

The Harbinger of Light

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

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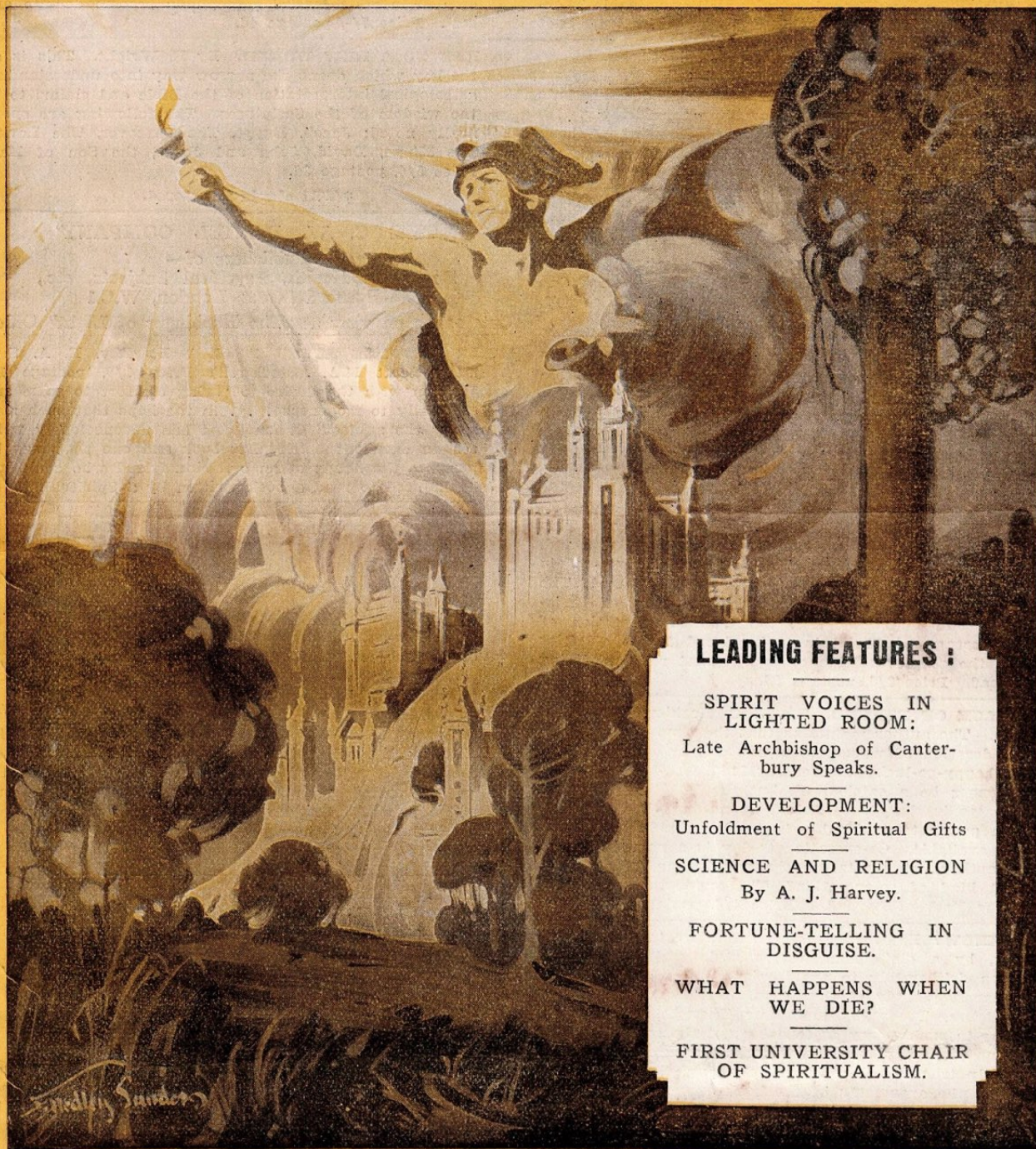
"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

SPIRIT VOICES IN LIGHTED ROOM:

Late Archbishop of Canterbury Speaks.

DEVELOPMENT:

Unfoldment of Spiritual Gifts

SCIENCE AND RELIGION

By A. J. Harvey.

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THE BOOK PAGE.

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To those who have omitted to acquire any knowledge of the subject, "Through the Psychic Door" is strongly recommended as a valuable aid to the study of the facts on which Spiritualists base their beliefs. It consists of an accurate record of the author's experiences over a period of thirty-five years. It emphasises, with an insistence that will not be denied, the vital importance of the knowledge gained by investigation. In view of the result obtained by Mr FitzSimons, the reader will be compelled to admit that no intelligent person can afford to overlook the facts here presented.

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RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By Sir Wm. Crookes F.R.S. The amazing story of Katie King, with numerous illustrations. A classic record of psychical phenomena of the physical order. Price 5/6,

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

AUGUST 1st, 1935.

SPIRIT VOICES IN LIGHTED ROOM.

THE LATE ARCHBISHOP OF CANTERBURY SPEAKS.

THE "SUNDAY CHRONICLE'S" REPORT.

For the first time in the history of Spiritualism the Direct Voice was heard at a public seance held in London in full light and without a trumpet. A Special Correspondent of the Chronicle was present and reported as under. The capitals and black letter are as the journal published the article.—Ed.

THE MEDIUM WAS IN FULL VIEW OF THE AUDIENCE WHILE THE VOICES WERE HEARD.

Many people present claimed to identify some of the voices which, among others, purported to be those of Lord Davidson, late Archbishop of Canterbury, and Flora MacDonald, the Scottish heroine.

A permanent record of the voices was made with an apparatus specially prepared for recording spirit voices.

The seance was conducted under the supervision of Dr. Nandor Fodor, the noted psychic research worker. The medium was Mrs. Perriman, well-known for her spiritualistic work.

To convey ectoplasm from the medium, a tube was placed at the back of her neck and connected with an empty box some distance away. In this black box, it was stated, the spirit beings were able to construct from the ectoplasm the vocal organs through which they speak.

On one occasion the medium was screened from the light to see if the voices could be emphasised, as light is said to have a deleterious effect on ectoplasm.

FAINT VOICES.

Despite the light and the scientific test conditions imposed, after the lapse of ten minutes faint sounds of voices were heard in the neighbourhood of the box.

"Hello . . . it is very difficult . . . we are trying hard . . ."

In the tense atmosphere which prevailed these voices burst forth suddenly only to fade away into a faint mumble. I was watching the medium intently. Her lips never moved, except once when she smiled and replied to some jesting remark by one of the voices. The seance proceeded on these lines for half an hour, when it was suggested that the light was too brilliant to get good results. Some of the lights were then extinguished and a screen held in front of the medium. There was still sufficient light in the hall for all to see clearly the apparatus on the stage.

Now the voices took on a stronger tone. Some of them called to people seated in the body of the hall, volunteering full Christian names and surnames, and conversation ensued.

One, a male voice, shouted loudly so that all could hear:

"There is no death."

Several of the communicators spoke in different dialects. A Scotswoman, claiming to be Flora MacDonald, addressed the audience. Then a Yorkshireman, who gave his name as William Howell, and his address as Westgate, York, asked if we would get in touch with Florence Symon and let her know he had been through.

VOICE'S CLAIMS.

Others who spoke claimed to be Dr. Goulthard, the Rev. Edward White (who stated that his father, the Rev. John White, was with him and who requested that his communication should be made public so that his people might know he had manifested), Mrs. Rose Champion de Crespigny, and Archbishop Davidson. Mrs. de Crespigny spoke of her work on earth. I knew Mrs. de Crespigny, and the voice I heard at this seance was certainly similar to that of the woman who did so much to foster the Spiritualist cause before her passing.

The voice purporting to be that of Archbishop Davidson spoke at length, but was rather indistinct. I caught just a sentence here and there.

"I was a dignitary—a high dignitary of the Church while on earth. Now I am just a simple man . . . I can do more from this side of life than I could do from yours . . ."

One striking feature of the seance was that the voices differed considerably, both in quality and tone.

PRIMITIVE BOX

At the conclusion of the seance, which lasted two hours, Dr. Nandor Fodor said to me: "The direct voice is a highly complex problem. It is paramountly a physiological problem. If we are to convince the sceptic that these voices are the voices of 'dead' people, then it behoves us to prove beyond all shadow of doubt that they are actually direct from the spirit world and that they manifest apart from the medium. The voice-box I have experimented with to-night is quite a primitive affair, and it has served its purpose. At a later date I hope to make further experiments with a sound-proof box containing a microphone, when we may get even better results. On the whole I am satisfied with what has been accomplished. It was an interesting demonstration and is obviously a step forward in psychical research."

DEVELOPMENT.

UNFOLDMENT OF SPIRITUAL GIFTS.

By OCTAVIUS.

Read carefully chapters 12, 13, 14 of the First Epistle of St. Paul to the Corinthians to get the best understanding of this article.

When we come to our class for the unfoldment of spiritual gifts, we should come filled with love towards all. Divine love is the key with which to open the door to the unfoldment of our God-given gifts.

I would advise sitting in a good, general, closed circle first—that is a circle in which the membership is full. A closed general circle should not consist of more than twenty members, and it is best to have equal numbers of men and women arranged alternately—in a horse-shoe shape if convenient, with the leader at the open end of the horse-shoe.

The leader should be clairvoyant; that is, should have the gift of discerning spirits. (See 1 Corinthians 12. 10). This is essential, as it enables the leader to discern the mental or psychic attitude of the students and to discover what kinds of spirit entities are attracted, and to advise and teach the class accordingly.

* * *

The class leader must also be able to teach and answer the students' questions concisely, and have an intelligent understanding of the laws underlying psychic phenomena, also the value of psychic and physical phenomena, and their place in spiritual unfoldment.

All phenomena may be classed as psychic—as we recognise them with our psychic or mental powers—whether they be of a physical nature, such as the lifting and moving of objects, the direct voice or apports, etc. Psychic phenomena are useful to demonstrate the fact that power to do things to think, and act is not confined to our present life, which is spent as a tenant of a physical body, but continues after the change called death.

Spiritual gifts, which are God-given, carry responsibility, if we misuse them we are responsible for it. We should cherish such gifts and always use them honourably. Bearing this in mind, all students in the developing class, or circle, should be humble, earnest, loving in their attitude when approaching the All-loving Father God in their class, and regard it as a very sacred time.

* * *

It is good to commence a circle with an inspiring hymn, followed by a prayer by the leader for God's blessings and guidance and protection for all present. Why I say "by the leader" in this kind of class is because the leader, being more developed than the students, should be able to send out a stronger thought-prayer and thus create a stronger link with the Beyond. Very often we cut ourselves off from answers to our prayers through doubts and self-consciousness. At first a student very often is self-conscious when praying in front of the class. We need to attract a strong band of angelic teachers to our aid, therefore it is best to make a strong beginning.

Each member of the circle should sit in the same place each night, and the class should start punctually at the same hour, the sitting should last about one-and-a-half hours, and then close punctually. By having the same place each time the angelic band, who are sent to help us, will be able

to build up a strong spiritual, electrical or magnetic superstructure, which will help to unify our magnetic force with spiritual power. We should start punctually, for we should treat our angel friends and teachers with, at least, the same consideration as we show to our earthly teachers. And we should close punctually for the same reason.

* * *

We should not sit for too long a period at a time, as the spiritual power becomes exhausted or used up in developing us, and after it is used up we would become tired and exhausted if we continued sitting, which is unwise, and does harm instead of good. We should rise from our seats in class feeling quite comfortable and happy and refreshed.

No one should be allowed to sit in a developing class if in bad health. A sick person, or one in indifferent health, should only attend a circle which is conducted for healing the sick, as they would retard the progress of the other members in a developing circle.

A closed circle should be kept closed for at least three months, if it is a general circle; for longer periods if it is a more advanced class.

* * *

It is a wise plan for the students to join in the Lord's Prayer at the end of the first prayer, followed by a talk on some subject which would be helpful to the development of the students for a quarter of an hour. A definite course of topics, drawn up according to the needs of the students, is a wise plan. This should be followed by practice in meditation, concentration, clairvoyance, clair-audience, transmission of thoughts, etc., according to the needs of the class and its progress.

The value of hygiene and deep breathing, in its relation to health and conditions for spiritual development, should be taught and thoroughly understood by all.

Time should be set apart at least once a month in which to answer questions.

The class should be closed with a prayer of blessing and thanks. Good singing is always helpful during the class.

Students should be instructed to rest and pray daily at a regular time if only for a few minutes. It creates a wondrous helpful link between us and the spirit world.

* * *

All being God's children, but not all having the same gifts, we must not be envious if we find that some have remarkable spiritual gifts while we belong only to the great mediocrity or rank and file of His army. Let us be content and quit ourselves like good soldiers in our everyday life by setting a kind and loving example to all and be thankful that some of our class-members have these gifts.

The leader of a class should always keep a record of the progress of those who have decided spiritual gifts of certain kinds and should promote them from time to time to more advanced and smaller classes where they will have more attention, closer supervision, and stricter conditions, which will ensure more advanced and thorough progress in their particular form of spiritual gift.

I would recommend, from my experience, that all developing classes use light. For general classes use soft white, pale pink or pale violet light shaded to prevent all glare. Healing classes, blue or violet light of a soft bright shade. Physical phenomena classes should always have a deep ruby-red light, as all other lights emit rays which have the effect of breaking-up, or dissolving, ectoplasm, which plays such an important part in the production of physical phenomena.

WHAT HAPPENS WHEN WE DIE.

"MANY DO NOT KNOW THEY ARE DEAD."

By LEONORA EYLES.

A picture of an after-life is drawn in the following remarkable article written for the "Grimbsy (Eng.) Evening Telegraph" by Leonora Eyles, a well-known authoress. She declares that "the other side" is "a place we have been going to every night all our lives." She disclaims any association with the "usual sort of Spiritualism."

WE are living to-day in a very insecure world; cash has no security, love is not absolutely certain, the peace of nations can be menaced by war, the security of homes can be menaced by illness and unemployment quite outside our control; the only absolutely certain thing is death, and the tragedy is that most of us fear death so much that we never let it come into our minds if we can help it.

Primitive man feared death because he lived in a purely material world, believing only in the things he could see and touch and hear, and we have inherited this terror of our remote ancestors!

THE WRONG END.

Yet, if we can only learn to know what death is, all that fear will depart. Theology has been teaching us for years that man is a body possessing a spirit, but in this, as in many things, theology has got hold of the wrong end of the stick. It is as though one says the tail owns a dog! Man is a spirit possessing a body in which he functions for a while in the material world. When this body is worn out it falls from him; and he should feel no more unhappiness about it than he does when his old overcoat is worn out and he discards it for a beautiful new one.

We are, most of us, so embedded in the struggle to live, to get material things—food, housing, clothes, pleasure, fame and the rest—that our vision has narrowed and we see only these things; yet people with a more spiritual outlook have been known to die without any fear, any regret at all, seemingly almost run towards death as one would rush to the country of one's dreams if one could. The moment of death apparently is often one of terror and pain—the body tries to hold on to the spirit that has been controlling it for so long; but doctors assure us that the pains of death are not nearly as bad as they appear; many of them are caused by nervous tremors, and when pain reaches a certain climax, one becomes unconscious.

THE INVISIBLE THREAD.

Ancient people used to help people who were dying in two ways. They used to ring a passing bell, which had an actual physical effect on the dying person. We are united to the spirit by a sort of invisible thread, the thread of which Ecclesiastes spoke when he said "or ever the silver cord be loosed." The tones of the passing bell helped to shiver this cord and give release to those who were dying. They also used to pray for the dying, as Roman Catholics do to-day, drawing the attention of those already out of the body to the one just about to join their number, and asking them to come and help him get rid of the encumbering body.

When any big disaster, such as an earthquake or a battle, causes the death of thousands of people, the place of their death is literally crowded by those coming to help them over the moment of passing, and to explain to them what has happened, because, as soon as death has actually taken place, one is conscious and often very puzzled.

UNCONSCIOUS OF DEATH

Many people do not know that they are dead at all, and so go on haunting the place of death, especially if it has been very sudden. In the Church of England Litany we ask to be preserved from "Battle, murder, and sudden death," and the old divines who wrote that prayer knew possibly that the majority of people are so immersed in earth concerns that they literally do not know they are dead at all, if death comes without warning.

There is no loneliness about death, except for those who are left watching at the death bed. Those who have loved us, and died, perhaps years before, come to lead us away with them. The unfortunate person who cannot remember being loved, who, perhaps, knows that he has not done much to deserve love or merit welcome, need not be afraid; he, too, will find someone only too ready to help him—just as the traveller to a new place will find someone waiting on the quay or the station to show him his way about. The next world is well provided with—shall I call them "tourist agents"—who know exactly what to do with the newcomer.

"NIGHTLY VISITS"

People who have died after a long illness, or terrible injury which has shocked and worn the inner man a good deal, usually sleep for a long while after they leave their bodies. Others go straight on to the new life, and are usually puzzled to find it very much like earth life. The fact is that each of us, at death, goes only to a place we have been going to every night all our lives.

As soon as we fall asleep, we are free of the body and visit this next world, to talk to our friends or to people whose interests are common with ours. The only difference is that that "silver cord" still binds us to the body during sleep, while after death it is severed and there is no return. I have often been struck by the fact that new ideas seem to crop up all over the world suddenly, with exactly the same thought behind them; you read a startling new book published in England and simultaneously someone in America or India seems to have got hold of the same idea. This is because, when we go to this other world during sleep, we talk to people of the same mind as ourselves, and, carrying back an impression of these talks with us, commit them to paper and wonder how on earth a man we have never heard of has "bagged" our idea!

MY ANTICIPATION.

I am looking forward very much to interesting talks when I get on to the Other Side to stay—one's sleep time is too short nowadays to learn all one wants to! Life after death is very much what we make it; the business man who has died worrying about his oil shares will go on worrying about them till someone convinces him that he is dead; the housewife, worried about her daily tasks, will go on doing them till she realises she can have her dream house without effort by just willing it, but the man or woman who has not got too tightly embedded in earth will suddenly find themselves in the world they have always longed for, the world where they can do the things they were too circumscribed to do on earth.

Continued on Page 116.

THE FUTURE LIFE.

OBJECTIONS TO COMMUNICATION ANSWERED.

By I. M. N. KEEBLE.

"When a man dies, it means that he has given up the ghost. God has left him, and so has departed all life and understanding, and man is in the grave. All this being so, how can he then formulate messages to those he has left behind?"

No one suggests that the dead physical body, the outworn garment of flesh, can formulate messages. When a man gives up the ghost, it surely means that man, the spirit, has been released from his temporary habitation and entered the world of spirit, taking with him the record of the deeds done in the flesh.

Many clairvoyant nurses, and other watchers by the sick, have observed the formation of a so-called spirit, or transparent counterpart of the dying person, form over the body in the bed, connected with it by a luminous cord. This silver cord gradually loosens (Ecclesiastes, xii.), and when it is finally severed, the spirit is freed, death having taken place. At this moment there appears to be the release of some kind of electric fluid, or "vital spark of heavenly flame"—call it what you will—which in numbers of well-authenticated instances has caused a bell to vibrate, a clock to stop, or manifested itself in some way in the house, or impinged some intimation of its passing on the mind of some relative or friend at a distance.

Life is a vital force that cannot cease to flow, and it is this life force, or spirit, which, retaining memory and personality, is able to use the brain and vocal organs of another physical being and tell us of conditions in the world of spirit. Many who have left loved ones on earth find great joy in acting as ministering spirits to those left behind, while a number of doctors and social workers, whose life was spent in easing the sufferings of humanity, delight to use their gifts of healing and inspiration through some physical channel.

People with clairvoyant vision can see the transfigured faces of inspired speakers and recognise who is the source of the inspiration. We all have unseen helpers around us, the spirit world intermingling with and permeating our own. It would seem that we have nothing to lose and everything to gain by getting into contact with our unseen friends who desire to bring their enlarged and widened experience to help humanity.

Good men and women do not suddenly become evil spirits because they have passed through the change we call death; it is a terrible thing to suggest that all who come with healing and inspiration are evil.

Continued from Page 115.

A PREDICTION.

I do not want to give the impression that bodily life is a nuisance, to be neglected and got through as a penance; the body is the vehicle in which the spirit functions and should be treated with respect and honour, but to think only of material interests at the expense of spiritual means that one is spending all one's energies on the minute fragment of life that is lived on earth and forgetting all about the preparation one should be making for that wider, fuller, less burdened life lived in the next world.

Here most of us are woefully burdened by the sheer struggle to keep our bodies alive and cannot ever do the things we want to do. In the next world, if we will it so, none of these burdens will be ours and we shall have opportunities for the "real things."

FIRST UNIVERSITY CHAIR OF SPIRITUALISM TO BE FOUNDED.

A Chair devoted to the study of Spiritualism—the first in the world—is to be established at Lund University, Sweden says the "Daily Express." Before it is set up a two years' course of lectures is to be given. British men of science are to take part.

Mrs. Eira Hellberg, secretary of the International University Circle Free Forum in Stockholm, visited England to invite the co-operation of the universities of Oxford, Cambridge, and London.

"At Lund a scientific investigation will be made of psychical phenomena," she said, "Paid mediums are barred." There are many things—clairvoyance, telepathy, automatic writing—to explain. Without accepting any of them as manifestations from another world, an attempt will be made to establish how the body can produce such phenomena.

"A group of our workers in Germany, with new instruments, are attempting to photograph the soul.

"There are points in the brain which send out the rays of thought. We shall try to establish the clairvoyant point where feelings we call intuitions are registered."

Mrs. Hellberg, herself a medium instanced a remarkable phenomenon to be investigated. The daughter of Judge Dahl, in Norway," she said, "at a seance in 1933 said that her father would be killed in a year's time. Without knowing of this, I, too, at a seance about the same time, said that the judge would be killed. On August 8, 1934, he was drowned while bathing. We do not accept this as phenomena from the other side. It might be telepathy. By science, an attempt will be made to find out how two minds could register that fatally true glimpse of the future."

In a letter to "Time and Tide" Mr. Martin Tindal replying to a correspondent who asks if there is anything "really impossible in the idea that some day colleges may be founded to develop the faculties of thought transference, telepathy, silent meditation and other deliberate experiences of the contemplative life at present discredited and ridiculed," states that the idea suggested is already well on the way to realization? Here in London there is a "University of London Council for Psychical Research," which, although not officially part of the University, is sponsored by its professors and carries on investigations under fiercely scientific conditions. In a highly reputable American University experiments on "extra sensory perception" have been accepted for a Ph.D. thesis, the results of those experiments having fairly put the subject on the map as proper material for a vast amount of further research.

But before these studies can be as valuable as they may one day become, the learned investigators must know more about the necessary conditions than many of them appear to at present. Extra sensory perception has to be linked up with the central nervous system before we can become aware of it. In most untrained persons the linking apparatus, whatever it may be, functions too feebly and obscurely for perception to be registered. That is why experiments conducted on normal people, under normal conditions, are so often negative.

What is needed is a group of students who will submit to a fairly long preliminary discipline in those "mystical exercises" of concentration and meditation, aimed as they are at giving those who practise them the power of arresting, at will, the flow of images of ordinary sensory perception through consciousness.

SCIENCE AND RELIGION.

By A. J. HARVEY.

IT is a gratifying sign to see science and religion—once so very wide apart—now approaching the recognition of a common view point. From a densely materialistic conception, science is beginning to realise that after all, the material universe, is but the external manifestation of its spiritual counterpart. That the origin of everything in the universe, is to be found in spirit, as expressed in terms of vibrations and electrical energy. Sir Oliver Lodge informed the world of science long ago, that the only solid thing in the Universe is ether. This scientific fact has now been confirmed by the radio and electric impulses of which are instantaneously projected in etheric waves. Solid steel, even the diamond itself; is no bar to ether, for both are composed of atoms, molecules and electrons, the smallest known particles of matter.

But the microscopic spaces between the molecules, are filled with the mysterious ether, which is co-existent in everything, and is hence the only perfectly solid and continuous thing in existence. It is by means of the ether; the continuous never-ending ether; that the radio waves travel without hindrance from one side of the world of matter to the other. Science now is beginning to seek an explanation for the existence of this mysterious invisible substance. This is the beginning of the reaching out from the materialistic conception of the Universe, to the Spiritual basis of all things.

* * *

Professor Drummond in his comprehensive work, "Natural Law in the Spiritual World," clearly demonstrates his conviction in the spiritual basis of all material things and to-day science—which demands absolute proof, before any theory can be accepted as fact—is beginning to realise that matter alone cannot and does not, account for all the varied and wonderful manifestations of it. That in fact there must be some wise and dominating Power, which first creates and then governs all the manifold phenomena which is the daily experience of the world. Something of this truth was touched upon at the recent gathering of Australian scientists in Melbourne, and Professor Dakin, of Sydney University, sometime ago, said:

To-day scientists were recognising the presence of a directing hand and a supreme mind and will. Science a generation ago concerned itself with matter as distinct from mind. It was prone to criticise, not religion, but some of its doctrines, which were then, not elastic enough to yield a point. Scientists did not distinguish then between pure religion and the ignorance and mistakes of Church members. They now knew that solid matter consisted only of vibrations and electrical energy. A new conception of the world has been brought about, with something strange behind it. Side by side with this had come the thought of consciousness. They could not explain that in terms of matter. The greatest scientists admitted that the veil between the material world and the hand behind it was very thin.

* * *

Those who have devoted years of patient endeavor to the elucidation of the spiritual philosophy, have

long been aware of the growing "thinness" of the veil, which separates the spiritual from the material; and in the gradual but continuous accumulation of evidence and proof, have attained to the confident position of St. Paul, when he felt able to say, "To my faith, I have added knowledge." This knowledge is growing rapidly in all countries of the world and is being further disseminated by thousands of newspapers and periodicals, which are rarely seen in Australia, but have large circulations in every European language. Science therefore, once based entirely upon a materialistic foundation, is coming to realise that the spiritual is the only permanent basis of all created things, and is undoubtedly destined by and by, to be the handmaid of all religions.

CREDULOUS STOCKBROKERS.

The "Bystander" (London) after a sneering comment on the Max Franke case—a prominent Viennese merchant who blamed his recent bankruptcy to a spirit named "Michael," who has apparently been giving him business tips, all wrong, for the past three years, quite seriously publishes the following:

In this country business men don't go in much for spiritism, but they frequently consult the fairies instead. We know one stockbroker who takes all his business troubles to Little Mother Wendy. A bishop advised him to. He doesn't actually get hot market tips from the Little Mother, but having, figuratively speaking, her healing kiss on his brow fortifies and encourages him to trot back and sell out at 35. You can see a queue of red-faced business men at the Peter Pan statue most mornings, our Kensington Gardens spies tell us. Most of them leave dainty little perfumed, appealing, three-cornered notes by the pedestal. "Darling Peter, tan'oo tell Big Bwuvver if Wubbers will wise a point?" "Peeze, Peter, would it be a dweffle wisk if Uncle Fweddle was to fweeze on to those wuddy old Mbongo Pwefts till they weach 67?" Some of them tiptoe round the statue with twinkling spats and blow a kiss to Peter before tripping away to the City. It's quite an institution now.

Although we have had a long experience with Spiritualists we have never met such credulity and superstition as this. Even in some of the message meetings conducted by those whom the Movement generally condemns, we have never heard anything so infantile and paganish.

In Memoriam.—Judge Dahl, of Fredericksstad, Norway, passed to the higher life on August 8th, 1934. He was bathing at Hanko when he was suddenly seized with heart failure. His daughter, Mrs. Kober (Ingeborg) saw his disappear, but help arrived too late to save him. Judge Dahl will be remembered for his excellent book, "We are Here" which records a number of very evidential messages received from his two sons, who proved their identity in the judge's home circle. Handwriting in foreign languages unknown to the medium was received, and the spirits showed their ability to read selected books in a bookcase in another room. During his responsible position, the judge was brave enough to publish his facts to the world. He was a cultured, respected and much-loved man.

PERSONAL EXPERIENCES OF MEDIUMSHIP.

ARGUMENTS AGAINST TELEPATHY.
By Rev. C. Drayton-Thomas.

In an address given recently in London, Mr. Drayton-Thomas speaking from eighteen years' experience of psychic phenomena, said many people had tried to explain it all away by saying that it was nothing but telepathy. The chief, and one of the only things, known about telepathy was that it often happened spontaneously, and could not be got by experiment. Speaking of his experiences of mediumship, he said that he had, for many years, continuously kept in touch with the spirits of his father and his sister. Although they left this world many years ago they still retained their personal characters, and when they came through to him they were as distinctly themselves as when they lived, without the slightest suspicion of "mingling." In these spiritual visits his father had actually told him of many things about his very own study that he had not realised were there until he went home and looked.

Another marvellous revelation his father's spirit had made was that he had made himself at home in the offices of many of the great London newspapers. He had actually come to this earth and revealed to the speaker news items that were to appear in "The Times" the day before publication. Not only did he do this, but he actually said on which page and in which column the item would appear, and he gave this information at a time when even the compositors did not know where the items were going.

TRACED CAUSES OF BOY'S DEATH.

Mr. Drayton-Thomas concluded with the story of some strangers from Lancashire who wrote to him and asked if he could get into touch with their small son who had recently passed over. He got in touch with the boy, through a medium, and was told about a certain picture of the boy in carnival dress. He wrote to the parents, and sure enough the picture came by return of post, exact in every detail. For some months he was in communication with the spirit of the little boy, and during this period of receiving messages he was informed that something had happened to the child eight weeks before he contracted diphtheria—the disease to which he succumbed—that had undermined his health and caused his illness to be fatal. When questioned, the parents denied that anything had happened, and stated that on the contrary the child had been on holiday then and had come into contact with nothing harmful.

PSYCHIC CLUES.

"I was so interested in the case, however," continued Mr. Drayton-Thomas, "that I visited the place where the boy had played when on holidays. Following the instructions of the messages, and of the first clue which the boy's spirit had given to me—just the word 'pipes'—I at last discovered a displaced water pipe in the hill-side which I was informed had been damaged by children some time previously. At the foot of this was a pool of stagnant water. I had the water analysed, and it was discovered to contain germs which would so weaken anyone who got them into their system that it would be fatal for them to contract any sort of serious illness." Thus was the real cause of the little boy's death found. Not a person in the world knew of this, and so the messages brought through the medium obviously could not have been telepathy.

Continued in next column

FORTUNE-TELLING IN DISGUISE

By JAMES LEIGH, Manchester.

A callous new "racket" has sprung up. Under the cloak of worship, and in so-called churches "services" are held that are only masks for fortune telling. They masquerade as Spiritualism. Although the Spiritualist movement has just celebrated its 87th birthday, one would think from the number of Spiritualist societies in existence that the organisation was as strong as any of the older denominations. Actually, there are fewer than 1,000 properly constituted Spiritualist churches in England, but the number of societies which make use of the name runs into scores of thousands. The plain fact is that there is nothing to stop anyone from widening his front door, packing his parlour with chairs, and erecting the sign "Spiritualist Church."

PRAYERS AND CARDS.

The law rarely interferes. It penalises the fortune teller who is honest and frank enough to announce her name as "Madam—, consulting clairvoyant." But the individual who does the same thing under the camouflage of religion is rarely, if ever, prosecuted. An order of service, with prayers and hymns, give the meeting a religious atmosphere. Afterwards cards, tea-cups, crystals and so forth become an integral part of the proceedings. Sometimes the medium shuts her eyes, which is taken as evidence that she is in trance. Readings are given, mostly concerning the future, which is the one thing which cannot be tested on the spot.

When the "clairvoyance" is not concerned with the remote future it generally becomes mere character reading. "You are not understood by those about you . . . You need sympathy and love. . . . You have moments of great happiness and moments of despair. . . . Great success is coming to you within a year. . . ." The secret is to develop the capacity for sizing-up an individual in a very few moments. A few minutes' patter, and the subject will respond. From then on it is easy for the practised hand.

THE REAL EVIL.

It is when the client lets drop some word which may betray, for instance a disturbance in the home, that the real evil begins. Or it may be an allusion to a business deal—"something to do with papers." Vague descriptions will be given of people associated with the affair, and all the time, unconsciously, the client helps the clairvoyant in giving her delineation. The lives of these people are ransacked and suspicions raised which may have unfortunate effects.

A line of demarcation must be drawn between the individuals who "run a church" for their financial betterment, and those—among them names so well known as Sir Oliver Lodge, Dame Edith Lyttelton, and Sir Ernest Bennett—who subscribe to psychical societies and investigate genuine super-normal phenomena. Meanwhile, rogues and tricksters are keen to take advantage of the increasing interest in things super-normal.—"Evening Chronicle."

PERSONAL EXPERIENCES—Continued.

After the Rev. Drayton-Thomas' most interesting talk a well-known medium, Miss Thorndick, gave a demonstration of clairvoyance. She never faltered when describing spirits with whom she was in contact, and her detailed descriptions were immediately recognised by the relatives, present at the meeting, of all the spirits with whom she conversed.

NEWS IN A NUTSHELL.

The success of spiritualism is not merely due to phenomena hunting: it is much due to the sacred intimacy of the home circle where a hymn and a prayer are thrice significant because the worshippers are psychically one—M. C. Ratter in "The Inquirer"

Why will any man be so impertinently officious as to tell me all prospects of a future state is only fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and better man.—Addison.

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

Help for The Timid.—I even got to the stage where I walked out of my way so as not to meet a friend . . . Then I prayed for freedom from fear. "Universal Power: I who am a part of the great circle of divine power, seek to cleanse my mind of all thoughts of fear. There is no one that would wilfully seek to harm me, therefore I have no fear of my fellow men, keeping in mind always that I am one with God." There is nothing more to say, except that I have no longer any fear—C. A. Dimiari.

Dead Girl Sings.—The singing voice of a girl who has been dead for several weeks is being heard at Banravi, Rumania. Pretty Veturia Stancioiu was famed for her voice. Six weeks ago she died and was buried in the local cemetery. Next morning, says Reuter, when her father went to his barn he was amazed to hear her singing as usual, and every day since he has gone there to listen. Neighbors have heard her, too.—"Sunday Graphic"

New light on Bible.—Important new light is thrown on the Bible by a set of twelve earthenware tablets found during excavations at the ancient city of Lachish, near Hebron. They bear inscriptions in ancient Hebrew script and are regarded as confirmation of the Hebrew origin of the Bible. They are fragments of correspondence between the Governor of Lachish and an Israelite king at Jerusalem of the period of the First Temple. They were probably written in the time of Jeremiah the prophet 2,600 to 2,700 years ago.

Spiritualism and Suicide.—Spiritualism has been accused by those ignorant of its teaching and influence that it encourages suicide, but rather than drive people to suicide or other rash acts, it has been the means of saving thousands of both orthodox and unorthodox from the aforesaid end. When the Church could give no consolation, Spiritualism has proved to the bereaved that their loved ones not only still live and love them, but are probably within call; open to demonstrate if given the opportunity Spiritualism, rightly understood, saves the would-be suicide.

A Fifty pounds apport.—A museum of "apports" opened at Budapest in 1933, under the direction of Dr. Elmer Papp-Tippengneri contained a stone cross weighing fifty pounds, which interrupted a senace some years ago and fell on the table in front of the medium. The table was not smashed and neither was anyone hurt. The Director of the museum says that such a heavy object could not have been apported in the manner it was by any ordinary person.

From Christianity to Spiritualism.—We see at present two distinct religious beliefs or forces at work in the Western World. One is Christianity, held by the three branches of the Catholic Church in its oldest form and clearly defined by the creeds, but held also with numerous variations by the many Protestant bodies which arose at the Reformation. The other is the new belief, half science half religion, known as Spiritualism, which in its modern form has been growing vigorously for some seventy-five years. The Churches have till now ignored it as far as possible, but more and more of their members, clergy as well as laity, are coming to admit its main truth, and the Churches themselves will soon have to come to terms with it. What will their attitude be?—E. T. Campion.

Proud to be a Spiritualist—Sir R. O. Van Holthe Tot Echten, formerly Vice-President of the High Court of Justice at The Hague makes no apology for his Spiritualism, and describes the various stages which led to his complete conviction. When his wife was threatened with tuberculosis he was advised to give her magnetic treatments himself. While doing so the patient went into trances and "voices" spoke through her, directing his treatments until she was completely cured. Then she became a medium for "voices," transfigurations, and writing in foreign languages. In time the Judge himself developed automatic writing and received many messages from specific dead persons, both known and unknown to him. He testifies that Spiritualism is not only true but that in it is to be found a remedy to cure most of the serious afflictions which distress mankind.

The Sibyl of Delphi.—The Delpic Pythia was very certainly what to-day we should call a trance medium. The details which have come down to us about their phenomena and manifestations appear very much the same as the trances and experiences of modern psychics. In the last days of 1932, Mr. M. Pernot, a well-known author, had the curiosity to go to Delphi, the anti-chamber of the Virgilian hades, and penetrated into the domain of the Sibyl. He found himself surrounded by walls of solid masonry, and passed into her veritable haunt. Holes in the wall were entrances to narrow galleries under the ruins of the temple of Apollo. Here were found pits where one heard the whistle of air-currents. Among the subterranean apartments, with beds hewed out of the solid rock, was found "the chamber of oracles." It would be interesting to learn someday that a modern seance been held in this historic cavern by a few good mediums, to test its psychic "conditions," and perhaps to get in touch with spirits of mediums who practised there long before the Christian era!—"International Psychic Gazette".

Spiritualism and Rationalism.—Spiritualism is in no way opposed to Rationalism. It is only an extension of knowledge. What the Spiritualist has found is that matter does not consist only of vibrations between 34,000 and 64,000 waves to the inch, which is all that our physical eyes are capable of sensing. Spiritualists know, from experiment and experience, that matter exists beyond these limits, and that in this finer matter, which Spiritualists term the etheric body, and others call the soul or spirit, we continue to function under the direction of Mind, which does not die at death. This knowledge makes it impossible for us Spiritualists to be Materialists, in the sense that we believe that only physical matter exists, but this knowledge does not prevent us from being Rationalists.—J. Arthur Findlay.

(Rationalism is a term denoting the natural as opposed to the "supernatural" view of existence and creation—Ed)

Spiritualism and Spiritism.—Words are an interesting study. And it is curious how their meanings change. "Martyr" originally meant simply a "witness". To-day it is used only to describe someone who has suffered for holding a particular faith or opinion. "Angel" is always employed to denote a celestial being. Originally, in its Greek form, it simply meant a "messenger". "Demon" is invariably used nowadays in the sense of "devil". In ancient days it meant a spirit (it might be either a good spirit or a bad one). The word "imp" in those days meant simply a child. To-day it is generally used to indicate a little devil. It has been well said that many of the disputes arise out of the use of terms which convey one thing to one man and something quite different to another. The word "Spiritualism" is a painful example of this.

Spiritualism and Christianity.—"Spiritualism is not a new science, nor a new religion. It is rather a revival of an early form of Christianity which has been condemned by the Churches and in particular by the priests of Rome. They condemned as of Satanic origin the phenomena which they had previously ascribed to a divine source. These phenomena are of the nature of those which in the Bible narratives demonstrate the continuous existence of men and women who have passed to the Beyond, and are now able, in certain circumstances, to communicate with those still on earth. It is a creed which strengthens the old beliefs in these days of materialism by adding proof to faith. Spiritualism, in fact, helps us to form a new and purer conception of God, and our Bible becomes a new book."—Judge Willmore.

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EDITOR:—Rev. J. T. Huston, N.D.

THE EDITORIAL CHAIR

A RECENT visitor to the "Harbinger of Light" office, a clergyman, gave as his objection to Spiritualism the opinion "that it was anti-Christian." He was more than surprised when shown a printed statement stating what is commonly accepted among Christian Spiritualists. Possibly there are many orthodox friends of our readers who hold similar opinions who, if they were informed as to the belief of a considerable section of Spiritualists, would be inclined to examine our philosophy a little closer.

Few, even among evangelical Christians would go as far as a New Zealand evangelist—Mr. L. R. Harvey—who, speaking in the Palmerston Town Hall recently said:

"The garden of Eden was the first seance chamber, the serpent was the first medium. Eve was the first spiritist, and Satan was the first familiar spirit." His subject was "Spiritism Exposed," and he declared that the popular but erroneous belief of the soul's inherent immortality has established Spiritualism as the most influential and fatal religion of the world. He said that wherever the spiritistic messages come from they certainly do not come from the dead, for the dead "know not anything," according to Ecclesiastes 9, 5, and the attempt to prove that they are alive is virtually an attempt to rob Christ of His greatest gift to humanity—namely the gift of life.

Christians of every shade of opinion, save one, agree with Spiritualists that

"There is no death, what seems so is transition"

and probably will accept quite a number of the Christian Spiritualist's principles, which are:

- 1 We believe in one God who is Love.
- 2 We accept the Leadership of Jesus Christ.
- 3 We believe that God manifests Himself through the illimitable Power of the Holy Spirit.
- 4 We believe that our Spirit will survive and retain its individuality after death.
- 5 We believe in the communion with God, with His angelic ministers, and with our beloved in the Beyond.
- 6 We believe that all forms of life created by God intermingle, are interdependent, and evolve until perfection is attained.
- 7 We believe in the perfect justice of the Divine Laws governing all life.
- 8 We believe that sins committed can only be rectified by the sinner himself through the power of Jesus Christ, by repentance and service to others.
- 9 At all times we endeavour to be guided in our thoughts, words and deeds by the teaching and example of Jesus Christ.

Christian Spiritualism is Christianity without Dogma and its Truths demonstrated to each one individually

"It is grossly unfair for prominent churchmen to denounce Spiritualism as intercourse with devils." This statement was made by the Duchess of Hamilton at a meeting of the Glasgow Association of

Spiritualists recently. "Spiritualism," she said "is not a religion in itself. I believe that it is designed to help people to understand religion more fully. It is strange, therefore, that the most bitter attacks on this science are made by leaders of the Christian Church.

"The Archbishop of York contends that to experiment with Spiritualism is to court danger. He does not condemn motors or aeroplanes because they are a source of danger. I do not see the reason for his condemning Spiritualism on that account. On the contrary, I think that our cult can solve many problems which beset the world to-day. Nations have made many attempts to secure a lasting peace by holding conference after conference. Peace will only be secured when nations attempt to understand the principles of Spiritualism."

THE DECADENCE OF SINGING.

By D. GOW.

The Rev. J. C. Hardwicke, writing in an evening paper, says that the ancestry of the jazz band is undoubtedly religious. It is the "music" of the African jungle; in short it derives from the beating of the drums and the clashing of cymbals by which the savages, in their weird and obscene rites, stimulated themselves to "religious" emotions.

The "jazz music" of to-day is only a mild form of the original, but it is "uncivilised and atavistic." Mr. Hardwicke remarks that "the reason we like a jazz band is that it appeals to the barbarian who lurks deep down in all of us". But some of us don't like it at all, and keep out of ear-shot of its "barbaric yawp." But, no doubt, its popularity in the world to-day has a meaning. It is a symptom of some spiritual malady—some discord of the soul.

"There was a time ere England's griefs began," when everyone knew how to sing, and glees and catches and roundels were popular and sung in perfect time. To-day the singing at the average seance is an example of how we have fallen off in this respect. But I hope the time will never come when the religious emotions, or the "vibrations" will have to be set going by syncopated music or negro minstrelsy.

PRODUCING BEETLES FROM THE AIR.

HUNGARIAN MEDIUM'S PECULIAR MEDIUMSHIP.

A man who claims to be able to produce beetles, snakes, frogs, birds, flowers, and liquids from the air arrived in London recently. He is Lajos Pap, a Hungarian, whose uncanny powers have puzzled doctors and scientists throughout Europe. He visited England to undergo a series of experiments at the International Institute for Psychical Research at South Kensington.

Lajos Pap, speaking to a "Daily Mail" reporter said: "When in a trance I can produce living and inanimate things. Many of the animals I have produced from the air are living in various museums in Budapest."

Dr. Nandor Fodor, honorary research officer of the International Institute for Psychical Research, said he had seen Lajos Pap produce 32 live beetles from the air at a meeting in Budapest. He has to be in a complete trance to do it. He produces the beetles by snatching at the air. Every precaution was taken to see that there was not the slightest possibility of the thing being a fake."

SHOULD ONE'S DEVELOPMENT ALWAYS BEGIN IN THE DARK.

Trance Address through Eva Whitney.

It is not necessary to sit in a dark Circle to get mental demonstration. All of life's experience tend to develop this phase of soul and spirit; some take one turn, some another. Look through the various professions and arts—are they not all mediumistic expressions to a greater or lesser degree?

But the dark is necessary for physical mediumship. Then, as the unseen forces get in tune with you and raise your vibrations, you get accustomed to hearing and seeing in the light as well as in the dark. You have in the dark seance a certain form of vibration through which the spirit may come closer and develop mediumistic form enough to lift the trumpet—I mean physical strength. They also produce in you a certain element of life in the dark seance room. Then they have to learn how to produce a voice. The Spirit must draw upon the physical organs of the medium to get a voice to speak through—a finer body with higher rates of vibration than in the physical form. Hence, they must draw from the physical the necessary elements to produce sound and strength to raise the trumpet. This is easier in the darkness. But if you will sit long enough and get your demonstration strong enough, voices can come through the trumpet in the light, but it takes a wonderful rate of vibration to do that.

IN GROWTH—DARKNESS ESSENTIAL.

In sitting in the dark you conform to the physical law of nature, for there is no growth of anything produced on the earth plane, from the smallest seed in the ground to the child in the womb of the mother, but it is done in the dark. You can sit in the dim light and as your eyes are opened to see the spiritual, you can introduce a stronger light, then you will be able to stand on the platform and see the spirit forms as they come to those they are trying to reach.

But see them in the dimness first, and teach your own body—how to keep it clean, and your organs healthy, and how to raise your vibrations. Live so that your stomach is not taking all the strength and time to digest the conglomerate mixture you put into it. Do not go to a seance with your stomach full of food—you cannot help anybody or anything in this mood. Then study the chemicals necessary to chemicalize your body so the spirit forces can use you after your vibrations are raised to meet them. These are used by the Spirit World to help your physical bodies to vibrate at a higher rate.

Now, what kind of spirit are you bringing with you into a Circle? You attract that which you are in your Thought World. If you think "fraud," "depression," that is what you bring. Do you wonder things produced in Circles sometimes are so different from what you expect? We will say that possibly you have been doing things in your business world you knew were not right nor just; you have put over a most wonderful deal—you got the best of the other fellow—just inside the law, and you are gloating over your fellow man. What kind of spirit have you invited to be with you while making the deal?

MEDIUMSHIP DEMANDS PURITY.

Mediumship is for every hour of the day in every walk of life, for your thoughts as well as words and acts, and if you cannot live a true, honest life for the sake of humanity and yourself, then let mediumship alone. Come into mediumship with

KINDNESS TO ANIMALS AND BIRDS.

By T. N., (New Zealand).

What is kindness to animals and birds really? Some think that a contribution to a Society ends their responsibility. Not so; it is the duty of us all to fend for the animals and birds until they receive their Rights. For Rights they have—and we must not cease interceding until their Rights are restored. Not everyone can be to the fore; but all can at least help by their example and sympathy, and in that way great good has been done.

Daily we read of the horrors and unrest about us but what should we expect? Picture the continuous slaughtering for human consumption in which up to the last gasp these creatures are frantic with fear. Thereby are generated toxins in their tissues, which by grim retributive justice are transferred to our blood stream and a fertile basis for disease set up. To escape the consequences of our folly we turn to those who manufacture more diseases to cure those we already have, and so we are always short of hospital.

The cruelties of vivisection by which this search for serums, toxins, vaccines, etc. goes on, and the consequent horrible exploitation of animals in the revolting processes of manufacture would never be tolerated by a public if they could see for themselves. It is all done in the sacred name of Science: but we are not constituted like the lower animals, so why go to them for results? If we really believe we are then let us live as they do and see if anything has been gained.

Then take the horrors of the Fur Trade. Dame Fashion's law must be obeyed, it seems, despite the agonies of untold numbers of unoffending creatures. Now many women wearing their coats and furs remember that a great proportion of the unfortunate animals were mothers? How can they continue to wear them without feeling a pang of sorrow?

There are also hunting and sporting pastimes where skill is simply destructive cruelty. It is worse than savagery.

When we remember that all these creatures of the One Creator have the Divine Life Stream running through them as it does through us we will be compelled to recognise their Rights. They are given as a sacred trust to man, not to be made victims of horrible cruelty, as at present. If we are reaping results from the causes we have set in motion, perhaps ignorantly, it is within our power to alter both the causes and the consequences. Let us teach our children in the home to be kind to all creatures because they share the One Life with us, and then, when they come to maturity we shall not be reading in our daily papers of these acts of violence and cruelty.

To talk of being civilised whilst this blot remains is not a credit to our conscience or our reason.

Let us take to heart, and say with the late Ella Wheeler Wilcox—

"I am the voice of the voiceless
Through me the dumb shall speak
'Till the deaf world's ear be made to hear
The cry of the worldless weak."

pure hearts and clean hands or not at all. This instruction is given for your good, for "As a man soweth, so shall he also reap."

When you come into a seance when demonstrations are given, send the medium your very best thoughts. If you think the seance is not just, that the demonstrations are not true, do not talk about it to everyone you meet but go directly to the medium—that is the one you can help upward instead of pushing him downward.

In all these things conform to the God-Law—the Good Law—and you will reap a rich harvest. When you pass through the change called death, if you lived, thinking rightly with pure motives in the heart to help humanity to a higher basis of living, and to make the world better to live in, you will welcome the change with joy. It is true, you often strain at a gnat and swallow a camel, but when you do the best you can—that is all you are expected to do—when done with devotion, with honest motive.

SPIRITUAL IMPRESSIONS.

THROUGH FRED A. KUMMER.

Forgiveness.—Be ever ready to forgive, no matter how great the wrong done, for as you forgive and love those who harm you, so does God's love and forgiveness shine down upon you, and instead of fostering seeds of spite and revenge, a peace and contentment will fill your mind.

Material and Spiritual Knowledge.—Even the most learned among you know very little, for even of the material things of your world, your brains can grasp only a very small portion of all that there is to learn, and so often much of that material learning is of no lasting purpose, for it dies with the material body. Think then how much more important it is to learn of spiritual things, which, if they are true and holy, must live for ever, and have everlasting effect on people themselves.

Facing our Problems.—There are usually only two or three courses to take when facing a problem or a difficulty. Find these out, and after viewing them thoroughly from all angles, pick out the course which seems to you to be the best and simplest, and try to keep steadfastly to it, for one cannot hope for good results when wavering uncertainly from one plan to another. To some people the course which they should take presents itself clearly and easily, while other people find much more difficulty in deciding what they should do. It will be easily understood that those who have progressed the most will have the least difficulty. One will invariably find that the best way is always the simplest way, and that all great things are essentially simple, even as all true religion is very simple, and should therefore be easily understood.

Of Which are We?—We are one of three things—good, bad, or indifferent, and we must ever watch ourselves to see which of these we are, for it is so easy for one to become indifferent, and that is a very bad fault, for when indifferent, one just does not trouble about oneself, but if bad, something usually occurs in one's life which gives the chance to become good. It may be easier if one thinks of the good, bad, and indifferent as three distinct persons whom you have with you at all times in yourself. What we call your conscience is the good—our real self. Then there is the indifferent, which so many are; and the bad, which is the evil influence, from which no one is immune. The good (your conscience) will always try to help you if you will only listen to and help it when conversing with the other two, and as time goes on, and you progress, you will be able to win more and more battles, until in time you will have very little of the bad, and not very much of the indifferent to fight against.

Acquiring Wisdom.—It is a wise man who knows when he meets one wiser than himself, so do not be too proud to acknowledge, even though it be only to yourself, when meeting one more advanced in power and wisdom, but but be glad of the opportunity to learn in all humbleness. It is also of great help to acquire knowledge from all and sundry, for there is usually something to be learnt from most persons, however great or small that something may be, and perchance it may be some small thing or things that will help you to make up a whole. So it is seen that exchange of ideas may surely be to your advantage quite often, even as your own ideas may be of help to others. And so it is good to have friendly discussions on all subjects, but see to it that you reason in fair and just manner, each one having respect for the other's ideas and reasoning, for only by so doing can one benefit from the discussion in any way, and at the same time it helps one to develop that spirit of tolerance which is so necessary if one would be really sympathetic and understanding.

The Typical Christian Soldier.—A good soldier tackles his problems bravely, glad of an opportunity to serve his king, and so we must all be good and true Christian soldiers, and serve our King and Master by fighting bravely for Him at all times, and by tackling our difficulties and problems fearlessly and courageously. We must be ever ready to do the small tasks gladly and well, so we may then be ready and prepared when called upon to do greater things. An unreliable soldier is of little use to his king, and if we would be of real service we must be thoroughly reliable, steadfast, and resolute in all our ideas and endeavours, not half-hearted, downcast, and wavering in purpose every time things do not go quite right, or even though they may appear to fail altogether. To be this requires much patience and perseverance. Yet if we view our trials and troubles in the right spirit, they should seem less difficult when we realise and know that

"Hymns from the Vedas."

Translated by Dr. J. MUIRS.

(Probably first Millennium B.C.).

To great King Yama homage pay,
Who was the first of men that died
Who crossed the mighty gulf and spied
For mortals all the heavenward way.

No power can ever close the road
Which he to us laid open then,
By which in long procession men
Ascend to his divine abode.

By it our fathers all have passed
And that same path we too shall trace,
And every new succeeding race
Of mortal men while time shall last.

First must each several element,
That joined thy earthly frame,
Fly to the regions whence it came
And with its parent source be blent.

Thine eye shall seek the Solar orb,
Thy life breath to the wind shall fly,
Thy part ethereal to the sky,
Thine earthly part shall earth absorb.

Thy unborn part shall Agni bright
With his benignant rays illumine,
And guide it through the trackless gloom
To yonder Sphere of life and light.

The good which thou on earth has wrought,
Each Sacrifice, each pious deed,
Shall there receive its ample meed,
No worthy act shall be forgot.

In those fair realms of cloudless day,
Where Yama every day supplies
And every longing satisfies
Thy bliss shall never know decay.

Norfolk Island.

H. L. WILLIAMS.

NEW BOOKS IN THE LIBRARY.

Mr. T. Walls, of Geelong, has presented five useful books to the Library. "Death Defeated" by Dr. Peebles. "Philosophy of Spiritual Intercourse" by A. J. Davis. "Christianity and the Social Order" by Rev. R. J. Campbell, M.A. "The New Evangelism" by Prof. Henry Drummond, F.R.S.E. "Alcohol and the Human Body" by Sir Victor Horsley, Dr. M. D. Sturge and Dr. A. Newsolme. These books are now available to subscribers to the **Psychic Library**.

From Marshall Jones Co. of Boston, U.S.A. "Psychics and Mediums" by Gertrude Ogden Tubby, formerly secretary to the American S.P.R.

From the C.W. Daniel Co. London, "How Know" by Walter N. Scott, "The Art of Life" by Wm. Kingsland, M.I.E.E.

The "Harbinger" Emergency Fund.

In response to our appeal the sums acknowledged below have been donated, for which we desire to express our sincere thanks.

	£	s.	d.
M. F. (Orange East)	4	8	
E. B. (Corowa)	10	6	
E. Mc G. (Queensland)	3	0	
J. L. (North Sydney)	3	0	
W. E. R. (Dunedin)	11	6	
E. B. (Albury)	10	6	
A. G. G. (Hawthorn, Vic.)	2	0	
W. H. W. (Elsternwick, Vic.)	6	6	
M. V. R. (Tylden)	11	6	

EXCHANGE AND REPLY POSTAGE.

"The Harbinger of Light" is a Philanthropy not a Business. Failing to send a stamp for reply, or to add exchange to cheques entails a loss, which, in the aggregate, amounts to a considerable sum yearly.

they are given to us all for a purpose, and like true soldiers we should welcome an opportunity to overcome and rise above them, and so improve our characters, and progress in various ways.

THE PATH TO VICTORY.

Clairaudiently received by Mrs. E. Harden,
Prana Spiritual Chapel, Melbourne.

"Take the honey for the bitter cup
There is no failure, save that of giving up,
No real fall so long as one still tries
For seeming set-back makes the strong man wise
There's no defeat, in truth, save from within
So unless you're beaten you are bound to win."

* * *

Are we, the adherents of the various Occult Movements, marching towards an ignominious defeat caused by the extravagances and charlatanism of the cranks and fakirs within, the Judases of our Movement, who are dragging the name of Occult Science into general disrepute?

This was the question that ran through my mind one evening whilst meditating upon the lack of progress and signs of retrogression which are noticeable in our movement to-day. The thought had hardly occurred to me when I clairaudiently received the following reply:

The Great Architect of the Universe did not decree that the social evolution of man should cease with the letterless savage. Man, in his age-long struggle from animal cruelty to intellectual benevolence, has now reached the stage when the God—or Spirit—within him is able to raise him above the consciousness of matter so that he may obtain occasional glimpses of the Eternal Path of Progress that lies before him. So that he may commune with, and be advised by, those souls who have advanced along that Path. Is all that has been gained by unthinkable effort, through countless years and by immeasurable self-sacrifice and suffering to be lost or destroyed? Are the evolutionary forces behind the Law of Eternal Progress—the Law of God—to be short-circuited by the non-conductors of individual selfishness and mass stupidity?

Such a condition is irrational and unthinkable. The cause of Occultism is the cause of Humanity. It is nobler, greater, grander than its traducers have ever dreamed.

Enlivened with the irresistible power of Truth and with the force of all that is right behind it, emanating as it does from the Infinite Source of All-Good, it CAN NOT be defeated.

THE SHRINE OF OCCULTISM.

The Shrine of Occultism is in the Higher Consciousness of the Individual and there no disruptive force can enter and the seeds of evil—whether purposely sown by the disciples of the Black Path or innocently cast by the ignorant blunderers—can do no harm. It is a religious ideal which is destined to blossom in the barren wilderness of materialism with perennial flowers. Coarse as the soil may be on which the seed is often cast—sometimes at random—by the sowers; barren as the fields may seem in hours of doubt, disruption, failure or treachery, the seed remains, eternally alive with the Divine Creative Force, only awaiting the allotted season before it springs up and blossoms into flower.

Mankind has ever been, and ever will be, a medium through which the Spirit operates and finds expression, a matrix of ideas—raw material for the fashioning of the finished product. The potter who works with crude material and clumsy instruments can only create a vague and uncomely expression of the ideal which is inspiring his work, but the artist who works with the finest clay and guides his perfected instruments with hands made capable through years of practice, creates a work of art that is almost a living expression of the ideal figure in the mind of the master-craftsman.

THE SUPER-MAN REVEALED.

From the raw material of humanity the Master Sculptor is slowly but surely modelling the super-man, a living expression of the Divine Soul.

Each man is the expression of his own soul, but that expression is distorted by ignorance, lack of experience and the influence of heredity and environment. Guided by the Ancient Wisdom of Occultism these hindrances may be vanquished. The social conditions upon which the important factors of heredity and environment depend will be improved. The psychical, intellectual, moral and spiritual well-being of the community will be amended beyond our consideration. The Occult Movement is the one and only religious movement which with all its deflections and apparent defeats still aims at the one objective: Divine perfection of the individual and the manifestation of God's Kingdom on all planes of life.

* * *

We who have served the movement to the best of our ability whilst in the flesh, are still with you, holding our common faith and ideals ever to the fore and striving to

aid you to a rapid realisation of your ambitions. We see beyond the smoke of conflict, beyond the failures and mistakes an alternative victory for those who are wearing the armour of Truth and carrying in their hands the Sword of Spiritual Knowledge. To climb up you must wake up and "forgetting those things which are behind and reaching forth unto those things which are before . . . press toward the mark of the prize of the high calling of God." Then all the noise and din from without will cease and you will feel a great peace within—that peace which passeth all understanding. The earth life with its many experiences are your lessons to be learned so that you may be fitted for the real life.

THE "PATH" TO BE SOUGHT.

Your world has much beauty, but that beauty is but a vague reflection of the Truth when viewed from within with the eyes of the Spirit. Seek that true Beauty and courageously follow the Path blazed by those pioneers whom no one could turn aside, who could not be bought with thirty pieces of silver or even disgusted into betrayal of their ideal by the sight of the slime and mud which has attached itself to our white garment.

There are men and women on your plane to-day, whose minds are illumined by a great Divine Purpose, who will still stand as solid as a rock of granite for the attainment of the highest ideals of Occultism. Men and women who will still fight for the cause without faltering or giving in. Unite with these Warriors of the Spirit. What does it matter if your earth "Movements" do receive a temporary set-back, it only indicates that the majority have not yet learned the Truth. It is your task to teach them by courageously persisting in living up to your highest ideals and not being led away by the temptations of the easy path which brings a transient success but ultimate failure.

The stony and unpopular path of high ideals and spiritual inspiration is the only one which will ever lead the Occult Movement to victory. All those who retain their faith in us and Him whom we represent and who use their talents only in the service of the All-Highest will earn our guidance up the Path to Victory.

FR. THURSTON ON SPIRIT MANIFESTATIONS.

He spoke on poltergeists, venturing no theory but giving several well-authenticated examples of their activities and enumerating their principle characteristics thus:—

- (1) That the laws of motion are entirely disregarded.
- (2) That they are harmless to life and limb.
- (3) That they happen to the inexperienced and unexpected, thus making research the more difficult.
- (4) That they are not contagious. Isolated cases only are heard of.
- (5) The spirits are invisible to adults, but occasionally small children see forms, and the mediums are usually young people.
- (6) That holy water has no effect upon them.

Father Thurston declared himself to be a firm believer in the existence of poltergeists, and considered the subject well worth investigation.

Spiritualism summed up.—Mr. Tudor Morgan, a well-known contributor to the psychic journals in England sums up his path to Spiritualism: "I found myself unable to accept the Rationalist theory of total extinction. The accepted Christian doctrine of a resurrection in futurity failed to satisfy me. I argued that such a stupendous organisation as this universe could surely not have been formed to evolve such a marvellously complex body as man simply to add his quota towards improving conditions for his fellows and then suffer total extinction. . . . That such altruism should lead only to the grave and rotting flesh was a repellent idea. I could no more conceive of some of our finest intellects and sweetest characters suffering total annihilation than of their disintegrated bodies re-assembling at the last trump. What then is the scheme of things? He then goes on to condense his views and having arrived at the conclusion that man possessed a survival body, decided to read some Spiritualist papers . . . and the evidence he obtained from mediums, coupled with some slight gifts in that line of his own, resulted in "a profound belief in the truth of the tenets of Spiritualism which remained unshaken by any discredit caused by unfaithful or foolish stewards."

A SPIRITUALIST PHILANTHROPIST.

A NEW CHURCH FOR BRISBANE ALLIANCE.

The late Mr. George Coxon, a grazier, who died at Lindrum, near Brisbane, on December 1st last, has directed his executors to expend £2000 out of his estate towards the building of a church or temple for the furtherance of Spiritualism, under the guidance of the Brisbane Spiritual Alliance, of which body he was an adherent. However, he provided that before any contract was let for the building, the plan and specification should be approved by his executors.

He also left, free of all duties, to the Brisbane Spiritual Alliance a piece of land in South Brisbane containing about 26 perches, expressing the wish that the church should be erected upon this site. The estate comprised realty £1747 and personality sworn at £35,555. Mr. Coxon remembered in his will the Queensland Society for Prevention of Cruelty, the Margaret Marr Memorial Home at Wynnum, the Queensland Aerial Medical Service of the Australian Inland Mission of the Presbyterian Church, and the Queensland Braille Writing Association for the Blind, and to each of those institutions he bequeathed a legacy of £500, free of all duties.

FOUNDED ALLIANCE.

The bequest was not a surprise to members of the Brisbane Spiritual Alliance, of which the late Mr. Coxon was one of the founders and life president at the time of his death. Late last year he had made tentative plans for improvements to the present assembly hall, and during his fatal illness voiced to his Alliance colleagues his intention of making ample provision for the future of the Church.

Mr. Coxon's devout belief in Spiritualism extended over 50 years, a period which covered the length of his residence in Queensland. Upon his retirement he devoted most of his time to the faith, and about five years ago, in association with the late Mr. T. W. Moss, founded the Alliance, and provided funds for the erection of the present church building. He was actively assisted by Mrs. Coxon, also a keen Spiritualist.

The new church, which is to be known as the Coxon Memorial Church, will be erected on the site of the present building and the adjoining land also bequeathed to the Alliance in the late Mr. Coxon's will.

Born at Gateshead-on-Tyne, in 1850, the late Mr. Coxon came to Australia at an early age. He was interested in pastoral pursuits in Victoria until 1879, when he went to Queensland, and settled on the Darling Downs. In 1898 he selected a property on the Barcoo River, which he named Wakefield. Later he selected Oma and Budgerygar. The former is now owned by his son, Mr. F. J. C. Coxon.

During the latter years of his life Mr. Coxon donated substantial sums to deserving public institutions in Queensland.

DON'T FORGET!

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, but don't forget that you require mental and spiritual food as well!

AN OUTSPOKEN BISHOP

At an Anglo-Catholic Congress held in London some years ago, and presided over by Dr. Weston, Bishop of Zanzibar, who—greatly interested in psychical matters, did not hesitate to give public expression to his beliefs—stated that he himself occasionally exorcised spirits haunting the native dwellings, and the result of his observations induced him to think that spirits actually exist in the native's houses they are said to inhabit. Dr. Weston said:

I have been in a mud hut in the native quarters in my diocese, and have seen great pieces of plaster torn from the walls and hurled about. I was naturally sceptical at first, so I had every living soul cleared out of the hut and formed a cordon round it. Pieces of mud still continued to be torn from the walls and flung with great force against the roof. Several pieces came hurtling through the doorway. One piece hit me on the head. I re-entered the hut and said prayers. The disturbance stopped immediately. The hut was repaired, and nothing of the kind has happened here since.

Natives have come to me saying they were possessed of the devil. Some evil spirit, whether it was the devil or not, had certainly taken possession of them. They had two voices—their own natural voice and another weird, unearthly kind of voice, over which they seemed to have no control. I said prayers over them, and this seemed to chase the evil spirits away. Every sign of the queer second voice vanished, and they became their natural selves again. It would be absurd and utterly unreasonable, with these happenings confronting you, to say that there are no spirits on the earth.

Here in England it may be possible to scout the idea, but in a country like Zanzibar, where almost everybody believes in spirits, and the whole atmosphere is steeped in the belief, it is quite a different matter.

It is evidently time others of the British clergy went to Zanzibar! They might then discover that there is much more in the claims of Spiritualism than they have hitherto suspected, and that Milton was not very far out when he wrote:

Millions of spiritual creatures walk the earth unseen,

Both when we sleep and when we wake.

In other words: "We are encompassed about by a great cloud of witnesses," as Paul expresses it. And the great Apostle probably knew this to be true because, being a trance medium, as explained in the scriptural records, he doubtless saw the hosts of "ministering spirits" with clairvoyant vision. The Bible, in fact, is full of psychical incidents, and people will never understand it properly until they read it in the light of similar happenings occurring to-day. Then it will become for them, as it has become for us, a "live" book abounding in psychic and spiritual interest—the finest armoury the Spiritualist possesses!

The man who approaches the subject of spirit-communication with a mind loaded with complicated theories is apt in the end to get lost in his own intellectual mazes. But it has been well said that for most men Truth is too plain to be easily perceived and too simple to be quickly understood.—D. Gow, (Light).

HOW TO CONDUCT A SCIENTIFIC RESEARCH.

From the Book "Psychics and Mediums," by GERTRUDE OGDEN TUBBY.

(Copyright)

1. Use no name or an assumed name until you have secured good evidence. Go alone.

2. Be prepared with several sharp, soft lead pencils and a thick pad or note book whose leaves you can turn without noise. Take verbatim notes, if possible. Include your own remarks or questions in parentheses.

3. Note down all that is said in the language in which it is given, whether you understand its meaning or not. Later developments often throw light on obscure or misunderstood statements of the psychic. Do not prune to suit your own judgment at the moment.

4. Speak little. Mention no names or personal affairs in conversation with the medium, at any time. Only thus do you preserve the value of that evidence of identity you receive from communicators.

5. When asked a question by the psychic, respond non-committally. Give no unnecessary information. It confuses the medium and the communicators to have you do so. Parry with a counter question or a word of encouragement to draw out the reason for the medium's inquiry. Show yourself courteous and interested. If you do not understand the meaning of what is asked you, say so in a way to lead the communicators to explain further. In short, treat the matter with the open-minded courtesy you would show to a long-distance inquirer by telephone, trying to introduce himself or herself to you.

6. When a correct fact is given, tending to identify the communicator, recognize it frankly and express your gratification, but do not state its bearings. More may come spontaneously. Do not spoil evidence by gratuitous information.

7. When you do not understand a reference, do not deny its pertinence, but make a note of it and try to find out the meaning later. It is often thus that the best identifications are obtained.

For example:

Medium: "Do you know somebody by the name J? I don't know whether it's J-a-y or J for Joseph or some name beginning with J."

Ans.: "I shall be glad to hear further about J." [Not: "Oh, of course everybody knows a J, that doesn't indicate anything definite enough to be sure of," etc., which would discourage anyone in this life from giving further communications, even though he had something important to say.]

Medium: "Well, I don't get the name, but I am seeing a lady, now, who has lots of light hair and wears it high on her head. I don't know whether the J belongs with her or not. She smiles and nods her head."

Ans.: "Yes, I see the meaning of that. Go on." [Not: "Oh, yes, that's my daughter Jennie," etc., etc.] Or, if the meaning is not clear, just let the evidence come freely, merely remarking: "I'll make a note of it, and find out about it later."

8. Do not be disturbed at physical symptoms of pain or distress when the medium is at work. These are but the dramatic play which represents as in a living picture, and for the moment only, the remembered physical experiences of one or another of your communicators. Recalling the past naturally brings up his memory of a last illness, failing health, or the like. State that you know why the

psychic reacts in such a way, and that it need not continue, as the physical suffering is over now—and it will pass in a short time. Communicators are not always aware of the effect they are producing until we note it in this manner in the seance.

9. Do not touch the medium while he or she is at work. The shock may disturb the work. If you wish to hand him or her an article to hold in identification of some communicator, have it carefully wrapped to hide its character, and when you place it in his or her lap, state that you are about to do so, thus preparing the guide for the sensation.

10. Do not move about the room during the seance. Sit still and be quiet and wait for the seance to end itself. Do not shake or try to rouse the medium. The guides will see to closing the seance at the proper time.

11. After the seance, do not repeat what the medium said, while in trance or while at work, saying that this or that was the case in your family, etc. State your satisfaction at having heard a number of facts you could recognize, but do not discuss them. Be grateful, not garrulous.

12. Make mental appointments with those from whom you would be interested to hear, if it were possible, when you book for a mediumistic experiment.

PSYCHICS AND MEDIUMS.

A MANUAL AND BIBLIOGRAPHY FOR STUDENTS.

The author of this book, Gertrude Ogden Tubby, was for seventeen years Assistant Secretary and afterwards Secretary of the American Society for Psychical Research. She has personally conducted and recorded verbatim more than 4000 mediumistic seances. From this wealth of experience she has written "Psychics and Mediums," a scientific approach to psychic research in all its varied phases and types of development.

Miss Tubby has reduced to order the vast body of material on the subject—defining terms, citing historic cases of psychic mediumship, setting forth the real progress that has been made, establishing criteria for the immense amount of careful research that remains to be done.

Student and expert alike will find "Psychics and Mediums" an authoritative guide and a valuable source book. It is amply documented, and includes an extensive bibliography.

We have ordered three copies of this valuable work, which we consider to be one of the clearest and sanest books on the subject that we have ever read.

Price 12/6, postage 5d. To arrive in October. Order your copy NOW!

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ANIMALS IN THE UNSEEN WORLD.

DOES THE SPIRIT OF THE DOG LIVE AFTER DEATH?

By THE DUCHESS OF HAMILTON.

The fashion of specialisation is passing. The vision of a truer perspective of life is dawning. In all departments people are beginning to realise that life with all its diversities must be viewed as one cohesive whole rather than a thousand and one separate parts.

When we come to the study of the psychic science—the investigation of that which, though not visible under ordinary conditions to the human when we come to the question of the survival of eye, is most potent in its forces and effect—and the individual soul, this same unifying thought makes us realise that if life (as we Spiritualists are convinced) continues for the human being, it must also continue for the animals.

One must remember that man himself is an animal and it is strange that any doubt should have arisen at any time concerning the other animals having souls even as he himself has one. The doubt as to whether animals have souls appears to have twofold reason. First, a man's consummate conceit. He does not like to think of animals except as things to be exploited for his desires and wishes. Secondly, because he cannot get away from the material idea of limitations—omnipotence is beyond his ken, and he has always the fear that heaven may be too overcrowded for himself.

VIVISECTION.

For those who have not the certitude of belief—that belief which is spiritual knowledge—there are countless authentic proofs, coming from men and women of undisputed reputation, of their experiences of getting into contact with their animal friends after the death of these animals.

Indeed, there is no single proof of the survival of man that does not equally apply to the other animals. This is an appalling thought for some people who have not treated animals with that consideration which should be shown to God's creatures, and in some cases this fear of consequences is a factor that deters people from admitting the survival of animals.

For instance, there is a certain student of psychic science who is also a well known physiologist, and who has vivisected very many animals. Is it surprising that he should shrink from the thought that he will have to face the souls of all those creatures whose lives he has taken? For the more one studies the laws that govern the Inner Spheres of Life, the more one realises that every single act brings its own consequences. The laws of action and reaction are always at work. There is no cruelty perpetrated on any one of God's children, whether it be to a human being or to those we call animals, that will not have to be paid for.

In Eastern religions, as taught by Buddha and others, man only frees himself from the wheel of reincarnation, i.e., the clinging to matter, when his heart opens in sympathy to include the animals. It may be said that there is little about the animals in the New Testament.

SELF-SACRIFICE.

Many of the Apocryphal Gospels have revelations of Christ's teaching about the animals. They may or may not be correct. But there can be no doubt that Christ gave a stronger example with regard to the animals than any other teacher that has appeared on earth. He, who was the Incarnation of Love chose to be born in a stable among the

creatures. If we hold action as of more importance than words, could anything be stronger?

Love is the motive force of the world. Who knows whether even the human being who never loves anyone or anything (supposing such a one exists) will survive? For we know that eternal life is the gift of God, and as God is love we must love in order to win His gift.

When one studies intimately the lives of animals, one sees wonderful cases of self-sacrificing love for their own kind and for human beings. There is the case of the little dog in Stockholm who for twelve years slept on his master's grave.

There is the classic story of the dog of the Roman Sabinus, who was condemned to death. The little dog, after being separated from him, would not eat, and after his master's death he lay by the body, till at last, when it was thrown into the river, he sprang in too, trying to hold up his master, until, tired out, he sank.

Only the other day I heard a touching story of the despised rat. Two rats were seen running close together; an onlooker threw a stone and killed one of them. Seeing that the other did not move, he went up and found that it was blind, and holding a straw in its mouth by which the other rat had been leading it. Could human beings show greater love than is seen in these instances?

PARASITES DO NOT SURVIVE.

An objection that may arise in some people's minds is whether the survival of human souls will mean that all fleas, lice, or mosquitoes also have souls? It is unlikely, since the parasite tendency destroys that individualised personality which survives. Parasitism, the desire to take, is the opposite of love, the desire to give.

I do not personally consider that survival is restricted to those animals possessed and developed by human beings. Man's sin in regard to the animals is heavy. For the most part he has roused in them hate, not love. For instance, the psychic atmosphere in or around most slaughter houses is very terrible, and the same applies to a vivisection laboratory.

Those comparatively few humans who have given love and friendship to an animal (and in consequence have received it tenfold) have undoubtedly helped the evolution of the animal soul. For love always uplifts, and love (such as a dog gives his master) for someone thought to be higher than one's self raises still more, because thereby is born the spirit of reverence, which essentially includes humility, which refines that love.

WORLD DAY FOR ANIMALS.

World Day for Animals (October 4th) is the day dedicated to St. Francis of Assisi, who was pre-eminently the friend of animals. It is an International Movement and the "Forget-me-not" is the Animal's International Emblem. "World Day" is but one outstanding "Day" to impress on the minds and hearts of all that EVERY day should be one of kindness and helpfulness to the sub-humans, a reminder of man's privilege and responsibility towards them as part of the one Life of God.

The day for the emancipation of animals is dawning. Let each one be amongst those who gladly are willing to free animals from all exploitation.

SPIRITUALISM CONDEMNED.

BY THE BISHOP OF LONDON.

A SUBSCRIBER'S REPLY AND CHALLENGE.

A cable from London, widely published in the Australian Press, giving the Bishop of London's opinion of Spiritualism has given rise to much comment. The Bishop in a statement made to his diocese said.

It is a dangerous dishonouring of the dead and a waste of time for the living.

I feel that the attempt to communicate through mediums with the other world is all wrong, he says. Even its practitioners admit it is dangerous, and it is cruel to play on the longing of the bereaved to hear the voice of loved ones. I have forbidden seances in church buildings, and urge the clergy to discourage a revival of Spiritualism as far as possible, and return to the guidance of the Holy Spirit.

A fifty-year subscriber to "The Harbinger of Light," a journalist by profession replies as follows:

I was christened in the Church of England, of course without having been consulted. At 16 years of age, revolting against the ritual of the Church, I became associated with the Methodists, then known as Wesleyans, as a Sunday School teacher. Later having qualified as a fully accredited local preacher, I resolved upon entering the Ministry and proceeding to the South Sea Islands as a missionary, but my attention was drawn to a work entitled "Advanced Thought." Later a kindly providence brought under my notice Paine's "Age of Reason." I read these and re-read them from cover to cover and, from that time, I have had but little regard for orthodox theology.

From the evidences of design and purpose, through every department of nature, I became satisfied of the existence of a Supreme Intelligence governing this world and all others—not by a miraculous providence—a big stick and a "Thou Shalt Not," but by natural law. Then the uppermost question became, "If a man die shall he live again?"

AN ANSWER IN SPIRITUALISM.

And I found the answer in modern psychic research. After 56 years of thought, study, and observation I fully endorse the sentiments as expressed by various writers on the subject, "It is the noblest of all sciences, the grandest of all philosophies and forms the basis of the most comforting of all religions."

After perusing the cable above mentioned, I felt curious to know whether resurrection or reincarnation could be responsible for the re-appearance of old Dame Partington, with her broom endeavouring to sweep back the waves of the ocean in the person of the Bishop of London. From the assertions he has made it is quite evident he has locked his brain-box and lost the key. Of course, he is 12,000 miles away, and by some folk, it will be considered impertinent and unfair on my part to attack him in the circumstances, but if there be a clergyman of any denomination, who is prepared to back up the Bishop, I shall be pleased to accommodate him. At the same time, Mr. Editor, be it understood, that I shall ignore anonymous correspondence, having no desire to fight shadows.

WM. L. ROPER.

Goulburn, N.S.W.

THANKS.

An anonymous donor has presented us with a beautiful Wilton carpet for our use in the office, accompanying the gift was an unsigned letter, which we appreciate even more than the gift. Will the generous donor please accept our very best thanks for both and our assurance that whatever help has been received is due to our philosophy even more than to any exponent of it.

Prof. W. E. Benson, the famous British Scientist.

"Spiritualism, rightly investigated and appropriated should stimulate the social, moral and religious advancement of humanity. Spiritualism has a high purpose. Christianity awoke a sleepy faith in Immortality, as Spiritualism is awaking a sleepy faith in Christianity."

PSYCHIC RESEARCH

VALUE TO BIBLICAL STUDENTS.

"Is Psychic Research Worth While?" was the title of an address given by the Rev. G. E. Pocknall at the Presbyterian Ministers' Fraternal at the Assembly Hall, Sydney, on Tuesday, 9th July, says the "Sydney Morning Herald."

"Psychic research does not necessarily mean the common brand of Spiritualism," said Mr. Pocknall. "It means looking into psychic matters to see whether they are true or false. Men whose professed business it is to understand and teach the truth in matters of spiritual welfare should be competent to guide their fellows into the ways that lead to spiritual life and power, and to know all that can be known about all that is commonly embraced in the term psychic phenomena."

"Psychic research is worth while to ministers of the Gospel, because the Scriptures which we Presbyterians take as the standard of our Church are simply full of psychic phenomena, and it is important that we should understand what occurred in the great psychic and spiritual experiences of the men of the Bible. The Church in the first instance was founded on psychic phenomena, upon the gospels of men who believed that they had seen objectively the materialised form of the spirit of Jesus, and in the knowledge that what supported or substantiated the Gospel stories might be of value."

"The objective appearance of Jesus will be found to be strongly supported by the materialisations obtained by such men as Sir William Crooks, Richet, Gelert, Baron Schrenk-Notzing, and others. Most of the miracles of the Bible can be paralleled in the present day in psychic circles, and the literature of the subject abounds with well-substantiated instances of what, if reported in the Bible, would be called miracles. Christian people owe a great debt to the researchers whose achievements give such strong credence to the biblical narrative."

The William Chapman Benefit Fund.

Spiritualists, in Melbourne, very much regret to hear of the serious illness of William Chapman, and the sympathy and good wishes of the entire Movement is with Mrs. Chapman and her family in their trial of hardship and anxiety. Brother Chapman has long been an earnest and untiring worker for the cause of Spiritualism and as a token of gratitude and an expression of brotherhood, a fund has been opened to aid him and his dependents through this difficult period.

The Benefit Committee desire to thank all those who have so generously and promptly responded to their appeal and also to express their appreciation of the efforts of those societies and individuals who are organising special appeals on behalf of this fund.

The following very successful functions were conducted in aid of the fund; A Circle Tea at the Prana Spiritual Chapel, on Saturday, 29th June; an "At Home" at the home of Mrs. Clinnick, 94 Elm Street, Northcote, on July 2nd. A Message Circle at Mr. Mark Allingham's rooms, 122 Bourke Street, on July 9th; a Circle Tea at Prahran Spiritualist Church, and a Social and Dance at Malvern Spiritualist Church on July 13th.

The Committee of the V.S.U. have very kindly placed the Terry Memorial Hall at our disposal for the evening of Monday, 5th August, a Benefit Social will be conducted on that evening, admission one shilling. The Christian Spiritualists' League will also be holding a Social on behalf of this appeal on Saturday, 10th August, admission 9d. We beg to solicit your support at these functions.

Any donations towards the fund will be thankfully received by the treasurer, Mr. Mayger, 182 Collins Street, Melbourne.

Funds actually in the hands of the treasurer to date total about six guineas, an audited balance sheet will be published at the close of the appeal.

J. Stuart Morrison,
Organising Secretary.

THE CLERGY AND SPIRITUALISM.

"Psychic News" announces that "an attempt to spread the facts of Spiritualism among Church-people is being made by a group of London clergymen who, themselves convinced by sittings with mediums of the reality of spirit return, have associated themselves with a body whose aim it is to 'spiritualise' religion." The group is called "the Order of the Preparation for the Communion of Souls."

Already, it is stated, several meetings of the order have been held and the members have attended group sittings with mediums. The president is the Rev. Arthur F. Sharp, Vicar of St. Stephen's, Hampstead, and Rural Dean of Hampstead. The Rev. A. H. E. Lee, Vicar of St. Martin's, Kensal Rise, is vice-president. The secretary of the order is the Rev. G. Maurice Elliott, Vicar of St. Peter's Cricklewood. The Rev. R. Hart-Davies, Rector of St. Paul's, Covent Garden, is a member of the committee.

The objects of the order, as stated in two pamphlets which have been issued, are:—"To re-affirm the belief in the 'signs and wonders' which were an integral part of Christ's teaching, an inherent part of the life of the early Church, essential to the existence of Christ's Kingdom on earth, and promised to His followers in perpetuity. To show that after centuries of almost total abeyance, these miracles are again being worked in our midst. To foster that living faith, without which the works of the Spirit are rendered ineffective."

It is said by "Psychic News" that "the order is chary of too close an alliance with organized Spiritualism, one of the chief obstacles being agreement on the position which should be held by Jesus of Nazareth. Many Spiritualists do not acknowledge that Jesus was divine in a unique sense, while the members of the order retain, to a large extent, the orthodox Christian view." While affirming that Spiritualism has vital assistance to give Christianity, the group considers that Christianity is still necessary and has, probably, more to offer than has Spiritualism alone.

The following points have been unanimously agreed upon by the order as a basis for joint action:

- (1)—We believe that Jesus Christ proved Survival in His day by conversing with the so-called dead (Moses and Elijah) and by Himself returning to His followers after the death of His physical body.
- (2)—We believe that in our day Survival has been proved to many people by psychic evidences.
- (3)—We believe it is intended that we should seek communication with those in other states of being.
- (4)—We believe that we should prepare ourselves for such communications by prayer and meditation, as indeed we ought each day to do before we meet our fellow-men.

REPORTS OF SOCIETIES

NEW SOUTH WALES.

THE "JOYBELL'S" CIRCLE, RYDE, N.S.W.

This Circle, now in its second quarter, bids fair to come well up to expectation. We open with music, a short reading, then two minutes silence. Prayer is offered for the blessing of God and the guidance of the Master. We have eight regular sitters. Each contributes to the success we get by patient investigation of claims made by spirit through mediums controlled. We have no outside medium.

To one (her mother) comes Joye! the little girl after whom the Circle is named. For her the hymn "Joybells" is always sung. To another, also a fine sensitive, comes her mother "Annie" both beautiful spirits who have introduced many welcome discarnate visitors to the Circle, which is for healing and rescue. Of these a dignitary of the English Church is prominent, still interested in rescue and healing work

as when he was on earth. Joye and Annie do much to co-ordinate the work and are messengers with definite purpose.

There are interesting results from photography and thanks to our local photographer, who lent lenses and rigged up a lantern, we have been able to show some slides with distinct evidences of spirit return. Clairvoyance is good, so is transfiguration with some of us. A cabinet is now installed.

Miss F. C. FOREMAN, Secretary.

WESTERN AUSTRALIA.

THE PROGRESSIVE SPIRITUAL CHURCH, PERTH.

The Progressive Spiritualists Church is still going strong, since last report membership has slightly increased. Our library is shortly to be opened for use.

The ladies are very busy getting things ready for the Bazaar to be held in July. The monthly "At Homes" are still one of our outstanding attractions. In June the members and friends of our president and minister—Rev. Maud McDonough—gave her a surprise social which was very largely attended, although the night was very stormy.

During June five children and two adults were dedicated. The vice-president Mrs. Milner dedicated and opened the library for use. A missionary outpost was opened at Subiaco but unfortunately is now discontinued and another opened at Fremantle and if it is warranted, will become a branch church with officers to take full responsibility.

The stormy winter weather has had its effect on attendances generally. Speakers and mediums will now be kept fully occupied and they are answering wonderfully and are doing great work in spreading the truths of Spiritualism in its various phases. Our thanks are freely given to all who have helped us in the past in small and big parts.

J. A. McDONOUGH, Asst. Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

June has been for us a very busy month, but the whole-hearted response of members and friends and the feeling of comradeship prevailing has made us feel that our efforts have not been in vain.

Our Sunday evening meetings are still being very well attended. The subjects dealt with were—Unity of Purpose, by Mrs Coventry and Our Duties, The Milestones of Life, Crucifixion or Resurrection, and Who are These Arrayed in White, by Mrs Lily Hope. These speakers showed that they had a very clear understanding of their subjects.

Our Tuesday afternoon and Wednesday evening meetings are still maintaining the high standard set in the past, and are attracting many sincere truth seekers. To these meetings quite a few come to scoff and remain to pray.

We are now holding a public seance on every alternate Thursday evening to which we welcome all who are interested in the unfoldment of spiritual gifts. All who attend are cordially invited to do their part in helping the others for by helping others do we help ourselves. For the opportunity of holding his seance we are indebted to two of our enthusiastic members Mr. and Mrs. Tovey. Their kindness in permitting us to use their home is fully appreciated by us.

Our social evenings are now well under way and the conveners have been fully repaid by the whole-hearted response made by our members and friends. The socials are being continued every fortnight. These evenings truly live up to their name for the feeling of good fellowship and harmony is growing at every social.

We have in our Church a library which contains many interesting and helpful books but for some reason it does not receive the consideration it deserves.

This month has seen for us a change in our speaker. Our late speaker, Mrs. T. S. Coventry, has had to resign owing to ill-health. During her stay with us she has done sterling work in the cause of Spiritualism and will be missed by one and all. The social held on 1st June was a Farewell evening and the members took the opportunity of making a presentation to her in appreciation of her work. Mrs. Coventry sails for Sydney on 2nd July, and with one accord we wish her a speedy recovery. Wherever Mrs Coventry takes up the cause of Spiritualism she may be assured of the good wishes of the members of Kent Terrace Church.

Our new speaker, Mrs Lily Hope, has already shown herself to be a leader of no mean order, and I feel sure that, if the members of the Church continue to do their part of the work, we need have no fear for the future.

A. A. KEMP, Recorder.

CHRISTCHURCH SPIRITUALIST CHURCH Inc.

On Saturday, July 6th a Social and Dance was held in Ridgley Hall to welcome Dr. J. M. Moorey back to Christchurch and to the above Church. The esteem in which Dr. Moorey is held was shown by the attendance, the hall being filled to overflowing. Mr M. Dalziel, President, spoke at length on the splendid work of Dr. Moorey each time he had been with us, and he wished Dr. Moorey a happy and prosperous time once again.

The evening was spent in dancing, vocal and instrumental items given and we are greatly indebted to the friends who so willingly helped to make the evening the success it was. Supper was provided. Len Blogg's Band provided music for the dancing.

Sunday, July 7th was Dr. Moorey's opening night, his subject being: "Making the Most of Life." The Ridgley Hall being packed to the doors.

M. EMERSON, Hon. Sec.

SANDY & CO. This is a delightful story of the love existing between a lad and his dog and will appeal to all animal lovers. It is very suitable to give as a gift to a boy or a girl. It is written by one of our readers who has had a life long interest in our work. It is not only a good story, but is well written and has a strong ethical appeal. Price 1/6, postage 1d.

SPIRITUALISM FOR THE ENQUIRER. By H. Ernest Hunt. 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.

NUMEROLOGY. The practical application of Numerology to Life is the aim of the author of this book—Clifford Cheasley—who says: "I use in my personal work and in the preparation of my writings, revelations of which minds beside my own have been the recording instruments, and also knowledge resulting from years of experience as a teacher, lecturer and counsellor." Price 4/6, postage 2d.

OUR SIXTH SENSE. The latest book by Professor Charles Richet. The subjects treated include such phenomena as hallucinations, premonitions, somnambulism, psychometry or pragmatism, cryptesthesia, telepathy, spiritism, hyperesthesia, etc., all being subjected to the thorough investigation of a professor of physiology who has confined himself to the rigid limits imposed by observation and experiment. Price 8/6, postage 6d.

A PRIMER OF PSYCHICAL RESEARCH. By Hereward Carrington. This is a book to place in the hands of a beginner, or those just interesting themselves in psychic subjects. The "Times" says: "The name of Mr. Hereward Carrington attached to any volume may be taken as a sufficient guarantee of excellence." Price 5/-; postage 4d.

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.

DEATH'S DOOR AJAR. Does the human personality survive bodily death? Can the discarnate personalities communicate with those resident in physical bodies? The whole of this book is devoted to answering these two questions. Clairvoyance, Clairaudience and Psychic Healing are the subjects treated of in this book. They have been approached in a truly scientific spirit of careful and patient research. A book of surpassing interest. Many of the later chapters will rank high in psychic literature. Price 7/-, postage 4d.

KNIGHTS OF THE HOLY GRAIL. By Dorothy Blanche Miller. The author of this book has been successful in embodying great and permanent spiritual truths in pleasing symbolic form, in the hope that they will afford both pleasure and instruction to those who read them. Price 1/6, postage 2d.

A DEAD DOCTOR WRITES. Through the hand of Gladys Crane—Whether the reader believes in a future existence or not, they will be interested in these letters from Dr. John S. King, who was a founder and the first president of the Canadian Society for Psychical Research who passed over some years ago. Price 2/6, postage 3d.

THE VITAL MESSAGE. By Sir Arthur Conan Doyle. Contents: Two Needful Readjustments; The Dawning of the Light; The Great Argument; The Coming World; Is it the Second Dawn?; Dr. Geley's Results; A Particular Instance; Spirit Photography; The Clairvoyance of Mrs. B. Formerly 7/-, now 4/-. Postage 3d.

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