people and objects invisible. According to the newspaper account I read, he has succeeded already in making certain objects invisible, and leaving others still within the scope of sight. A reporter described how he touched an object that became invisible. Then he found he could not see his own hand! I am wondering whether the discovery of this ray will give an indication of the laws behind psychic phenomena.—"Psychic News."

Using Your Own Affirmations.—Affirmations are words of truth, but there will come times when no statement written by another will quite suffice—one's own statement must burst from the heart. And this affirmation of your own making will bring a greater welling up within you—a deeper sense of peace and victory. When your heart and mind are full of God, words of Truth will come to you, but if you are so greatly disturbed you can think of no fitting affirmation, the words "God," "love," "poise," and similar words will quiet the mind, however turbulent it may be.—Bernice Hunter.

Spiritualism Produces Good Lives.—None better than earnest seekers of psychic facts are capable of realising their responsibilities, and the ultimate result of the way in which their lives are led. More than sufficient is available in evidence to satisfy our foremost scientists of the continuity of life, and as for the statement of this truth being new, we would claim that the Holy Scriptures are filled with psychic incidents, and the knowledge has been lost only because of the materialistic inclinations of the so-called advanced races. One resents the unspoken but inferred accusations against Spiritualist mediums, who, after giving up perhaps years to spiritual study and passing through the stages of development, receive only a pittance, and are satisfied to serve God and their fellow-man in an endeavour to heal the sick and comfort the mourner.

Your World is as Big as your Knowing.—All the way up, from the lowest and most restricted to the highest and most free, there are millions of people all drawing from the same unlimited invisible source. And though the reality of the world each lives in is literally unlimited supply, glorious success, radiant love, abounding health, his particular expression of it can only be as large or as small, as rich or as poor, as joyful or unhappy, as he knows. . . . Get this conviction of the fullness and completeness of life, not because you wish it were so and perhaps can make it so by saying and thinking certain things, but because it is so, and the saying and thinking certain things helps to increase your knowledge of it.—Eleanor Hunter.

Rivalry between Societies.—That there is little unity between the churches and societies in the same suburb we must all deplore. But the spirit of competition and rivalry dominates religious movements other than Spiritualism; and so, for the moment, we must let ourselves be content with obscurity if our church is emptied of its usual congregation by the advent of "another attraction" more to their taste. Publicity and theatrical methods inevitably dominate minds not yet risen to that realisation of a spiritual urge to worship God in simplicity of Divine Service. And perhaps more than others, Spiritualists are "run-about," and often fail to share the responsibilities of the church or hall they find so convenient when there is "nothing doing elsewhere." What are we to do about it? I am afraid we must just go on as we are, with some few of us trying to open the eyes of the people to our common need of a new vision. If we, who seek to serve on Sundays unimpeded by lesser issues than the divine, find ourselves with small congregations, well, better a dozen earnest souls seeking God than a multitude who go for messages alone.—F. W. Haines.

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EDITOR:—Rev. J. T. Huston, M.D.

THE EDITORIAL CHAIR

We reprint, in another column, an attack made on Spiritualism in Perth by a visiting Church dignitary—the Rev. D. E. Hart-Davies, D.D., to which a straight-forward and manly reply has been made by our fellow-worker, Mr. Carlisle Ferguson, the Editor of "The Groper."

From this cleric's remarks, which evidences his ignorance of the subject, we wonder why he was permitted to abuse the hospitality of the pulpit and the broadcasting service in presuming to criticise and condemn what is very real and comforting to tens of thousands of Australians. This gratuitous insult to the faith and intelligence of Spiritualists—who as a whole are clean-thinking and decent living people—is in striking contrast to the teaching of Jesus.

We nowhere read of the Master thus acting. For the uninstructed (as the Doctor assumes us to be) and the lowly He ever had words of comfort and by His attitude no less than by His teaching, encouraged them to discover for themselves the priceless jewel of survival or "life eternal." It was upon the pretentious ecclesiastics of all time that he poured the vials of His contempt and reproach.

The intolerant attitude of Dr. Hart Davies is calculated to alienate many from the Church who may be numbered among its clearest thinkers and most earnest attendants. To those of us who have given serious study to the subject it would be laughable, if it were not tragic, to hear that communication with those we love and who have passed on to a finer spiritual condition is "wrong", when there is ample and irrefutable proof that it has brought fresh hope, faith, and joy to unnumbered thousands of sorrowful people.

In stating that "the Bible says 'don't pick locks'" the Doctor is wrong. The Bible doesn't even hint at such a thing. On the contrary we are bidden by the Highest Authority of all, our Lord Himself to be importunate in our asking, seeking and knocking. When our visitor says that "no man could be an out-and-out Spiritualist without renouncing the fundamentals of the Christian faith," he is making a statement that is not only devoid of charity, but which is absolutely untrue. If correctly reported he uses the words "fundamentals of the Christian faith" by this he cannot mean "Christian theology," which would then be true enough. The fundamentals of the Christian faith were laid down by Jesus, whose teaching and that of modern theologians is as wide apart as the poles.

Dennis Conan Doyle recently wrote:

The possession of psychic knowledge does not tend to diminish one's conscious desire for fellowship with God or one's love and reverence for Jesus Christ. On the contrary, it directly enhances them, for one's deep gratitude for the inestimable comfort of psychic knowledge with the Father of All, and it is this knowledge which renders intelligible the Biblical references of Christ to a future existence.

The life and teachings of Christ demonstrate a spiritual life, which psychic knowledge endorses. Spiritualism provides irrefutable proof of individual survival, which in turn substantiates the Biblical proof of the survival of Christ.

Descriptions as to His exquisite tenderness and Divine Love, received from those highly evolved souls who have been so infinitely blessed as to see Christ in the Hereafter, transcend in beauty anything that I have ever heard.

It is not the Spiritualist, but the theologian who is the enemy of the Church, "teaching for doctrines the commandments of men" in their blindness disrupting the Church into hundreds of sects. Tens of thousands yearly are turning from the Church because of the unreality of its teaching and its failure to meet the needs of the daily life of its followers. Many of such turn to Spiritualism for the light, comfort and hope which the Church has denied. They have learnt by its teaching the purpose of life, they have proved by experiment that we survive death and that those who have passed on still love them, and that eternal progress is the prerogative of every one.

Our prayer for our learned visitor as for all the world is, in the words of the Spirit "Awake thou that sleepest and arise from the dead and Christ shall give thee light" and life.

LET IN THE LIGHT.

HOW TO ASCERTAIN THE TRUTH OF SPIRITUALISM.

By E. A. REEVES, F.R.G.S., F.E.A.S.

"Our understanding of the wonderful universe in which we are placed, and of the great laws which govern it, is so small and limited, that if we can get any fresh light, by all means let us take down the shutters and let it in.

"If anyone reading these lines really wishes to get at the truth I feel sure he cannot do better than I have done; and, endeavouring to divest himself of all tradition, bias and prejudice, with an open mind, approach the subject reverently and prayerfully. If he is prepared to proceed in this way, I believe he will be rewarded as I indeed have been.

"But just a final word of warning. The inquirer must be careful about the mediums he goes to, and should be especially chary of those who do much advertising. There are extremely few really good mediums, and they can get more than they can manage in the way of appointments without advertising. Many mediums are disappointing, and not fully developed. Then, alas! there are impostors.

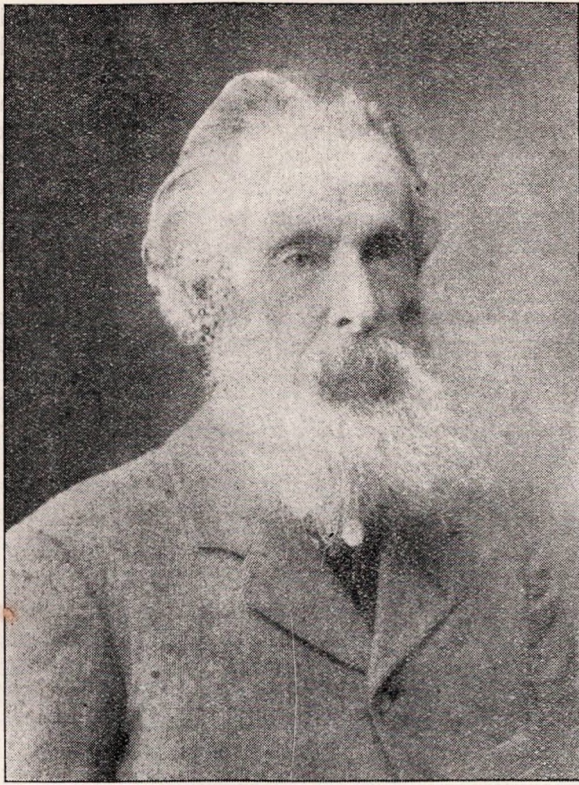
"My recommendation is to make inquiries, first of all, at some Psychic or Spiritualist Institution of standing and repute, where advice as to mediums and other assistance will be gladly given."

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Don't forget that you can help us a lot by looking through our descriptive Catalogue, and selecting whatever books you are in a position to buy. Supply your physical needs, by all means, but don't forget that you require mental and spiritual food as well!

LEST WE FORGET.

IN REMEMBRANCE OF A ZEALOUS PIONEER.



Mr. W. H. TERRY.

October 27th marks the twenty-second anniversary of the transition of Mr. W. H. Terry. It is well that we should bear in mind the debt we owe to the valiant pioneers of Spiritualism, who bore the heat and burden of the day and through whose self-sacrificing efforts the flag was kept flying when the forces of opposition strove hard to haul it down. It is a very easy and simple thing to be a Spiritualist in these days, compared with what it was in times when nothing but ridicule and obloquy rewarded these torch-bearers of the cause of Truth. The attitude of Science and the Church towards psychic phenomena was very different then from what it is now. The world moves, and "the thoughts of men are widened with the process of the suns."

Let us cherish the memory, then, of such dauntless and self-effacing warriors as W. H. Terry, the honoured founder of "The Harbinger of Light", and the revered soul to whom the Melbourne Progressive Lyceum owes its origin. His literary efforts, sent far and wide through the agency of this magazine, will ever be held in grateful remembrance, and the influence of his writings is still bearing fruit to-day. No more fitting monument to his memory could be devised than a further expansion of "The Harbinger of Light", so that it may become of even greater influence in the future than in the past, and diffuse the illumining gleams of Spiritualism in a correspondingly extended ratio. It is gratifying to be able to record that during the past year the way has opened up for a permanent enlargement of the magazine, to which our ascended friend was so closely attached.

The interest of the founder has not ceased, merely because of his inevitable removal from the scene of his earthly labours, and we may rest assured that, in co-operation with his successors on the higher plane, his influence will be exercised from the unseen side of life in endeavouring to promote its usefulness and enlarge its scope as the years go by. We believe that these statements are literally true, and that this regal soul is more than

A WORD TO MEDIUMS.

By M. E. CADWALLADER.

All mediums have a duty to cherish and discharge. A duty to each other, to the spirit world, and to the cause of Spiritualism in its earthly as well as spiritual relation to humanity.

This duty is summed up in the word Loyalty. Not a passive, half-hearted fealty to Spiritualism, but a positive, energetic and active loyalty such as speaks and acts bravely in behalf of the cause it represents. Are we as mediums thus faithful to the trust imposed upon us by the spirit world? It is so easy to sit back in a half-negative, semi-indifferent way, believing (or at least saying) that "all will be well; the spirits will take care of us"—while all the while the great outside opposition is busy seeking to enact laws against the practice of mediumship and getting its power fastened deeper and deeper upon the legislative minds that dare not think for themselves for fear of losing votes and being recalled at the next election.

Now is the time for every man to come to the aid of his party; and for that matter, every woman too. In this instance our "party" is Spiritualism, and the rights of mediumship.

MEDIUMS SHOULD BE WELL-BALANCED.

Mediums personally, as a rule, are not the helpless, clinging vines that have no self-reliance or intelligent energy. A well developed medium is well balanced, just negative enough to be impresible by and responsive to spirit exponents of truth and wisdom, and positive enough to become creatures of such swift and high vibration as to align with the spiritual forces as companions and co-operators in their work.

A sensitive who is so thoroughly negative as to have no mind of his own may become the play of other minds, in or out of the flesh; but he is of no practical service to the world. But such a creature is a rare bird indeed and only fit to be kept in a cage away from the public eye.

Any medium who has the spirit of loyalty to truth (and all conscientious mediums have) can use some influence in his or her locality for the protection of our religion and in behalf of its teachers, healers and seers. Every working medium has at least convinced one serious, active and influential mind in the community that Spiritualism is a truth and that mediumship is the fact upon which that truth stands. Therefore each medium can get that staunch backer to set his (or her) wheels of influence in motion, till their word and power reach the legislative ear with no uncertain sound.

Be active—do your duty, and fear not.

satisfied with the progress "The Harbinger of Light" has made since he left the mortal sphere. We see no reason why that advancement should not be maintained, and with the loyal co-operation of our supporters we are confident that this desire will be realised. In fact, this literary monument to the memory of its founder should become more and more imposing as the years go by.

Our unseen co-worker will be conscious of the loving thoughts sent out to him by sincere and admiring friends, and it will be the fervent wish of all that his spiritual progress may be accelerated by the satisfaction derivable from the consciousness that his work is still being carried on by one who received from him his first lessons in Spiritualism and healing nearly forty years ago, and is bearing fruit, to be fully matured in the growth-fostering atmosphere of the spiritual realms.

THE REALITY THE LIFE BEYOND.

THE HOMELINESS OF SPIRIT MESSAGES.

By W. H. EVANS, Author of "Constructive Spiritualism."

If there is anything which brings home the reality of the Life Beyond it is the homeliness of the messages we receive from our friends "over the way." Our opponents strive to make capital out of what they are pleased to term the banality of the messages which come to us from "the world of light and glory." The gibe reveals a lack of thought, and of appreciation of our present-world verities. It also shows how traditional beliefs cling to men. For instance those who do not believe in a future life at all, seem to think, with many who do so believe, that death works a great immediate transformation in a man. They expect that Tom Jones and Will Robinson and Harry Brown will be changed from men of average intellect to beings of transcendent genius by simply dying; and if Tom Jones after death shows the same disposition to "pull the legs" of his friends, or the others to exhibit lack of interest in questions that never crossed their minds while here, they shout about the triviality of Spiritualistic messages!

THE EVIDENCE IN "TRIVIAL" MESSAGES.

Let us look around us at life here. What interests men and women? Is it great questions of Deity, Freedom, Immortality? or is it just the every day affairs which take up their attention? Spirit messages are often trivial simply because the mental equipment of the average man is of poor quality. There is a terrible lot of banality here, and as men carry their individuality with them through the change of death, we get what is characteristic of them, and not a metamorphosis of them which would be quite unrecognisable. Tom Jones is Tom Jones still. He remembers a lot of what to others may seem trivial, but which had a great interest for him. And if his mind never soared higher than the matters of the football field, he will, on getting in touch with his friends, be quite interested in what his pet league team is doing! Let us clear out of our minds preconceived ideas of what the other world is like, and start our reasoning upon the basis of this world, and we shall then begin to see something of the naturalness of the seemingly trivial which our critics complain of.

WE ARE MUCH THE SAME OVER THERE.

I don't think anything would tire me so much as to be always in the company of folks who never talk anything else but philosophy and metaphysics. Interested as I am in these things, I recognise that neither is the all of life. Life is too big for any science, or philosophy, or meta-physics, or even religion, to fully understand. And when we take into consideration our purely human relationships, well, there's often more life in a warm handclasp than in volumes of philosophic disquisition. And when some old friend greets me from the other side in the same old way, and when he assures me what a jolly fine world he is living in, and how I shall revel in its beauties when I reach there, I am content to take his statement as the utterance of a plain man who is more concerned with things that matter than with fine-spun theories and gossamer speculations.

THE NEXT WORLD IS AS REAL AS THIS ONE.

It is the naturalness of the life beyond this which surprises most of our friends who pass to the other side. Most of them have the most hazy notions of what that life is like, and when they get there and find their old friends awaiting them, and scenery

COLOUR. ITS CHARM AND POWER.

FROM "THE OCCULT REVIEW."

Musing one day amid the summer flowers on the strange sweet power colour exercises over the spirit, and on that thirst of the eye which cannot be quenched, I looked down on the golden petals of a small sunflower. A rare insect, ensheathed as in mother-of-pearl of an exquisite heliotrope tint, was being enmeshed in the gossamer web of a tiny green spider. The painting on that petalled page showed nature as past mistress in the art of harmonizing and blending colour.

All down the ages colour glows and charms, stirring the imagination, delighting the fancy. Kings and princes with their royal purple and imperial blue, Scottish chieftains with their gay tartans, the Romany with her bright Eastern shawl, or the London coster, with gaudy scarf, all pass in the pageant of time; but in nature, as æons roll, men ever find the romantic colour of their wildest dreams. She too has that delicacy of restraint achieved in art only by the greatest.

Under a grey sky of winter, colour has become lyrical for me by the very fact of that fine reserve. A bullfinch, startled from some secret shelter, flew to the branch of a tree overhanging a creek of the river. The scene was like an exquisite Japanese impression—the soft monotone of the osiers, the shining inlet of the river, and the living bird with its warm breast, red in vivid relief.

And what, after all, is the secret of colour staying our course? Like true art, it is elusive; it suggests more than it conveys. It is the symbol of a more beautiful, more inspiring thought. Under its spell we move in a wider, more romantic sphere.

We seek in the heart of it what can never be ours, the unattainable which lures us while it flies!

On the soft purpling haze that veils the mountains
Gaze, at turn of day,
Our thoughts seem fired by a large discernment,
Yet wordless they fade away . . .

similar in its physical aspects to what is here, they are astonished. It is all so natural, so simple, that they wonder it has never occurred to them to think of that life as it really is. Not as some think, a metaphysical abstraction; not as a mere reflection of their own inner consciousness, wonderful as is the creative power of the individual; but a real objective world, with real rocks, earth, grass, mountains, streams, seas, clouds, sunshine, and all the other magnificent glories of our terrestrial existence; all these idealised if you will, but yet wonderfully like unto that which has been left behind.

Is there not here a sign of that beneficial Power which operates throughout this vast universe. No sudden transition to an unimaginable sphere, but a gradual unfoldment, as of bud to flower. A gradual adaptation to the spirit's needs, an awakening in vivid life of the spirit's workings of the Divine Consciousness, and although we may seem far removed from the Ideal Man, we shall slowly emerge from serfdom to freedom from the purely human to the humanised divine. We shall create a new expression of God, and behold Him in all things wise and lovely, and in the inversions and perversions of these see our own limited experiments.

SPIRITUALISM'S GREATEST ASSETS YOU CAN SPEAK WITH YOUR DEAD.

By Rev. WM. BICKLE HAYNES.

LECTURE BY MR. SHAW DESMOND.

Commenting on an address given by Mr. J. Arthur Findlay, author of "The Rock of Truth" Mr. Haynes writes to "Light":

May I say that, much as we are all indebted to Mr. J. Arthur Findlay, his Grotrian Hall address reveals him as a poor Spiritualist. He should apply first principles all round. Christianity began, he says, at Alexandria and Nicæa. But the Nicæa date is 325 and, a hundred years before that there were fifty thousand Christians in Rome alone, while a hundred years earlier still, Hadrian found an important Christian community at Alexandria, where, says Gibbon, "The Christian theology" [not religion] "appears to have assumed a regular and scientific form."

"New Testament evidence for Christianity is valueless" says Mr. Findlay. Thus with one swing of his left, he sends Paul and his fellow apostles to the floor. Yet, if the critics are to be believed, Paul had much to do with the founding of Christianity.

The fundamental error in the Grotrian Hall address is one which understanding Spiritualists make it their business to condemn—to wit, the confusing body with soul, the outer husk with the kernel, life with its expression. The early Christians did not conquer the world (so far, it conquered them) by compromising—borrowing ideas, clothes, altars and like paraphernalia. That way victory could not lie. Creeds, theologies, sacraments, offices are not religion.

The admittedly authentic letters of Paul reveal the soul and life of the Christian Faith—viz., the worship of the one God and Father, known through love and loyalty to the risen living Christ "who gave Himself" for us, and is become, by way of reward, Lord of angels and men (modern scripts confirm this). Paul phrases it briefly: "To me to live is Christ." This is vital Christianity—all that really counts, or ever has counted for spiritual ends: my religion, and that of millions.

"Once the people know the truth," declared Mr. Findlay (that salvation and Heaven do not depend on rites and ceremonies) "the whole Church organisation falls to pieces like a pack of cards." Where has Mr. Findlay been living? For this is sheer nonsense. All sensible people know it well enough. An important interdenominational Free Church newspaper which has just put out its four thousandth issue, has to my knowledge, been saying such things for upwards of eighty years. Christianity, equally with (here Mr. Findlay begins) "Spiritualism is not dependent on churches, on clergy, on holy books, on rites and ceremonies."

Further, I ask: is the personality of Jesus a contemptible asset that it should be lightly flung away? Will India and China be requested to turn their backs on Buddha, Mahomet and Confucius? A great personality in any sphere, here or in the Beyond, is of priceless value. Jesus, to say the least, is our greatest Spiritualist.

Here are indubitable facts of immense value to our Cause:

1. The Apostle Paul had immediate communications with the risen Jesus, resulting in his spiritual transformation; and he "received from the Lord" his commission, Gospel, and repeated guidance, independently of fellow apostles.

2. Jesus is in continuous direct communication with those who desire and need it here on Earth, and who love, consult and loyally serve Him as their living Commander. It is an exquisite Christian experience. As Spiritualists

In a lecture given some time ago in Belfast, Ireland, Mr. Shaw Desmond the well-known Irish novelist said that Spiritualism was the oldest subject in the world, and it had been the driving force of all religions and particularly of the Christian religion in its earlier stages. The apostles were in constant communication with the so-called dead. Spiritualism was the coming living force of all the religions in the world. Christ taught that spirit communication was natural and normal. Did anything else matter to men and women so much as the question, "Do you go on?" If they did not go on, then for God's sake let them finish the whole thing and drown themselves.

Proceeding, Mr. Desmond said there were three questions which concerned them—whence, why, and whither? Where did they go when they died? Sir Oliver Lodge, after a lifetime of careful psychical research stated that he was convinced that they survived after death, and the lecturer himself referred to spirit friends who had spoken to him, amongst them being Sir Henry Seagrave.

They had no quarrel with the Churches, they respected all religions. He was speaking not to the audience only, but also to tens of thousands of listeners. Why did they not see these invisible listeners? The reason they did not see the spirits on the platform and through the hall or in their own homes was because they were not sensitive enough to the high vibrations of the invisible world. That was why mediums were required. Every person had a physical body and also a spiritual body. When they shed the physical body after death they took on the other and went on, getting lighter and lighter and with more understanding of the Spiritualistic state.

PERSONAL EXPERIENCES.

Continuing, the lecturer gave instances of personal experiences, in which he had spoken with the so-called dead, and also of others vouched for by great scientists. They were, he said, on the verge of scientific discoveries. In the spirit world they worked busily at all the professions people worked at here below. What was the next world? It was the world that lay next to this, and it was called the astral world. When a man was said to die he was not dead. The body lay there, and the spirit left the body behind as one would leave a suit of clothes with which he was finished. The spirit itself had also a body which they called the astral body, and took up work in the new world.

Spiritualism was a definite religion, but people could remain in their own churches and still remain good Spiritualists. Man, he declared, would never die. The lecturer quoted numerous incidents to prove that man survived after death, and mentioned that he had known Edison, a great sceptic, who said to him after various experiments that he had been forced to believe that "Spiritualism is a fact, and that man does survive after death." Death, said the lecturer, was the necessary entrance into Another World, and man went on for ever and ever.

should know, this has nothing to do with deification.

3. The New Testament is a magazine of Spiritualistic phenomena centering about Jesus.

There may be, probably are, narrow minded Christian Spiritualists. But the cavalier treatment meted out by Mr. Findlay to Spiritualism's greatest assets, provides, in my judgment, an exhibition of folly, ingratitude, and false strategy.

SPIRITUAL RESEARCH.

EFFICIENT ORGANISATION REQUIRED.

By **R. C. KEAST**, Sydney.

In attending recently a monthly meeting of the Society for Psychic Research, in Sydney, it was one's privilege to listen to an interesting and instructive address. This society, which is under the direction of a zealous trio comprising Messrs. Hall, Bartle and le Souef, has as its objective:

The furtherance of the study of all psychical phenomena.

The stimulation of public interest in such matters.

At such meetings, to which the public are invited, lecturers are chosen to deliver addresses upon any of the great psychical themes. At the meeting under review the lecture—on "The Organisation of Psychic Research."—was delivered by Mr. H. L. McLoskey, B.A., LL.B. Mr. McLoskey, who has for several years been a keen student of the occult, had at his disposal a considerable knowledge of his theme—a knowledge born of investigation, observation and research. He quickly rendered it clear that, almost universally, psychical research required not only more efficient organisation, but also a much broader orientation. What had so far been accomplished, he declared, was but "the mere stabblings at a priceless field."

As one listened to this admirable address, one visualised not only the relatively ineffective position—especially in Australia—of Psychic Research, but also of Spiritualism, and some regretted that the respective leaders of Spiritualism, in Sydney, were not present to benefit by this penetrating and illuminating exposition. For, as Mr. McLoskey accepts the spiritualistic interpretation of many psychical phenomena, his remarks were, in many regards, as applicable to Spiritualism as to Psychic Research. Describing the territory awaiting exploration as a veritable Eldorado, the lecturer averred that, so far, owing to defective organisation—and co-operation—what had, as yet, been organised were but "sporadic and desultory excursions into a vast field."

Mr. McLoskey also stated that it was to be regretted that there were people attracted to psychical research by no higher motives than curiosity or frivolity, expecting, as it were, to witness some mere marvellous happening. Such investigators (!), he remarked, bring "this grand subject into ridicule and contempt." Indeed, he continued, "the greatest task of psychical science is to dispel the belief that it is supernatural."

MEDIUMS TO BE MORE WIDELY USED.

To arouse the sympathy of the public towards Psychical Research, Mr. McLoskey advocated the wider employment of its mediums in matters pertaining to the physical or material welfare of humanity. Instancing the great service rendered to the community in general by the late Mr. M. J. Bloomfield of Melbourne in that capacity, the lecturer suggested that mediums should be more extensively employed to alleviate suffering, also to discover valuable metals, etc., in subterranean deposits, and even to assist the police in the detection of crime. Mr. McLoskey stated, too, that what was urgently necessary in connection with psychical research was:

Registration and classification of mediums
Removal of legal barriers to research and investigation.

Preparation of a classified record of all phenomena.

Particularly, he urged, was it desirable that there should be preserved, and published, those philosophical communications embodying the most vital

NAZIS AND THE JEWS.

FROM "PROGRESSIVE OUTLOOK".

A Swiss doctor, commenting on the stupidity of applying racial and religious standards to medicine, writes that a Nazi must not allow himself to be cured of syphilis by the use of salvarsan because it is the discovery of the Jew, Ehrlich. He must not even take steps to find out whether he has syphilis, because the Wasserman reaction which is used for the purpose is the discovery of a Jew.

A Nazi who has heart disease must not use digitalis, the discovery of which was made by the Jew, Ludwig Traube. If he has a toothache he will not use cocaine because he will be benefited by the work of a Jew, Salomon Stricker. In typhus he must not be treated, or he will have to benefit by the discoveries of the Jews, Widal and Weill. If he has diabetes, he must not use insulin, because of the research work of the Jew, Minkowsky.

If he has a headache he must shun pyramidon and antipyrin, introduced by Spiro and Eilege. If, Heaven forbid, he suffers from convulsions, he must put up with them, for chloral hydrate comes from Oscar Liebreich.

MAN CANNOT VISIT THE MOON.

In a letter to "The Age" (Melb.) Mr. E. Stanley Brookes, Hon. Sec. Society of Psychic and Occult Scientific Research writes:

In your issue of Thursday, 29th August, Professor E. V. Appleton, of the London University, is credited with the discovery that man will never reach the moon, but I can prove that this was known here in Melbourne ten years ago.

As honorary secretary of the Society of Psychic and Occult Scientific Research I wrote a letter to "The Age" and one to the "Listener-In" dated 10th June, 1933, in which I stated that human beings could never reach the other planets because of the existence of strange light rays, which as yet are unknown to science. This light ray is so intense (Professor Appleton refers to it as a layer of heat) that if it were possible for an airship to contact it, the light ray would completely dissolve it and everything that came within its sphere of activity. It is interesting to also relate that three years before the world knew of the "Heaviside Layer".

I wrote to "The Age" relating our discovery of this, but this letter was returned to me. I can produce sworn evidence as to the truth of the above statements, and the original letters can be inspected.

truths of advanced research. Dividing, too, psychical phenomena into what are usually designated, under an "haphazard" generalisation, physical and mental, the lecturer, while insisting upon the most careful observation in each case, suggested that in time the physical would be entirely superseded by the mental and the spiritual.

Psychical Research would thus become increasingly indistinguishable from the higher Spiritualism, in that it would represent the "higher quest of spiritual law in the guidance of humanity ethically." "This" acknowledged Mr. McLoskey, "is to me the grand, the noblest aspect of psychical or spiritual science"—an aspect which would, in time, he continued, connect definitely and naturally the incarnate and the discarnate, and "effect the unity of all religious creeds."

SPIRITUAL PSYCHOLOGY.

A TWO GUINEA COURSE FREE TO OUR SUBSCRIBERS.

Author and Instructor :—Rev. J. T. HUSTON, N.D.

Formerly Patron of the Melbourne Practical Psychology Club. Past President of the Australian Physiotherapy Association. Author of "The Silent Power," "The Master Power," etc.

This course of 12 lessons has been taught for years by the author and has been sold for never less than £2/2/- Beginning with the first number of the new issue (December) these lessons will be published monthly.

SPIRITUAL PSYCHOLOGY.

THE POWER TO SUCCEED

Success is the accomplishment of that you DESIRE to be. The power to succeed lies within you. No one can achieve success for you. You alone can do that. But you can learn from one who knows the conditions and laws of success.

Patient effort to acquire knowledge and experience is not only essential to success, but is an unfailing guarantee that you will achieve it.

Why are some people poor, unsuccessful, and unhappy? Why have some the ability to rule, and others submit to be ruled? Why does everything go right with one man, and everything go wrong with another?

It isn't luck, or chance, or anything of the sort. The power to succeed is the result of knowledge. With knowledge and confidence, you will be able to do anything you desire.

When you learn how to use the knowledge imparted by the Course, you will be operating laws that the ordinary mind is unaware of, and there will follow self-confidence, self-mastery, and mastery over others. These results are just as natural, just as fully in accordance with the law on the higher plane as the common events of everyday life.

Do you desire Health, Business Success, Wealth, Power and Happiness? Know and obey the Laws of Success. There is no other way.

The first step is to "Know Thyself." The Power to Succeed Course begins here; you are taught how to analyse yourself, and to discover your latent abilities, why it is you have not succeeded as you have desired, and how to avoid the mortified feelings of being repeatedly defeated.

You may learn self-discipline, and the various factors of success for yourself, but only after years of mistakes, acquiring slowly, and generally expensively. Often it comes too late!

The simpler, safer, more economical way is to learn from an experienced student and teacher. One cannot begin too early. It is said "we cannot put old heads on young shoulders." but why not? That is one of the objects of this Course.

Possibly someone may think "I am too old," and wish that he had heard of this Course years ago. You may have heard the statement that a man at forty is too old to make a success of life.

Of all the stupid, ignorant and mischievous statements flung out to a non-thinking world, that a man or woman is too old at forty to achieve success, this is about the worst. Defeat, despair and suicide have followed in its train.

Too old for what. To learn the piano, or to become an office boy, Yes! But to make a success of life, forty is as good a time as any other in which to begin to achieve it. An investigator, studying the achievements of the world's chief workers and thinkers, finds that the average for the performance of their master work is FIFTY.

If health and optimism remain, with the experience you have acquired in life, and reasonable study and intelligent work, the man of forty or fifty can command success as readily as the man of thirty.

The Power to Succeed Course is not only Instruction, but it is Education. Instruction imparts Information, but Education demands Expression. The Course is not merely a set of lessons; it consists also of guidance and supervision, with instructions for expression. It is PRACTICAL Psychology, teaching the student to DESIRE according to his natural ability, and achieve success in that he desires to do above everything else.

There is no mystery or magic about the matter. The student is not encouraged to think that he can burst upon the world and strike the blows of a giant whilst his arm is undeveloped.

But he IS taught the Laws by which he will develop within himself all the qualities that will result in his success.

The Course is scientific; by its aid you can secure a strong will, self-command, and command over others, as well as all that you may rightly desire.

This Course includes Vocational Advice, Guidance, Supervision and will suggest opportunities for Expression.

Remember all this is FREE to subscribers to "The Harbinger of Light."

SYNOPSIS OF THE COURSE.

- Lesson 1**—The Object of the Course—The World Within and the World Without—Value of Definition—The need of Correct Reasoning—The Value of Spiritual Psychology—The Universe in which we live—The Law of Vibration.
- Lesson 2**—How we came to be—The Physical body—Nutrition—Reproduction—What we are.
- Lesson 3**—The Body and its Laws—The Law of Cure—The Mind—Three forms of Energy—The Ultimate Conception.
- Lesson 4**—Personality—Temperament—The Ego—Instinct and Emotion—Consciousness.
- Lesson 5**—The Body and the Mind—Character—Mind and Body—How the Mind works—Summary.
- Lesson 6**—The World Within—Auto-Suggestion—Concentration.
- Lesson 7**—The Power of Will—Steps to Achievement—Ideation—The Will—The Power of Will.
- Lesson 8**—How to enter the Silence—(Students have said that this lesson is alone worth the price of the Course).
- Lesson 9**—Desire and Will—Cultivating Desire—The Development of the Will.
- Lesson 10**—The Cultivation of Confidence—Deep Breathing—Relaxation.
- Lesson 11**—The Cultivation of Observation and Interest—The Cultivation of Inattention.
- Lesson 12**—The Control of Emotion—Conquest of Fear—Materialising Desires—Will to be Master.

Set yourself the task of LIVING instead of merely EXISTING.

Have we got Free Will?—The major and national events of life are pre-ordained, but not an individual's reactions; for these we individually are responsible, and, correspondingly to our responsibility, free. We cannot have one without the other. Putting the same point to a control I got the answer that on a ship's voyage the destination is settled, but the day to day seamanship is the responsibility of the captain. I do not therefore feel much oppressed by any dilemma. I tackle the seamanship the best way I know (and it gives plenty of scope for the exercise and balancing of my will—free and otherwise) and doubtless I shall find myself in harbourage in due course at my destined port. I expect astrologers and others will find themselves there also despite their stars, numbers, colours, names, amulets, and all other gadgets and accessories which they weigh up against their free will. Then, I hope, we may carry on the discussion as to how far those poor denizens of earth really had, or had not, any free will, in spite of their many personal responsibilities.—H. E. H. (abridged).

SCIENCE AND THE SEANCE.

EFFORTS TO OBTAIN PROOF.

Details of new scientific experiments to prove or disprove the existence of life after death were revealed in London recently. They are being conducted by Dr. Nandor Fodor, who heads the most intensive psychic research movement ever known in Britain.

He told about a "cloud chamber" which makes visible a certain form of energy given off by bodies after death; an electrical device to record the voices of "dead" people heard at direct voice seances; a thermograph which registers the minutest change in temperature during a seance; and an infra-red cinematograph film which registers changes in the features of a medium.

"Psychic phenomena do exist," said Dr. Fodor. "What we are endeavouring to do is provide the layman with evidence that these phenomena are genuine and, if possible, to give proof of the source from which they originate." Dr. Fodor and his associates at the Institute for Psychical Research are not Spiritualists, though they are not opposed to the belief.

He told of experiments made with mice placed in the cloud chamber—a glass cylinder to which are attached various tubes containing mercury and compressed air. The mice are killed in the chamber, in which a vacuum is created. The moisture occasioned by the vacuum forms a cloak round the "energy" given off by the body. It is eventually hoped to prove that every living creature possesses a vehicle through which intelligence may be expressed in a life beyond this.

Another invention is an electrical sound recorder which makes permanent records on wax discs. Records are being made by people now living so that, should they appear at a seance after "death", an accurate voice comparison can be made.

"The recorder's greatest use will be as a guarantee against fraud during a dark seance, for the sensitive microphone picks up the faintest sound such as a whisper or movement by the medium." Dr. Fodor explained. The apparatus for photographing by infra-red and ultra-violet rays has already been used. New experiments with ultra-violet rays and a quartz lens—which can transmit waves ordinary glass would reject—will, it is hoped, render photography of the unseen a fact.

The thermograph, designed to register changes in temperature, ascertains the truth about "psychic breezes." "We hope ultimately to present to the world irrefutable evidence of super-normal occurrences," said Dr. Fodor.

ENGLISH VICAR REPLIES.

TO THE BISHOP OF LONDON.

The Rev. G. M. Elliott, vicar of St. Peter's Church Cricklewood, who is also hon. secretary of the Order of the Preparation for the Communion of Souls, addressed the Golders Green (England) Spiritualist Society recently.

He drew illustrations from the Bible showing how well-known figures were visited by angels. The men and women of the Bible, he said, received their guidance and strength from those in another status of being. None of them lived by faith alone. They were in constant touch with their guides until the fatal third century, when Christianity gave way to churchianity. Man to-day was looking to the scaffolding and not the building.

BISHOP OF LONDON AND THE WITCH OF ENDOR.

The speaker said the Rural Dean and he had had to visit the Bishop of London, who would not hear very much about their movement, but had given the Rural Dean a book to read. This was "The Road to Endor." The Bishop still believed the story about the Witch of Endor. There was no such word as "witch" in Hebrew; the word was "woman." The same word was used in describing the mother of Jesus. The word "witch" was only put in by translators to please King James because he had written a book on witchcraft. An entirely new translation of the Old and New Testaments was required because the present translations often brought out the wrong meaning. Many of the things were unreal.

The phrase "God spake these words and said" conveyed nothing to a great many people. Earnest people should ask questions about these things. The Bishop condemned the calling up of the spirit of the dead, but Jesus spoke to Elijah and Moses.

The Bishop of London's opinion did not represent the opinion of all Bishops, many of whom were greatly interested in Psychical Research and Spiritualism.

PSYCHIC PHENOMENA AND THE NEXT LIFE.

By H. ERNEST HUNT.

The Bible is a psychic book from beginning to end—a record of psychic happenings which are the same in essence as we experience to-day. The spirit is a duplicate of the physical body in matter of so high a vibrational order as to be beyond the limits of our senses, and therefore invisible. In speech it is the spirit that operates through the body-mechanism; it is the spirit that argues, observes, hears and sees. During life, spirit and body can be separated and the spirit trained to use its centres of perception, as they are used in clairvoyance, clairaudience and other psychic phenomena. These are the faculties of the soul and these faculties are in an embryonic state in all of us—in the subjective world is an interior world, through which we come in contact with subjective forces.

The next world is very close to this world and is always moving behind the scenes in our affairs. If we were wise, we should co-operate with the other world. From the point at which, a million years ago, humanity emerged, it has developed and grown from the rudimentary to the mere savage, from the savage to the civilised, from the civilised to the enlightened, from the enlightened to the spiritual—one long climb. If England could lead the world back to an appreciation of the place of Jesus Christ in the schemes of this world's history, she would have fulfilled her duty and God's Will will have been done better on earth than it has been yet, and earth would be a little nearer heaven and there would be more happiness and harmony in our lives and more hope for those who follow us.

Implications of Survival.—Certainty of survival is in every way desirable—the more so as there must ever be much uncertainty as to the conditions beyond death, uncertainty more than sufficient to keep interest awake both in regard to this life and the next. Even if knowledge grows "from more to more," complete knowledge can never be reached as to what lies beyond death. Literally, it is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him," and equally, it may be believed, for those who love Him not—for, if tidings from the "other side" be true, they must be won to love Him before the goal is reached, "when God hath made the whole complete."

PHILOSOPHY OF MEDIUMSHIP.

TRANSITION OF MR. R. D. STOCKER.

TRANSLATED AND CONTRIBUTED BY G. S. BRISBANE.

The following is a portion only of a private message given some time ago through a psychographic medium to a member of the Academy of Sciences of San Francisco in reply to questions asked. The entire message, from which this is a literal copy—as it came on the slates, lying on the floor, and not touched by mortal hands—contained about fifteen hundred words and was written in less than eight minutes.

"I think you asked in your question what constituted a day's study? Whether our study is of a scientific character?"

Your first question is difficult to answer, since I do not seem to be able to measure the days as you do. I have not experienced any night here, for all seems day. We do not know your changes of night and day unless we come to the earth sphere, when we find the atmosphere changed. To me it is more difficult to visit your earth plane in your night, as the atmosphere seems heavy and almost impenetrable, especially when your sky is overcast with pent up electricity, or as you might call it thunder clouds. But I can almost invariably come in the day time; that is, to communicate in this manner. I am told that for materialisation, the night is more favourable than the day, as the elements from which the material is taken for the purpose of materialisation are hung in the atmosphere, and are more easily gathered together, whereas the daylight with its Sun, absorbs all the elements, making it difficult for the most expert spiritual chemists to make any demonstration in this time.

Now to your question, our study consists of several grades.

Spirits who leave the body untutored, who cannot read or write, are taught to do so, but not for use in the spirit world, but so that they can better communicate their thoughts to those on earth; just as a telegraph operator learns to read the tick, not to communicate with those around him, but with those who are far away from him.

When the spirit has learned this, which is taught very rapidly (because the spirits are brought together for the time being and they are made to reason as one) they are taken to a medium (a spirit medium) to watch the operation of transmitting messages from the spirit world to the mundane sphere. There they are taught to communicate to the earth direct. This requires long training, as the pupil is often non-plussed with the adverse conditions that sometimes beset him through sceptical antagonism.

Atmospheric changes, and so forth, act on the transmission of messages as a disconnected telegraph wire would, and his tutor does not possess the same psychological influence over him, because he loses his influence over his pupil to a certain extent after the message passes the boundary line of the spirit world on its way to the earth. So you see how much you mortals can assist or prevent a demonstration by making conditions of your own on a subject of which you are perfectly ignorant, or by submitting yourselves to what your spirit friends can give you, and then asking them to try your way.

The next grade teaches you to understand the geographical parts of the sphere that you inhabit, the modes of transmitting by soul power and desire (that is the wish to be at a certain place and to be able to govern the will so as to be there)

The next which you will call scientific, is the study of spiritual chemical laws, whereby we can cast aside all conditions as to elements, atmospheric changes, etc., so that we will not be shut out from communication with the earth—the same as you mortals are when the storms carry away your telegraph wires. Then we study the science of passing through solid substances or anything that would appear as a barrier across our path. This is difficult to overcome, because our minds when on earth

Our Sunday Services.—As President of the Watford Spiritualist Christ-Fellowship writes Mr. F. H. Haines, I see a need of some religious movement apart from phenomena, a service where the congregation can worship God in united prayer, and hymns unrestrained by ancient doctrines. Spiritualism has helped to liberate the orthodox from traditional fantasy of good and evil, the "washed in the blood of the lamb" idea is no longer fit symbolism of God's love; consequently, if the churches and chapels of Christendom fail to imbibe the new revelation which has come to stay, viz., that Jesus Christ is not God, but is a Son of God—"man made perfect"—then we want opportunities for divine service cleansed of "hell" and all the other ancient fallacies of theological origin.—"Two Worlds."

Mr. Richard Dimsdale Stocker, author and lecturer, died in London on Tuesday, 23rd July, at the age of 58 says "The Times."

Born on May 10, 1877, he was the son of Dr. J. S. Stocker. He was educated privately. In 1905 he founded the Brighton Ethical Society. His name will be familiar to a large number of persons who found in his general teaching a permanent basis of Christianity, including all the ethical teaching that inevitably appertains to it, together with a wide and undogmatic outlook on all the material furnished by scientific and psychical research. He was known for many years as leading a kind of non-sectarian Church in Hampstead which he opened to speakers and lecturers of very varied views; but in later years his name as been associated mainly with the New Thought Alliance (International), which has quite extensive premises in Lancaster Gate. This Alliance conducts a series of lectures and classes on many subjects related to anything that may be understood to come under the heading of "New Thought," but Mr. Stocker's own contribution was more particularly expressed in his Sunday sermons. He was an admirable speaker, and often rose to a genuine eloquence. He had been injured by a fall in his infancy and all through his life had to struggle against a serious physical disability. His loss will be deeply regretted by an unusually large circle of friends.

OUR FAULTY BIBLE TRANSLATIONS

By ARTHUR J. WILLS.

The Greek and Syriac versions are properly translated when they read "there is an animal (or physical or material) body and a spiritual body." Until this correct reading is adhered to the general false impression of a natural and a supernatural (or spiritual body) will persist in misleading people. Both the animal and spiritual bodies are equally natural. As we know there is no such absurd impossibility as the supernatural. As St. Augustine puts it, "Miracles do not happen in contradiction to the laws of Nature, but only in contradiction to what we know of the laws of Nature," which is a widely different fact from the primitive attempt to camouflage ignorance by inventing the supernatural to account for what we do not yet know, and facilitate exploiting the general ignorance with equally groundless and absurd mis-statements. Where we do not know, let us keep an open mind; the frontiers of ignorance in these matters are being daily pushed further back.

have been taught that matter is impenetrable and we naturally feel a desire to walk around it rather than go through it. As you progress to each sphere it brings you a new course of lessons to learn.

You must imagine the amount of study when I tell you you that all the laws pertaining to rapping, clairvoyance, clairaudience, trance, automatic writing, musical, inspirational, impressional, moving of heavy bodies, materialisation, psychography, etherealisation, and many other phases of mediumship must be understood on their scientific principles and demonstrated. This was my reason for stating in a previous communication that I would soon explain to your satisfaction our various modes of writing on slates.

Of course none of the studies are commenced until the spirits have been disrobed of all the wickedness they possessed when on earth, and have progressed to look for higher and nobler things than the earth afforded them. And this is our task in the interim of our studies. I said task, no, it is a pleasure. So you see that our day's study, as you might call it, is divided into three departments. First, assisting undeveloped spirits. Second, our studies of aforementioned scientific subjects. Third, associations with loved spirit friends of our own affinity in the spirit world, which is an indescribable pleasure, and the communion with loved ones on the earth. It would be folly for me to attempt to describe my happiness in the routine of spirit work, for it is all for the elevation of brotherhood and sisterhood. You know how happy and contented you feel when you have just aided a struggling fellow-being, which proves the old adage that "it is better to give than to receive."

TRANSITION OF E. C. RANDALL.

WELL-KNOWN SPIRITUALIST WRITER.

As we were going to press, news reached us of the passing of Mr. Edward C. Randall, Barrister-at-Law, and author of many notable books. "The Dead Have Never Died," "Frontiers of the After Life" and several others. He was also a contributor of valuable articles to the psychic press, many of which were written for "The Harbinger of Light."

"I talked voice to voice with the living dead" he declared. Edward Randall was not one who made such statements without realising what they meant. He was known to be a calm, clear-thinking and logical-minded barrister, who had risen to eminence by his brains and had retired with a fortune made in the exercise of his profession.

For over thirty years he had made a study of psychical research and Spiritualism and during that time had unique opportunities of investigating the subject. To our newly risen brother we tender our congratulations and best wishes for eternal progress.

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By DOROTHY KERIN.

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This is an account of the miraculous recovery of Miss Dorothy Kerin. She had been confined to bed for years, and was seemingly at the point of death when she suddenly became perfectly whole; her flesh which had become emaciated and her hair which had fallen out in patches returned, and her lungs became normal.

The book gives the corroborative evidence. She relates that Christ Himself has appeared and spoken to her on more than one occasion.

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SIX TESTS FOR SPIRITUALISTS.

By MARIE CORELLI in "Ardath"

"First: Do they serve themselves more than others? If so, they are entirely lacking in spiritual attributes.

"Secondly: Will they take money for their professed knowledge? If so, they condemn themselves as paid tricksters.

"Thirdly: Are they men and women of commonplace and thoroughly material life? Then, it is plain they cannot influence others to strive for a higher existence.

"Fourthly: Do they love notoriety? If they do, the gates of the unseen world are shut upon them.

"Fifthly: Do they disagree among themselves, and speak against one another? If so, they contradict by their own behaviour all the laws of spiritual force and harmony.

"Sixthly: Do they reject Christ? If they do, they know nothing whatever about Spiritualism, there being none without Him.

True Spiritualism engenders health of body and mind—serenity and brightness of aspect—cheerfulness, and perfect contentment—and that its influence upon those who are brought within its radius is distinctly marked and beneficial.

The chief characteristics of a true, that is, Christian Spiritualist is, that he or she cannot be shaken from faith, or thrown into despair by any earthly misfortune whatsoever.

REPORTS OF SOCIETIES

NEW SOUTH WALES.

KOSMON CHURCH, THE CONFRATERNITY OF FAITHISTS.

Australian Headquarters, Sydney, N.S.W.

There is considerable activity in the Faithist movement in Sydney just now. After several years' steady work at 727 George Street, they decided that the time had come to make a forward move. A large house at No. 1 Stewart Street, Glebe Point, has been obtained and will be used as a Community Centre, where the public services will be held and all the business connected with the Confraternity will be conducted. Further developments are expected, and all members are looking forward to a busy time. Persons interested in the book "Oahspe" or Faithism are always welcome and will find someone on the premises at any time.

J. M. ROBINSON, Hon. Sec.

QUEENSLAND.

CHURCH OF SPIRITUAL RESEARCH (Incorporated).

We have had an extremely successful month, both at the Sunday services and the week-day public meetings and classes.

The subjects given for the month were: "The Riddle of Life," "The Law of Creation and Growth," "To-day and the Greater Future," and "Man the Wanderer," all of which were given under trance control by the President, and which were not only interesting, but most instructive.

Our dance which was held last Saturday, though not as well attended as we would have liked, tended to bring one into closer touch with another, the scourge of influenza served to keep many away who would otherwise have put in an attendance.

We are already commencing to make arrangements for the visit early next year of Mr. H. Johnson, of The Greater World C.S.L., and anticipate some large gatherings and great propaganda work.

The Committee wish the "Harbinger of Light" every success, and the blessing of the Father on all workers in connection therewith.

P. BARRY, Hon. Sec.

NEW ZEALAND.

CHRISTCHURCH SPIRITUALIST CHURCH Inc.

The meetings have been well attended during last month. The addresses so ably imparted by Dr. J. M. Moorey are of great interest to all.

On Sunday, August 18th, the address was given by Mr. O'Brien, a member of Dr. Moorey's Occult Class, while Dr. Moorey gave floral and over-head messages.

The psychometry meetings still draw a large number of people.

The messages on health and business given by Dr. Moorey are of great benefit.

Dr. Moorey's occult class still keeps up its membership. Four of the members of the class conducted the Sunday services during Dr. Moorey's absence in Australia.

The health class is still doing wonderful work, numbers of sick and suffering deriving great benefit from same.

M. EMERSON, Hon. Sec.

NEW ZEALAND SPIRITUALIST'S TRANSITION.

A LIFE-TIME'S SERVICE DEVOTED TO THE CAUSE.

There recently passed to the higher life, Mrs. T. Hawkins, of Oamaru (New Zealand), who had been associated with Spiritualism during practically the whole of her long life on this plane. The earlier period was spent at Richdale, Yorkshire, England, where she was associated with Mr. Heywood and other well-known Spiritualist leaders. After a short sojourn at Fleetwood (Yorks.), Mrs. Hawkins came out to New Zealand, where she and her daughter (Mrs. W. Brooks) continued their association with the movement. Mrs. Brooks, who is a well-known clairvoyant, assists at the services of the Dunedin branch of the National Church. Mrs. Hawkins' physical remains were brought to Dunedin and cremated, Mr. R. N. Ridd (President of the local church) officiating at the house and at the Crematorium.

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This little book is a short, though complete, exposition of Spiritualism as propounded by this well known author for nearly twenty years on principal Spiritualist platforms. It sets out to answer just those questions which spring to the mind of the enquirer, as "Do we Survive?" "Is Communication Possible?" and so forth. Price 4/6, postage 3d.

PSYCHIC CERTAINTIES. Collected by Prevost Battersby.

In this work the author has given only those facts which have been authenticated by investigation under strictly scientific conditions. They embrace almost every phase of psychical research and present an overwhelming case for the validity of the claim that their super-normal origin has been firmly established. Price 8/6, postage 4d.

ON THE EDGE OF THE ETHERIC. By J. Arthur Findlay, M.B.E.

The author shows that we have come from the Etheric, our physical life being but a small part of our life. At death we return to the Etheric, there to continue functioning in a world both tangible and material, retaining our bodily appearance, our memories and our affections. Price 5/-; postage 4d.

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OUR SELF AFTER DEATH. By Rev. Arthur Chambers, A.K.C.

London, "My task in these pages is to try and prove that there is far more in the Gospel-Records on the subject of After-Life than Christendom, as a whole, has in the past perceived." Price 2/6, postage 2d.

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Abduhl Latif, the great Persian Seer and Philosopher. Edited by R. H. Saunders, author of "Healing Through Spirit Agency." Remarkable diagnoses of some seventy diseases form a striking feature of this book, and Abduhl's philosophy and information concerning the Spheres claim the gravest consideration of all earnest students of psychic matters. Price 8/-, postage 4d.

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Digest of the Works of Andrew Jackson Davis. The popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. The object of this work has been to create an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind. It is hoped this attempt to summarise the teachings of this famous seer, and thus render them accessible to a far wider public than hitherto, will meet a need of the present generation, which is eagerly seeking for more facts which may throw some clearer light upon the mysteries of the other world. Price 14/6, postage 6d.

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An absorbing story of direct-voice communications with the Other Side made mainly, in broad daylight, or in bright artificial light at a private Circle in Dunedin N.Z. One of the controls, "Wee Betty" is now known of throughout the English Movement and the book is one of the finest ever produced in the Southern Hemisphere. Price 5/-, postage 4d.

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