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The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

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

Founded 1870 by W. H. Terry.

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Christmas Beyond the Veil.

"Keep a Place for Us in Your Memories" says Spirit Friend.

By P. J. L'Estrange.

My spirit friend's account of the wonderful Christmas service has necessarily been much abridged for the purpose of this article, but even in its present form the description should convey something of the wonder and glory, made manifest to the beholders.—G. L'E.

WHEN upon this earth all Christian peoples are merry making in commemoration of The Master's birthday, are the followers of Our Lord in etheric realms celebrating the great occasion likewise?

I was present at a seance, held shortly after Christmas, when an opportunity occurred to question an intimate spirit friend regarding this very point, and his answer was emphatic:

"Celebrate Christmas! Of course we do. How can you doubt it? Talk about your festivities down here—why, they're not in it with what goes on in the Spirit World."

"But," I argued, "we have been told, over and over again, there is no such thing as time in the next world. How can you signalise the anniversary of a particular event if you have no time?"

"We always know when you are keeping Christmas on the earth-plane, and we commemorate the occasion at the same time. I love Christmas! It is a well-known fact that people are filled with kinder and nobler thoughts towards one another during that season than at any other. I suppose there's something about the nature of the event you are celebrating that makes men and women feel that they are truly part of a big brotherhood; a sort of—well, I can't explain it. All I know is, when the 25th of December comes round, those of

us who visit your earth can sense an appreciable difference in the spiritual atmosphere. If only Christmas occurred a bit oftener this material world would be a better place."

Would you like to hear how we spend our Christmas in the Spirit World?"

The Nurseries.

"Well," he began, "most of us have, of course, a tender corner in our hearts—or what passes muster for a heart in a spirit body—most of us, I say, have a tender corner therein for children. Naturally, then, many of us pay a visit, first thing on Christmas morning, to what we call the Nurseries—that is, the children's sphere, where little ones who have no father or mother to look after them are tended and cared for by loving foster parents.

"Christmas time is, above all other seasons, the children's time, and what revelry goes on in their surroundings on the day of days! You ought to see them—romping about, laughing, playing, dancing, and examining with glee their new toys. The children's sphere is always a veritable fairy-land, but on Christmas Day it's heaven itself."

"Then they receive presents," someone asked in astonishment.

"Of course they do! Can you imagine Christmas time without presents for the children? The kiddies in the Spirit World are just the same natural boys and girls they were on the earth-plane, with exactly the same feelings exactly the same desires, and exactly the same manners. Christmas wouldn't be Christmas without toys, for the majority of them."

"Oh, I can guess what you're going to ask. 'Where do we purchase the toys, if we have no shops?'" Well, I'll tell you: we, who love these little ones, make presents for them ourselves."

"You make them!"

"Certainly. Thought is the only creative power in the Spirit World, and we manufacture the most delightful and ingenious toys by concentrated thought. It's hard for you to understand, of course, but the fact remains."

"What kind of presents do you give the children?"

"All sorts of lovely things. The kind that makes a child say 'Thank you' because it wants to, and not merely out of politeness. There are dolls for the girls, balls for the boys and crowds of other playthings, too numerous to mention. You see plenty of beautifully decorated Christmas trees, too."

"It doesn't seem possible."

"It will if you use your common-sense. Why shouldn't there be Christmas trees? Many of the children were accustomed to having them when they were in the body, and they have learned to associate Christmas with such things. Can you give any good reason, then, why they should be deprived of the innocent pleasure a Christmas tree affords? Do you suppose your dull old world is the only place where kiddies can be given pretty things?"

Special Services.

"Are there special Christmas services in your beautiful temples of prayer?" asked a quiet little woman, presently.

"I should just think there are!" was the positive reply.

"My goodness, if you could only attend one of those services! It's impossible for me to describe them adequately, of course, but I'll try to give you a very faint idea of their great beauty and wonder."

Our spirit friend paused for a moment, and then resumed his conversation in a lower tone.

"The temple I attended on Christmas Day is an open-air one," said he. "That is, it has no roof or walls. One takes a seat in a vast amphitheatre, hollowed out in the very centre of a glorious flower garden, having tall, white columns, linked by a

silver chain, all around it. Down below is a kind of mossy platform, thickly embedded with flowers of all sorts, whilst numerous steps of some shining white material form the seats upon which the members of the congregation take their places.

"Unseen bells were ringing forth a glad peal overhead when I arrived, and an immense throng of people, numbering many thousands, was passing into the peaceful and radiant garden. Already, a great multitude had taken seats and the colourful scene created by the happy worshippers in their robes of myriad different hues was a sight never to be forgotten. The flowing garments of all seemed to shine the brighter because it was Christmas Day, and this is understandable when you realise that the raiment we wear reflects our innermost thoughts and feelings.

"Presently when all had taken seats, the bells ceased, and for a few moments a silence fell upon that enormous gathering of people. Then, all at once, the still air above the platform seemed to quiver right up into the heavens, and a bright ray of golden light appeared, which grew more and more intense, until the whole of the vast congregation became bathed in the warm radiance it diffused around.

How we Sang!

"We started to our feet as one unit, and—oh!—how we sang. Understand, please, that we had no hymn books in our hands, nor had we been tutored in any particular song of praise for the occasion; we simply lifted up our voices in a joyous chorus of thanksgiving, as the spirit moved us, and from somewhere up above came a wonderful accompaniment from a glorious orchestra which we could not see. Because our thoughts and feelings were all in harmony, our voices harmonised also, so that the air rang with a rich, resonant melody, amidst which could be heard the sweet notes of choristers on a higher sphere.

"Dimly, above our heads, seemingly floating against the sky, could be seen shining forms in white garments, smiling down upon us, and it occurred to me, for one, that the gates of the highest heaven had been opened awhile, in order that we might visualise some of the glory within.

"The music ceased and we stood silent

—awed—whilst a beautiful male voice, deep and kind, came from the ray of light and led us in prayer. Such a prayer! How shall I speak of it? I only know that it inspired me to a degree of ecstasy which I cannot describe. Yes, that prayer embraced everything and everybody; and as the final words faded into an echo the heavenly music was heard again.

A Tiny Babe.

"Something was happening now, I felt assured. Something wonderful! I didn't know what it was, but I shook from head to foot. The shaft of light was growing brighter—still brighter—and then . . . A form appeared! . . . A form—a diminutive figure—a tiny babe. The figure of a babe in swaddling clothes. . . .

"We gazed upon it enraptured, and even as we gazed it was no longer a baby which met our eyes, but a beautiful boy of about eight or nine years old, who stood smiling serenely at us all. He was garbed in long white robes, and his hair, of a magnificent auburn tint, shone like purest gold.

"We knew Him for Who He was, and if our singing was fervid before, it was a hundred—a thousand—times more so now. The glorious Figure grew in stature as we sang—grew and became transfigured—until It was a wonderful man who stood before us. . . . A Man? THE MAN! . . . And no words can express the glory of Him or the sweetness of His smile.

"He addressed us when our voices were stilled, and I shall not attempt to tell you what He said. I could not do so, even if I tried; therefore I shall merely say that I never, in all my life, heard words so loving, or a voice so full of tenderness.

"Somehow, it seemed to me, His gaze was directed straight upon my face as He spoke, but I found afterwards that every soul in that great congregation laboured under the same impression in regard to themselves. It mattered not their position—He appeared to face all, and His wonderful eyes met the eyes of each one.

"The address came to an end, and His hands were outstretched in blessing. We tried to sing, but the words caught in our throats; then, even as we found tongue, that wondrous Figure was raised high above our heads. Now He was there—next

moment He was gone—merged into the light—and the bells pealed out a glad chime, whilst the great unseen orchestra produced a pæan of praise.

"It was the finish, and we filed out of the garden, overcome by what we had seen. The streets were filled with worshippers from other temples, and it amazed us to find that all had beheld exactly similar wonders.

"How can it be explained? I think the answer will come in your own minds if you ponder the question a little. It is obvious, of course . . . but, think it over."

Do not Forget Us.

Our friend ceased talking, and for a little while silence was maintained, whilst the ruddy glow from the fire lit up thoughtful faces.

Then: "Did you visit your loved ones on this earth, at all, during Christmas Day?" asked some one, very quietly.

"I did! We all do!" came the tense reply. "After that service, thousands descended to the earth-plane to remain in the company of their dear ones, there, for the rest of the day. Do not forget us at such times. We are present in your midst on all these festive occasions, and we do want you to recognise the fact. In your merry-making keep a place for us in your memories, and try to realise that we are joining with you in your fun."

We gave our promise.

So-Called Scientific Criticism.

Pseudo-scientific critics of Spiritualism and its phenomena sometimes assert that hysteria and emotional excitement are the characteristics of the condition of mediums and sitters. Anyone with experience knows that nothing is more likely to spoil a seance and inhibit mediumship than emotional excitement or hysteria. Such criticism is merely the trite and tiresome kind that comes from those who know little or nothing of the subject and is founded on little more than ignorant prejudice. It is greatly to be regretted that a pseudo-scientific appearance should be given to irresponsible statements by those whose knowledge, on their own showing, seems to be limited to a very slight investigation with what they term "fraudulent mediums."

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

—Professor Lombroso, Italy.

Spiritualism and its Investigators.

By R. C. Keast, Sydney.

"Unwearied patience and regular sittings will be found necessary to obtain the best results."

Professor W. F. Barrett.

DOUBTLESS all experienced Spiritualists have encountered people who, immediately the subject was introduced, have declared that—although they have only an imperfect knowledge of Spiritualism—an occasional visit to a medium or a chance attendance at a seance, have quite convinced them that the subject was not worthy of closer study or of extended investigation. It is really surprising what a large number of people there are who, with this paucity of knowledge at their disposal, have decided that such brief or casual acquaintance with Spiritualism justifies them in reaching a definite—and usually an adverse—conclusion in its connection. Upon further inquiry Spiritualists generally find that such people have had one or two sittings with a medium, at which only negative results were obtained.

It may here be remarked that while Spiritualists in general welcome all criticism which represents views formed upon an intimate knowledge of the subject, they definitely resent those views, dogmatically advanced, which clearly reveal an almost entire ignorance in its regard. The latter school of critics are neither fair to themselves nor just to Spiritualism. And it is solely with a desire to impart a little counsel to them that such an article as this is written.

Actuated, at the outset, by mixed motives, chief among which is generally curiosity, these pseudo-investigators are almost immediately disappointed, often disgusted, and after complimenting themselves upon their open-mindedness in "dabbling in the occult," are henceforth to be found among the detractors of Spiritualism.

The illogical and untenable nature of such an attitude in any other sphere of knowledge would be at once apparent. It is as if following his matriculation, a youth at the university, after attending one or two lectures in philosophy—to him an entirely new subject—were to decide that philosophy was an absurdity and to its devotees a sheer

waste of time. Yet, in regard to Spiritualism—embodying, as it does, the most complete system of philosophy ever formulated—such parallel cases are numerous.

Because the entire wonder and beauty of the subject are not revealed to these people immediately, the fault is, of course, not with themselves, but, of necessity, with Spiritualism. Evidence, conclusive evidence, of survival not being at once apparent, such people decide that, notwithstanding Spiritualism's impressive claims, such evidence is not forthcoming. Spiritualists are surely to be pardoned if they sometimes lose patience with such men—or women. "For a long time I failed in getting the evidence I wanted," wrote that cultured pioneer of Spiritualism, the Rev. W. Stainton Moses, "and if I had done as most investigators do, I would have abandoned the quest in despair."

Such is the testimony of practically all experienced Spiritualists. Yes: the precious knowledge, the abiding comfort, the unshakable conviction, which only Spiritualism can impart, is reserved for those who, in conscious pursuit of Truth, are prepared to render in exchange such attributes as intelligence, earnestness and, above all, patience.

It is a significant fact, and one of which Spiritualists are justly proud, that virtually every person who has honestly and consistently investigated this subject, has accepted, as irrefutable, its evidence for survival; while many of them have also embraced those greater ethical teachings which, Spiritualists believe, render Spiritualism the highest, loveliest and purest expression of Truth ever bequeathed to the human race.

Spiritualists, then, would urge people to leave the subject entirely alone, unless they are prepared to sacrifice, in its connection, years of earnest, intelligent, patient study; for otherwise its real wonder and beauty will never be theirs to experience. "Our first touch with that world," writes Sir Oliver Lodge, "is like the dead logs which

Columbus found floating on the Atlantic Ocean—the sign or indication of a majestic continent beyond.” And the pathos of it is that many investigators—if such they

can be designated—never venture further than the “dead logs” and then erroneously conclude that the “majestic” continent beyond” is only a myth.

What of the Children?

A Plea for Greater Activity in Lyceum Work.

By G. A. W. (New Zealand).

HOW many men and women are there to-day who, having in their later years, learned the great truths of the continuity of life, communication with the Spirit world, and the Law of Adjustment, regret that they had not earlier sought for these truths, or accepted them when the opportunity of doing so had been offered? True, the majority were probably not ready for the revelation on those earlier occasions, for are we not assured that “when the pupil is ready, the master will come:” yet, glorious opportunities for reaching the state of readiness have undoubtedly been ignored.

The value and importance of training the young mind in any phase of education is widely recognised. The Roman Catholic Church particularly is fully awake to the fact and is always eager to obtain control of the child in order to impress upon its plastic mind the tenets of the religion of that church.

This, of course, is quite legitimate, and a wise thing to do when the teachings are good and true, or when the teachers honestly believe them to be good and true. It always appears to me, therefore, to be a matter for deep regret that the Spiritualist Churches have been so lax in their duty of organising Lyceum work and, on the principle of “the children of to-day are the men and women of to-morrow” of assuring the movement of a sturdy and continuous body of adherents.

In New Zealand, at any rate, and, so far as I can ascertain, in Australia also, no great enthusiasm is in evidence among parents or church members for the training of the young in the truths of Spiritualism, even though the church in this Dominion

has for a number of years been registered as the National Spiritualist Church and regarded generally as such, though there are, of course, Spiritualist churches existing outside those so registered. Let us hope that the New South Wales church, which has recently obtained similar Government recognition, will give increased attention to this vital question of child education.

It might almost be said that, in the majority of cases, adult Spiritualists have become too self-complacent. They have accepted the comforting truths and are, perhaps, doing their best to live them, but greater eagerness to let their light so shine before men that they may learn where the joy comes from, might be a little more pronounced.

However, the object of the present article is to point out the urgent necessity for gathering the little children into the fold, revealing to them the great truths, and teaching them how to incorporate those truths into their lives. And when the time comes—as it assuredly will, and that comparatively soon—when the veil between this earth and “the other side” becomes transparent or is drawn aside, will it not be better that those of the children of to-day who are still on this plane should be ready and able to recognise immediately and joyfully the revelations rather than, by reason of the doctrine of fear which they had learned from a literal translation of Bible passages, be subject to terror and so, perhaps, be deprived of the glorious opportunity of being in the forefront of the welcoming army?

That there is a certain amount of child education being carried out in English

Spiritualist churches is clearly evident by the fact that the "Christian Herald" recently deemed the matter serious enough to publish a series of articles containing statements which are not only couched in bitter terms, but which are, on the whole, quite untrue. Such attacks, of course, are not uncommon, and we can only attribute them to sheer ignorance, not only of the subject upon which they claim to be based, but of ordinary Christian ethics, or to bigoted malice. Indeed the arguments used by the "Christian Herald" writer are the old, worn-out and many times disproved arguments which only the entirely ignorant or malicious bigot now uses.

I mention these articles because one of the series deals with child-education, and the writer expresses himself as being extremely alarmed, indeed horrified, because Spiritualist children are being taught that there are on "the other side" beautiful fields with trees, flowers, grottos and waterfalls, wherein, if they pass over from the earth plane during childhood, they may play with other spirit children, be taught and cared for by adult teachers and be happy in the manner of earth children. Exceptions is also taken to the teaching of children that wrong-doers on the earth plane still hanker after their evil life when they go over; and the statement that even the hardened criminal need not abandon hope, but is given the chance to progress spiritually, is considered by this "Christian Herald" writer to be unfit for perusal by children.

Presumably the writer would have the little ones so instructed that they would believe that, when the "die," they will live in a grave until some remote day of judgment when they will all be aroused, assembled, judged by a righteous but terribly stern God, and either admitted to a rather colourless Heaven or consigned to everlasting Hell fire, according to whether they have, while upon earth, been "good" or "bad."

Knowing, as we Spiritualists do, that the Summerland is indeed a glorious reality; that there is always hope even for the worst evil-doer; that God is the Great Spirit of Love; that there is no punishment

apart from that which we bring upon ourselves—only adjustment of the Great Law; that we are all equally sons of the Father and possess Divine possibilities: Knowing all this, we surely should be eager not only to cry aloud the glad tidings but to see that the young people, who to-day will not accept anything that will not appeal to their reason, are made acquainted with the truth by competent teachers.

And may we ask in all earnestness, which of the two aspects of the truth as set out above; which of the teachings given to children, is the more likely to produce good, fearless, kind-hearted, happy, God-loving world-citizens? Which is the more likely to produce a race of people that will bring about Peace and Brotherhood—that which impresses the child mind with the horrors of eternal burning as the one fixed punishment for unrighteousness, or that of the Gospel of Love and compassion for weak human nature?

I recently re-read a book entitled "The Confessions of an Average Man" in which appears the following passage: "Has it not been fixed in the minds of countless children that God is an old man perpetually angry with the children; a Person whose name is associated with all those things least agreeable—death, funerals, Hell, church services, Sunday school, peevish old people, learning un-understandable collects, epistles and "verses from the Bible," and calling ourself a "miserable sinner?"

How important it is, then, that we should see that the younger generation are given the opportunity of learning the Truth from the Spiritualist point of view. Later they can judge for themselves whether they will continue to accept or will reject those truths. Of the course the great majority will take, confirmed Spiritualists will have no doubts whatever.

Parents, think it over. Spiritual churchmen and churchwomen, get busy.

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

—Viscount Molesworth.

War and Peace.

For Use in your Lyceum or as an Address.

WHAT is war, and what is peace?

War is the law of force and killing;
peace is the law of love and justice.

Are wars ever right?

War, or killing others has not been right, but it has been enacted, because mankind have not been at peace with themselves, their homes or their neighbors, and they had not grown to the Fatherhood of God, in the Brotherhood of Man, and Sisterhood of Woman.

Has it taught any lesson?

Yes; it has taught that men are brave and are capable of loving principles of right (as they see it) more than life itself. It has shown that to kill one another is not the highest form of civilisation.

When men went to war, did they hate the men they killed?

No; many did not know each other. Some who had met were good friends, but they believed differently.

They did not reason with each other, and so those in authority called them to settle questions by war.

Is there any better way of settling differences?

There is. The League of Nations have settled a great number of cases by meeting and talking together.

What is this called?

Conferences of peace and arbitration.

What has this done?

Saved thousands of lives, modified hatred, saved millions of money, made

thousands of homes more happy. Taught that killing is to be banished by men who will use brains instead of guns, better thoughts instead of fighting, justice instead of hatred, a higher sense of freedom, and nobler men and women.

Zoroaster said, "Opposition to peace is a sin." Dryden said: "War is toil and trouble; honor is an empty bubble." Cowper said: "War's a game, which, were their subjects wise, kings would not play at."

The Jewish psalms say, Peace be with thee. One of the Jewish commandments says, Thou shalt not kill. The New Testament tells the angels sung, "In earth peace, good-will to all men."

What is one of the ways to help toward peace?

To cease from all evil and revengeful thoughts, to understand why people do wrong, and seek to cure it. To cease to kill on the gallows. To teach children not to strike, and to be kind instead and for all fathers and mothers to stop striking.

What should be done with dangerous persons if we do not kill them by law?

They can be confined and made to work for the benefit of those they have wronged, or some poor and weak ones.

Would not this method cost too much?

It would save the crime of murder; help reform many. Cost would be balanced by work obtained.

Spiritualism :

Its Two Essential Pillars.

The mind of man is capable, at times, of manifesting at a great distance, irrespective of the physical brain; if that be the case it is but a short step to the belief that the human spirit is capable of existing independently of the brain altogether.

This spiritual entity, possessing its memories and personality, is capable, at times, of communicating with those still living, through the instrumentality of certain peculiarly endowed individuals, known as psychics or mediums.

It is upon these foundations that Spiritualism is built.

Limitations of Science.

It is not adequately recognised that the world of science is limited to this physical world. Science could say very little about the mind or consciousness and the higher attributes which distinguished mankind from the animal. All the evidence in Biblical times and since then seemed to point to an order of existence outside and beyond the physical, but apparently closely related to it. Psychic phenomena are the means by which efforts are being made to bridge the gulf that separates the two existences.

Walking Through Fire.

By Harry Price in "The Listener."

A full account of the recent demonstration of Fire-Walking by a Kashmiri Indian; this is the first time the feat has been performed in Great Britain in modern times.

TWO tons of oak logs; one ton of firewood; half a load of oak charcoal; ten gallons of paraffin; twenty-five copies of "The Times"—and a box of matches. This was the incendiary material used in the Fire-Walk (just staged at Carshalton, county Surrey in Great Britain). Kudo Bux the Kashmiri magician, walked barefooted over more than three tons of wood reduced to red-hot embers which had been burning and smouldering for several hours. The test attracted a distinguished company of scientists, and important data were secured concerning the technique of fire-walking.

One thing we discovered was that staging a fire-walk takes a good deal of organising, much hard work, and many hours' preparation. Though the walk did not take place until nearly 3 o'clock in the afternoon, most of the day and all the previous evening were spent on making things ready.

The trench itself took one man six hours to dig. It was 25 feet long, 3 feet wide, and 12 inches deep. I consulted several works which gave accounts of fire-walks, both in India and elsewhere, and found that the trench we finally dug was about the average size.

By the merest chance, we decided to lay the fire overnight. It took four people two-and-a-half hours to do this. And they worked hard. First of all, sheets of back issue of "The Times" were rolled into balls and these formed the bottom layer in the trench. Then a ton of firewood (packing-cases, broken up), staves or sticks, were interlaced criss-cross along the whole of the trench. Over the firewood were placed about three hundred oak logs built ridge fashion with the apex of the ridge running parallel with the trench. A couple of tarpaulins were placed over the whole as a protection from possible rain.

As no native of this country has had any experience in making fire trenches, we were

in a quandary as to when to light the fire. How long would three tons of wood take to burn into red-hot embers? Kuda Bux himself was uncertain, as he had had no experience in burning seasoned oak logs. The wood they burn in India for ceremonial fire-walks is of a certain kind; it is very hard and slow-burning. However, we judged that between three and four hours were necessary to reduce the wood, so at 11 o'clock on the morning of the test the officials assembled to ignite the mass.

We found that it was not at all an easy matter to light a huge bonfire buried in a trench. After two or three futile attempts with matches, we decided that we needed the paraffin which we had provided for such an emergency. Using an enamel garage jug, we soused the logs with paraffin, using one gallon for every 2½ feet. At 11.20 I ceremoniously applied a match at one end, and in five minutes the trench was a blazing inferno of flames and oily smoke which almost choked the bystanders. We had lighted the great fire.

The flames soon died down; the smoke cleared away, and the merry crackling of the stratum of firewood told us that all was well. We piled on the remainder of the logs. Fortunately our combustible material was dry, and in thirty minutes the logs themselves were well alight, and it was impossible to stand closer to the trench than three feet. At 12.10, one could not stand within six feet of the fire without feeling uncomfortably hot.

By the time the fire had been burning an hour, the logs had settled down, owing to the pine firewood having been reduced to ashes. The oak logs were converted into red embers covered with a pure white ash, and were slowly burning through. At 12.45, Kuda Bux removed his shoes and socks in order to "test the fire." He planted one bare foot in the middle of the embers and stepped across the trench. He said it

was all right, but too much unburnt wood, and not enough fire. Immediately before Kuda Bux stepped into the trench, I threw on the fire a piece of writing paper: it took exactly three seconds to ignite. At 12.55 the Kashmiri again stepped into the trench with his bare foot and pronounced it "fine." He then said it was time to put on the top layer of forest-burnt charcoal, which we did. The charcoal was the purest we could find, and, to test its quality, Kuda Bux ate a piece and said it was "good."

The fire was now a mass of red-hot glowing logs, and one could not stand near it for more than a few seconds at a time. We had one or two helpers, raking and smoothing out the embers, and they had to use wooden shields to protect their faces from the intense heat. At one o'clock, a piece of white paper dropped into the trench burst into flames upon contact. I tried to take a close-up of the trench with my cinematograph camera, but found I could not get near enough. As the fire was now becoming perfect for the test, we decided to leave it and have some lunch.

If we discovered nothing else during our test, we learnt that fire-walkers eat. We all had a square meal, and although Kudo Bux' religion precluded his taking any animal food, he consumed a light lunch. There was no question of his having to fast in order to walk on red-hot embers: "That is a fallacy" he said.

We arrived back at Carshalton at 2.30, and found that our fire was a glowing mass of red and black embers. We also discovered with some astonishment that our three tons of wood had been reduced to such an extent that the layer of fire was only about three inches. This rather upset Kuda Bux, who likes at least nine inches of embers in which to bury his feet. He could give no clear reason for this, but said it was much more difficult to walk on a thin layer of fire. It appears to be part of the technique of fire-walking, and is a very important point for future research. Curiously enough, unless the bottom of the trench is completely covered with live embers, Kudo Bux cannot walk on it: it just burns him, though an observer would imagine that the bare base of the trench was not nearly so hot as the glowing

embers. In order to make the layer of fire thicker, we raked the embers from one end, piling them on to the centre of the trench, which was now shortened to about 20 feet.

At 2.45, we were ready for the test. A number of scientists and others had arrived and the company included Mr. R. S. Lambert, the Editor of "The Listener," Mr. Digby Moynagh, the Editor of "St. Bartholomew's Hospital Journal," Dr. T. E. Banks, Professor C. R. Darling, the physicist, an Oxford physician, a well-known professor, Mr. and Mrs. Alex. L. Dribbell, and others. Kuda Bux said he was ready to demonstrate, and donned a long black frock coat for the performance.

Before the test commenced, it was necessary that Kuda Bux should be medically examined. A most important part of this examination was the inspection of his feet. Our physician and the professor took several swabs and pronounced his feet normal, except that the epidermis was rather thick (the swabs were subsequently handed to a pathologist, whose report is that he could find nothing in the reactions, either inorganic or organic. In other words the results were negative). In my opinion, the epidermis was thin and tender. Of course, Kuda Bux always wears shoes, so there is no question of the skin having become hardened through walking barefoot for long periods. But Kuda Bux having done the Fire-Walk in India six times a day, during carnival week, for several years. This was at some religious festival. So it is probable that his feet have become accustomed to walking on fire in consequence. Otherwise, they showed no abnormality. His right foot was washed, and it is quite certain that no preparation or chemical was used to render him immune from burns. His feet were photographed before and after the demonstration, and other scientific tests and photographs were made and valuable data acquired. The various reports have not yet been received, but it is hoped to publish them at a later date.

Before Kuda Bux stepped into the trench, he carefully brushed away the ash from the embers. Sometimes he uses a fan for this purpose. Whatever else we discovered on

this historic afternoon, we proved quite definitely that the ash plays no part in forming an insulating layer between the feet and the fire. Kuda Bux will not walk on ash: he prefers the red embers.

Kuda Bux stepped into the trench four times with a maximum of four steps during the first "walk." He did not run, but walked fairly quickly. Unfortunately, the fire was not quite to his liking, as it was too shallow. At our next test, we shall have to burn six or eight tons of wood. In places, the fire had burnt down to the ground, and this worried him. **"I must have thick fire to walk in,"** he reiterated. But he did his best, and it was our fault that we did not have a fire that he could wade through. After the last trial, I threw in several pieces of paper, and they burnt on contact with the embers. Also, the trench was so hot, that one could not go near it in comfort. After the fourth trial, Kuda Bux decided that he would not "walk" again, as the fire was not thick enough. After the final "walk" his feet were examined and photographed: they were not affected in any way, and there was not a suspicion of a blister.

After Kuda Bux had demonstrated that fire-walking is a possibility, we applied the "cotton test" to the fire. It is well known that the human flesh scorches at a lower temperature than cotton fabric. So we procured a wooden shoe last (attached to a rod), and covered it with calico. Imitating a person walking, we placed the wooden o"fo"t" to the embers over which Kudo Bux had just walked. In one second, the calico was scorched, in two-and-a-half seconds, the cotton was burnt through in several places. There was no question of the fire not being hot! (Twenty-four later the embers were just cool enough to lay the hand upon). The temperature of the heat above the fire was also taken, and I hope to have the result of this test later.

After the cotton test, Mr. Digby Moynagh removed his shoes and socks and momentarily placed one bare foot against the embers. He said it was "hot", and half-an-hour later his foot still tingled. Not satisfied with this test, he suggested to the medical men present that he should walk in the trench. After some consultation, they advised him not to. Kuda Bux also

warned him against making the attempt. Mr. Moynagh asked me what he should do. Although naturally I was averse to his burning himself, as Mr. Moynagh was anxious to make the experiment, I consented. It was necessary in the interests of science that someone should do the identical walk at the same time as Kuda Bux, with the same fire and under identical conditions. I will take this opportunity of thanking Mr. Moynagh for his courageous and public-spirited action.

Mr. Moynagh again removed his shoes and socks and, after a moment's hesitation, stepped boldly into the fire, and walked two paces before jumping out. He was in the trench about four seconds. He said that it was hot, and that his feet tingled. For some time he felt nothing further, but in thirty minutes blisters had formed on the soles of his feet and he had to receive attention at the hands of the trained nurse who was in readiness in case of accidents. I am afraid he was badly burned, and that he will feel the effects of his fire-walking adventure for some time to come. I examined the soles of his feet, and the epidermis seemed fairly thick and hard. I am sure that my own feet would have been still more badly burned. Mr. Moynagh's performance concluded the afternoon's programme, it was nearly five o'clock.

It now only remains for me to say what we thought of the experiment. Undoubtedly, Kuda Bux walked on the fire, and it is equally true that he was not burnt. If we have not completely solved the riddle of fire-walking, at least we have narrowed the inquiry. We have proved that the feat is not dependent upon there being ash on the fire: on the contrary, considerable pains were taken to get rid of the ash, which is not utilised as an insulator between fire and feet. We proved that—in the case of Kuda Bux—fasting is not necessary, and that he does not have to work himself up into an exalted or ecstatic condition: he was so unconcerned that he might have been walking across the room. We proved that there was no trickery in the Kashmiri's performance, which was perfectly straightforward, and that no preparation of the feet is necessary.

So what is the secret of the fire-walk? Three alternatives are left to us: (a) that it

is done by "faith"? (b) that the callosity of the skin is responsible for the absence of burning or pain during the momentary contact of the feet with the embers; (c) that a knack in placing the feet, coupled with a fairly thick epidermis, is the cause of Kuda Bux' immunity from burns. Or perhaps there is a way in arranging the fire in such a manner that—with courage—one can walk through the embers without being burnt. Kuda Bux was unhappy about the fire we prepared for him, and it must be admitted that he did not stay in the trench very long. But we are grateful to him for the demonstration, which will become historic.

We did not prove that Kuda Bux can transfer his immunity from burns to other persons. He claims to do this, and I hope that at our next test he will demonstrate that it can be done. In the traditional Indian Fire-Walk, it is a common sight to see a troupe of devotees following their leader or priest through the trench: they emerge unscathed.

We hope to acquire some valuable knowledge resulting from our experiments. The

thermal conductivity of the ash will be ascertained, but as this is a laboratory job, it could not be done "in situ." In any case, there is no evidence that the ash plays any part in the performance. But the wood and charcoal have to be of a certain quality, and this may have some bearing on Kuda Bux' ability to perform the Walk. He informed me that the only thing that will burn him is cow dung. One piece in a fire would, he said, make it impossible for him to do the Walk. The reason is that a cow is an unclean animal to a Muhammadan.

I will conclude my report on the fire-walk by informing those readers who insist upon knowing how much things cost that we expended about £10 (material and labour only) in preparing the fire. The total cost of staging the experiment, including photography, cinematograph films, incidental expenses, etc., was £40. It was a somewhat expensive bonfire! In addition, we spoilt a perfectly good lawn, and I am grateful to Mr. Alex. L. Dribbell for so cheerfully allowing this, and for other valuable help.

Hymns that will Never Die.

"Christians, Awake."

FEW of those who join in Christmas Day in singing "Christians, awake, salute the happy morn" have any idea that the Christian Church owes this magnificent hymn to the pretty fancy of a young girl. Dolly Byrom and her father lived in Manchester more than a century and a half ago, John Byrom being a teacher of shorthand, and also a Jacobite leader.

One day, shortly before Christmas Byrom asked his daughter what she would like for a Christmas present, and Dolly, knowing that her father sometimes wrote poetry, replied: "Please write me a poem." When

she came down on Christmas morning she found a piece of paper laid upon her plate—a paper still preserved in one of the Manchester libraries—on which was written a hymn headed, "Christmas Day, for Dolly."

Soon after John Wainwright, the organist of Manchester Parish Church, now its Cathedral, saw this hymn, and composed for it the tune, "Yorkshire," which we all know so well. On the following Christmas morning Byrom and his daughter were awakened by the sound of singing below their windows; it was Wainwright with his choir singing Dolly's hymn, "Christians, awake," etc.

"Spiritualism, rightly investigated and appropriated should stimulate the social, moral and religious advancement of humanity. Spiritualism had a high purpose. Christianity awoke a sleepy faith in Immortality, as Spiritualism is awakening a sleepy faith in Christianity."—Prof. W. E. Benson, the famous British Scientist.

Christmas Legends.

By John Lewis, Editor "International Psychic Gazette."

CANON FARRAR, in his "Life of Christ," has told us that "all attempts to discover the month and day of the Nativity are useless; no data whatever exist to enable us to determine them with even approximate accuracy.

The 25th of December is now universally celebrated as the birth-date of Jesus, but Christians in early times celebrated it in the months of February, June, July, August or September. Authorities on the subject have traced no fewer than 136 different dates fixed on by different Christian sects. The 25th of December was adopted by Pope Julius I. in A.D. 357, for what seems a curious reason. St. Chrysostom, writing in the same century, says:

"On this day also the birth of Christ was lately fixed at Rome, in order that, while the heathen were busy with their ceremonies (in honour of Bacchus), the Christians might perform their rites undisturbed."

But there was a deeper reason than that for fixing on the 25th of December. It was a day sacred in many ancient religions, because at that time the sun reached the Winter solstice. It was "Natalis solis invicti," the birthday of the unconquerable sun on its annual re-emergence from the womb of Winter and setting out anew on its pilgrimage along the path of the heavens. Astronomically it was not the precise date of the entry of the sun into the sign of Capricorn, which is December 21st, but to the Ancients it was the day "when the sun perceptibly began to return northward."

The Virgin Birth.

It is a most significant fact in the history of the world's religions that almost every nation of which we have any record held high festival, at this time, in honour of the birth of some Divine Being or Saviour, generally worshipped as the sun-god, while the adoration offered his Mother invested her with the purity of a virgin. There is a great body of legendary tradition on the subject, and it is with somewhat of a shock that we discover that it has been incorporated by our Christian religion in a

rather wholesale manner. That fact does not, of course, throw any doubt on the historicity of Jesus, the son of Joseph the carpenter, or modify one whit the supreme nobility of his Sermon on the Mount.

Let us glance at one or two of these ancient legends, beginning with Krishna, whom Edward Schuré describes in his work on "The Great Initiates" as "The first of the Messiahs, this eldest of the sons of God." Krishna is regarded in India as "the very supreme Brahma, though it be a mystery how the Supreme should assume the form of a man. His mother was Devaki a virgin, and his birth was of a miraculous nature. At the time of his birth his foster-father, Nanda, had come to the city to pay his taxes. Krishna was born in a dungeon, which was miraculously illuminated, and a chorus of angels saluted him. A wise man visited his parents, examined his stars, and declared him of Divine descent. By flight he was preserved from the cruelty of his uncle, Kansa (the Hindu Herod), who, in hopes of killing the royal babe, ordered the slaughter of all newly-born male children in his dominions. As a child he astonished his teachers by his wisdom, he performed many miracles, was assailed by devils, and washed the feet of his Brahmin disciples. Barth, in his "Religions of India," refers to the points of similarity between the Christian legends and these earlier Indian traditions "in connection with a god whose very name has a certain affinity in sound."

The Egyptian Saviour.

In the Egyptian religion we find that the sacred Horus, the child of Deity, who was called "Saviour," and "the Great God, loved of Heaven," had his birth celebrated on the 25th of December. He was believed to be a re-incarnation of his own father, Osiris, who was also called Saviour, and was born at the Winter solstice of an immaculate virgin, one of whose titles was "Mother of God." Osiris and Horus were each called "King of Kings" and "Lord of Lords." Angelic voices proclaimed the birth of Osiris, while all Nature hushed and

stood still to listen. St. James, in his Apocryphal Gospel, says similarly that "at the moment of the birth of Jesus all Nature stood motionless, and a hush fell upon the earth and its creatures."

In Babylonia the sun-god, Tammuz, was also reputed miraculously born, and was called Saviour. He was regarded as both the son and husband of his mother. "N. Williamson" (Scott-Elliot), in his work on "The Great Law," asks: "Can it be that this old Babylonian legend is but an archaic version of the story of the Christian nativity—God the Son incarnating as Jesus Christ, while he is at the same time but another aspect of God the Father?"

In Persia the sun god, Mithra, was born in a cave at the Winter solstice, and his birthday was celebrated with many rejoicings on our Christmas Day, he being also called Saviour and Mediator.

Zoroaster, another Persian deity, was "born in innocence of an immaculate conception of a ray of the Divine Reason, and as soon as he was born such a light shone from his body as illumined the whole room."

In Ancient Mexico.

In ancient Mexico the inhabitants worshipped a "Saviour" named Quetzalcoatl,

miraculously born also, on our Christmas Day. He ruled and taught the people for a time, then announced that he had completed his work, and, entering a skiff, sailed towards the east, saying that his father had need of him, but promising to return again and reign.

According to the Chinese, Buddha was born of a virgin mother, owing to the overshadowing power of the Holy Spirit, and his birth was announced in the heavens by a Messianic star. He, too, is at once the Father and the Son, who of his own free will became incarnate, that he might remove the veil of ignorance and sin from the world.

It is unnecessary further to multiply instances. They all point to the universality of sun-worship among widely-scattered nations in past ages, and its accompanying celebration of the birth of Divine sons from Heaven at the season of the Winter equinox.

Though these legends may rob us of our Christian pride in an exclusive and transcendent tradition, they may help us to realise, when we hear the musical chimes of Christmas Eve, that we are joint-heirs with all mankind of an even greater heritage than we had ever dreamt of.

Authentic Ghost Stories.

Collected by Sir Ernest Bennett, M.P.

MY father, the Rev. E. T. B., is a retired Wesleyan minister. At the time—about 1914—he was the minister of Wesley Chapel, Bolton.

About this time his eldest son, R., also a Wesleyan minister, died in tragic circumstances in Nassau (Bahamas) Hospital. Some time after his death my father was preaching at Wesley Chapel on a Sunday morning. After the service a number of people asked him, "Who was the other minister in the pulpit this morning?"

My father was amazed at such a question and replied, "No one." "But", they said, "quite a number of us saw him from different parts of the chapel." They then described the "other minister" so accurately

that my father immediately recognised his son, who had then, of course, been dead some time.

* * *

My first encounter with a ghost was twenty-three years ago. I was carrying my baby girl upstairs in my people-in-law's house, when, on looking up, I saw a little girl watching us from the top landing. She was holding the bannisters with her hands and peeping through as she was too small to look over.

I ran up to find her, as I thought she was a little friend of the family, though I had never seen her before. Arrived on the landing I searched all the rooms, but could not find any one. I was so sure of what I

had seen that I described her, and one of my sisters-in-law told me it was the exact description of a sister who had died fifteen years before when three years old.

* * *

In the summer of 1913 I was living at Frodsham, Cheshire, and had a much beloved female bulldog, then thirteen years old and very shaky on her legs. I went out for a walk one day, with other dogs, leaving her on a chair in the house.

When some distance away (we had large, rough grounds) I saw my dog galloping towards me head up, full of life and vigour. I was much surprised and spoke to her as she came near. Within three or four yards of me she disappeared. On returning to the house I found she had been seen crawling into a shrubbery, and there we found her—dead.

One cloudy night in 1926 I was walking to St. Martin's Plain, near Folkestone, when I saw in front of me, and going the same way, about six yards ahead, a girl on a bicycle. She appeared to be about ten to thirteen years old, had a machine too big for her, had on a greatcoat that also appeared to be too big, and a big, broad-brimmed soft straw hat. The bicycle she was riding had no light.

I noticed her somewhat sub-consciously, but, as I was walking faster than the girl was cycling, I made up my mind to warn her not to run about late at night without a light. When I was only a few feet from her she vanished. A day or so afterwards my wife saw a Mrs. W., wife of a schoolmaster. Mrs. W. informed my wife that several others had seen the "ghost," and that near the spot where she vanished a girl was killed during the war, by a Canadian lorry.—"Sunday Express."

Amazing Pictures Baffle Experts.

Never Trained, Yet She Paints in a Trance.

By a Special Correspondent of "The People."

IN the little sitting-room of her home in Derby, England's most amazing woman artist, Mrs. Walter Gilbert, whose astonishing talents have baffled psychic investigators and art experts all over the country, told me her story.

Nine years ago Mrs. Gilbert had never held a paintbrush or drawing-pencil in her hand. Since then she has produced hundreds of beautiful pictures, inspired, as she claims, by the genius of a long-dead Italian artist.

Mrs. Gilbert's pictures, which she paints in trance, are mostly intricate tapestry designs in vivid colours. Experienced artists who have examined her work have admitted that it would take them many weeks to complete one picture.

Yet Mrs. Gilbert, working with uncanny speed and accuracy, finishes a design in half an hour or forty minutes.

But she is unconscious of what she is painting. Not until she emerges from her trance does she see the results of her efforts. "I have never had a lesson in my life," she told me. "Nine years ago I could not draw or paint, and then, soon after I entered Spiritualism, I came under the 'control' of Signor Mantnaz.

How it Began

"He is an Italian tapestry designer, who passed over in 1557. Then, of course, I had never

heard of him, but he has been traced in the records of Italian art, and people who have visited Rome have seen specimens of his work identical with the pictures he now paints through me.

"Before I began painting I felt a strange twitching sensation in my right arm—and the first picture I painted in a trance was of a palette and brushes signed by Mantnaz.

Mrs. Gilbert has travelled all over the British Isles giving demonstrations of her strange gifts, but she never sells her work. "I do it for love of the Church," she told me. I saw several specimens of her skill, chiefly notable for the extraordinary vividness of the colouring.

When I commented upon this Mrs. Gilbert nodded. "Yes," she said, "many artists have said the same thing. They have taken away my pictures to try to discover the secret of the beautiful colour effects.

"I do not know how they are obtained. I use only ordinary water-colours, and I blend them when I am in a trance under Signor Mantnaz's control. Thousands of people have watched me at work, and I have been told that my eyes glaze over and my hands move like lightning as I paint. All I feel is a strange electric sensation in my finger-tips before I begin."

In Brief.

"I shall make it plain as far as a sum or brief can make a Cause plain."—Bacon.

One reason why so few recognise **Opportunity** is that it is generally disguised as **Hard Work**.

Certainly Not.—The payment of Mediums prompted a wag to the remark that one should not expect to get the phenomenal for a nominal fee. "Light."

Fire from Heaven.—Those who cannot solve a problem or face a difficulty without an appeal to the mystical or the magical side of things remind me of a man who tries to call down fire from heaven whenever he can't find the matches!

Where is the "Better World."—We often hear people speak of going to a "better world," rather than of it coming to them. Perhaps they fail to realise that "the kingdom is within." We don't go to another world. We can be in it now. It is not a place but a state.

No Mourning at Funeral.—"Congratulations and love to our risen friend." This was the inscription on a wreath of beautiful pink and blue flowers sent by a Spiritualist Church to the funeral of one of its members recently. No mourning was worn and bright hymns were heartily sung. It is not generally known that the Spirit World prefers bright music and it certainly assists in a seance.

What Spiritualism is.—Spiritualism is God's message to mortals, declaring that There Is No Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful. It demonstrates the many Spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lay dormant, or through prejudice have been violently and unjustly suppressed.

The Proof of Survival.—Our bodies are composed of matter and ether. The matter in our bodies wears out after a lapse of years, but the ether continues to exist. That explains the mechanism of the survival of man. That man survives death is a fact that can only be established by communication, and it has been demonstrated beyond any doubt that we can communicate with those who have died.

To the Point.—"One of the Spiritualist papers has an article with the title 'Spirits who do not know they are Dead.' We have come across large numbers of people on this side of 'Summerland,' who are in exactly the same state. On the other side we should say that there must be a great many who wonder what on earth is the use of their being alive."—"The Freethinker"

Spiritualists and Peace.—Spiritualists were one of the first bodies to institute a Peace Sunday many years ago. They were, I believe, the first religious body to hold out the hand of friendship to Germany after the last war, by inviting German Spiritualists to participate in an international congress.

Be Glad.—Gladness is a boomerang. Just to hold the glad attitude may fill someone's life today with cheer and blessing. The law of cause and effect, that makes boomerangs come back, that brings back the echo of a kind or ugly word, will sometime, when my need and expectant attitude are just right, draw joy to me.—John Edwin Price.

Religion is for Every Day.—Our material progress in this world means as much as our spiritual. We must round out our lives. Some folks think that religion is one thing and social and economical life is another, but we cannot develop spiritually while the material conditions of life are not in harmony with the spiritual.—Mable Barnes.

Royal Family's Special Days.—Saturday and Sunday are said to be special days for the Royal Family. The King was born on a Saturday; so was the Prince of Wales, the Duke of York, the Duke of Gloucester and Prince George. As to the Sundays, Queen Alexandra, Queen Mary and Princess Mary were all born on a Sunday. Whether there is anything of occult significance in the matter one cannot say, but the coincidences are certainly curious.

The "Witch" of Endor.—There was no such word as "witch" in Hebrew; the word was "woman." The same word was used in describing the mother of Jesus. The word "witch" was only put in by translators to please King James because he had written a book on witchcraft. An entirely new translation of the Old and New Testaments is required because the present translations often brought out the wrong meaning. Many of the things were unreal. Spiritualism is needing a translator who is not only scholarly, but who is a student of psychic phenomena as well.

Don't Explain.—"Don't try to explain it." That is the advice which modern believers in the spirit world give to those who either laugh or froth at the mouth when the supernatural is mentioned. "Just because something cannot be accounted for by the known facts of science is no reason for believing that it does not exist, say present day mystics, who continue to uphold the existence of psychic phenomena, despite the ridicule of the world at large."

Mary Pickford on "Why Die?"—"Liberty" for August 17th last prints an article by Mary Pickford entitled Why Die? This is worthy of the time to read and ponder which Spiritualists as well as world at large might spend on it. Miss Pickford draws attention to the fact that the grief often expressed at transition of a loved one is due more to self-pity than to actual sorrow, and that we should not sadden the loved ones gone before by our tears and lamentations. Obtain literature explaining our case, hand it to persons who are bereaved and help spread comfort and cheer to those who do not know the glorious truth which means so much to us.

"The Harbinger of Light"

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Editor:—Rev. J. T. Huston, N.D.

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No. 1

Our New Issue.

WE have much pleasure in presenting to our readers the first number of the new formation of our magazine. As indicated in the announcement of our intention to enlarge the journal, we anticipate the increased cost to be met by an increased circulation, and we confidently look to our supporters to assist us in the matter, by bringing the magazine under the notice of their friends and inducing them to subscribe.

Being in touch with our work in Great Britain, United States of America, and Australasia through the medium of press-cutting agencies and correspondents we shall search the world to obtain and publish information and matters of interest to our readers.

Many well-known writers on psychic matters have promised to assist us by contributing articles and have given us permission to reproduce anything they have written with the exception of that that has been copyrighted.

"The Harbinger of Light" is published not only for those who are interested in psychic matters, but for the bereaved, to bring comfort to them by the evidences of survival and the possibility of their communication with the dear ones who have passed through the veil, also how to obtain this evidence for themselves. Once this

evidence has been obtained it will form a basis for living happily and successfully, giving them an explanation of the purpose of life and the power to live it understandingly.

Several new features have been incorporated in this issue and we await our reader's comments, views and suggestions. We hope to publish other features as specific instructions with respect to getting into touch with the Spirit World; the Editor's psychic experiences; notes on the various phases of Healing and other similar matters of general interest.

* * *

A correspondent writing to "The Listener," commenting upon the "Fire Walking" article published by that journal writes: Your article marks a real turning-point in the attitude of intelligent journalism towards psychical research.

Having once established only one specific instance where known natural laws have been proved to scientific men to be completely overruled, as in the case of fire-walking, it is but a step to other phenomena, such as psychic photography, which has so far received little but ridicule from the scientific world.

The most unheard-of theories are put forward by the antagonists to explain the results achieved by a photographic medium such as the late Mr. Hope. In his case those who latterly attacked his honesty have made not the slightest attempt to explain how, on countless occasions, he produced "extras" on photographs, showing long-dead relations of the person being photographed, when the sitter had no known photographic record of the extra imposed on the plate, but which extra was recognised, by all who afterwards examined it, as the individual in question.

It is strange that the western world, which still pays at least lip service to the Word of God as expounded in the Bible, should cast ridicule upon the findings and interpretations of countless investigators of similar phenomena, the only difference being that the examples quoted in the Bible took place thousands of years ago. If we are to be logical does time alter facts? Is the Bible just a fairy tale?

Spiritual Psychology.

Lesson I.

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

The Object of the Course.

THE object of this Course of Spiritual Psychology is to indicate that by a knowledge of the Laws of Life, and by acting in accordance with them, Health, Wealth, Efficiency, Success, and Happiness may be achieved.

There is but one way to obtain that we desire, it is to learn, understand, and conscientiously apply these Laws. Our ability in this direction will depend upon our earnestness, our temperament and our mental development.

Life appears to be complex, mysterious and past all understanding to those who will not make the necessary effort to seek for its key. But only those who seek shall find; having found the door of knowledge, it is opened to those who knock; and to those who ask, to them shall the secrets of success be revealed. If you will but patiently proceed step by step with this Course you shall discover that this apparent complexity may be resolved into simple parts, each relatively easy to understand.

The student will find the Course pleasurable and full of surprises. It will reveal to him the secret of power and usefulness.

The World Within, and the World Without.

We live in a universe in which everything is governed by unchanging and unchangeable LAW. For every effect there is a cause. Those who are either incapable or unwilling to search for the hidden causes that have led to any particular happening, find it easier to attribute it to "luck" or "chance"; but nothing happens by chance, nor are we the puppets of fate.

Temperament, or the World Within, is the individual peculiarity resulting from the mixing or blending of the emotional, mental, and physical make-up of man. It expresses itself in the feelings, thoughts, and actions of the individual. This expression (pressing out) effects not only the individual on each plane of his being (i.e. emotional, mental, and physical), but determines his relationship to the World Without him.

In turn, the individual is more or less affected by his environment, or the World Without, his REACTION to which determines the effects of his everyday life, his social relationships, and all that happens with respect to his character, his success, his happiness, and his final destiny.

Value of Definition.

By definition is meant, the examination, analy-

sis, and understanding of the word or term used. You should have a good Etymological Dictionary to look up AT ONCE any word or term with which you are not familiar. This will enable you not only to better grasp the principles taught in the Course, but it will considerably enlarge your vocabulary and add to your knowledge.

The following rules will, if remembered, help you in this respect:

- 1.—Get a clear idea of what the word or term stands for.
- 2.—Use the correct word in describing the idea.
- 3.—Use words that you are certain of, rather than "fine" words of which you are not certain.
- 4.—Make sure of each new term by search and enquiry.
- 5.—Make use of the new word, term, or knowledge. Remember that there can be no Impression without Expression.

NOTE.—No one English word can correctly take the place of another, there are shades of meaning that separate them. Although considerable latitude is taken in ordinary speech, the student must be on his guard and endeavour to always use the correct word.

The Need of Correct Reasoning.

Most "differences of opinion" arise from:

- 1.—Not understanding what is meant by our opponent's terms or words.
- 2.—The failure to clearly state our thoughts.
- 3.—The failure to reason correctly from premise to conclusion.

Three simple "laws" will enable us to avoid some of the errors that are made. It is advisable to study a simple textbook of Logic as Jevon's "Primer of Logic" (Macmillan, 2/6).

The Law of Identity.—Everything is identical with itself, i.e. The meaning of a term must not vary during the course of the argument.

The Law of Contradiction.—Nothing can both be and not be, i.e. A certain quality or attribute cannot be both present and absent at the same time.

The Law of the Excluded Middle. Everything must either be or not be. i.e. A quality or attribute must either be present or absent, there can be no middle course.

By grasping these simple rules of Definition and Reasoning we shall not be led into error in our study, nor accept any of the fantastic and erroneous theories of life and thought that are current.

The Value of Spiritual Psychology.

We are born into a world of great activity, surrounded by age-long conditions, subject to forces that are undeviating, and, as we grow older, are continually faced with problems, upon the solution of which, our development, our happiness, and life depends.

Psychology is the science of the Inner Life, or the World Within. By the study, analysis, and classification of the emotional and mental processes, the Laws of Life have been formulated. The application of the knowledge gained to every condition of our life is termed Spiritual Psychology.

The Universe in Which We Live.

Everything in the universe, seen and unseen, is Something in a state of constant vibration. A few, very, very few of these vibrations can be perceived by our senses of feeling, seeing, hearing, taste, or smell.

For example, and to illustrate our limitations in this respect let us divide into 100 parts a ray of light coming from the sun. Of these parts only 15 can be perceived by our organ of sight. We have no sense by which the remaining 85 parts can be apprehended.

There are, too, objects too small, and others too far distant for us to see. Scientists have invented instruments to extend our vision, the microscope and the telescope, but even with these aids, there are realms in both directions that are invisible to us.

As our senses have their limitations, so also has the mind. Our respective ability to understand and apprehend Truth is but partial, each individual being able to grasp but little, and that only in proportion to his mental development. Nor, looking at the same truth, do we see it in the same way as others, our view being coloured by our temperament. The first lesson, therefore, that the Spiritual Psychologist must learn is TOLERATION, knowing that Absolute Truth can only be comprehended by the Universal Mind.

Everything in the universe from electrons to blazing suns is the manifestation of ONE inconceivably powerful intelligence, Whom we shall designate the Universal Mind.

Although one, yet everything in the World Without, in the World Within, and the forces that affect each, has a twofold manifestation. Thus we have light and darkness; positive and negative, etc.

Force and Matter is the twofold expression in the World Without of the Universal Mind.

Force is the source of all the active phenomena occurring in the universe manifesting itself as light, heat, motion, chemical action, electricity, etc.

Matter is the term applied to all objects external to the mind. It may be visible, as the things we handle, or invisible, as gases.

Matter is composed of ATOMS, which in turn are made up of a number of negative corpuscles of electricity called ELECTRONS, which move in rapid motion around a positive electrical corpuscle called a PROTON.

As electricity is a force, we see that the ultimate constitution of matter is force, and force in turn is a manifestation of the Universal Mind.

We learn from the foregoing that: Force acting on matter is productive of all the active phenomena of the material world.

NOTE.—These statements should be carefully studied and thoroughly understood, for they are the fundamental principles of Spiritual Psychology.

The Law of Vibrations.

Every force, everything in the universe, is Something in a state of constant vibration.

The following table of vibrations will enable the student to obtain a faint idea of the limitation of our senses.

Table of Vibrations.

(Published by the Paris Polytechnic School)

Octave.	Vibrations per second.	Manifestation
1	2	
2	4	
3	8	
4	16	Sound (Lowest Note)
5	32	
6	64	
7	128	
8	256	
9	512	
10	1,024	
15	32,768	Sound (Highest Note)
20	1,047,567	Unknown
25	33,554,432	Electricity
30	1,073,741,824	Electricity
35	34,359,738,368	Electricity
40	1,099,511,627,776	Unknown
45	35,184,372,088,832	Unknown
46 to	70,368,744,177,644	Heat
48	281,474,070,710,656	Heat
49	562,040,053,421,313	Light (Only 1/15 of these vibrations are visible to us).
50	1,125,899,906,842,624	Chemical Rays
51 to	288,230,376,151,711,744	X Rays
61	2,305,843,009,013,693,952	N Rays, etc.

The Master is absolutely necessary. You must have a guide. There is no such thing as self-reliance in the spiritual sphere. A sincere, fully determined seeker will eventually be brought to his real master.—Sahalji Maharaj.

The Prophet of the Dawn.

Andrew Jackson Davies.

By J. Stuart Morrison, Prana Spiritual Church.

DURING the past eighty-seven years scientific psychic investigators have succeeded in classifying the phenomena of Spiritualism with such detail and precision that any intelligent enquirer into this important side of our work can rapidly obtain an accurate grasp of the fundamental principles by a short study of any one of the excellent text books on the subject. But the equally important philosophy of Spiritualism is in a far greater state of chaos today than it was over fifty years ago.

The pioneers of Spiritualism were quite satisfied to adhere to the six fundamental principles. Their religion was the outcome of personal experience supported by the evidence obtained through scientific investigation supplemented by guidance from their own spiritual counsellors and teachers. Those who were interested in questions of deeper import than their guides could answer, found a satisfactory solution to their problems in the excellent works of that pioneer of Spiritual Philosophy—that "Prophet of the Dawn"—Andrew Jackson Davis, who was the first exponent of the deeper side of Modern Spiritualism.

His initial works on philosophy predated the sensational Hydesville episode by more than twelve months, and even several years prior to this he had a wide circle of followers who were interested in the remarkable teachings that he was able to give when in the "superior condition."

Were an early enquirer into Spiritualism to seek an understanding of our philosophy, our predecessors would, without any hesitation, have referred him to these remarkable records. Unfortunately, we present-day Spiritualists are not so certain of our ground. Many earnest exponents of our work are quite unacquainted with even the fundamental principles of Spiritualist Philosophy as interpreted by our founder, A. J. D. Consequently, they inflict upon a long-suffering public varied, and often conflicting, philosophies borrowed from the teachings of nearly every sect and cult throughout the world. They expound such a diver-

sity of ideas that the unprejudiced investigator is forced to the conclusion that the only matter upon which we are really united is our belief in personal survival.

Doctrinally, we are divided into nearly as many dogmatic sects as our orthodox brethren of the Christian Church. We have the "Rational" Spiritualists who confine their faith to their own personal experiences in spiritual things, supported by the restrained findings of Psychic Science. We have the Christian Spiritualists who seem to believe that Spiritualism's greatest virtue is that it proves (!) the Bible. Then there are numerous sects, who, "having freed themselves from the narrow bonds of orthodoxy", have pragmatically adopted other "scriptures" which are purported to have been received from such sources as "The Ohaspian Masters", the "Angel of Truth", the risen "Jesus of Nazareth" (or other biblical characters) and even in some cases, from the very "Mouth of God" Himself.

However these authorities prove their identity is a puzzle to us. In fact, some enthusiastic supporters of these cults feign to be so "spiritual" that they regard it as almost blasphemous, and definitely materialistic on the part of any rational enquirer to even expect such proof or to question the authority of such alleged revelations from the "Spirit World." Consequently, we who claim to be exponents of the Brotherhood of Man run the very serious risk of starting a civil war whenever we endeavour to sift the chaff from the grain and formulate a broad eclectic philosophical system which we can, with perfect faith, place before the public and say: "This is the Philosophy of Spiritualism."

Some would suggest that the best solution of our problem is to adhere to the New Testament, and to encourage the propagation of the Truths of Spiritualism along the old orthodox channels. Others, probably speaking from their knowledge of Church history, consider that by adopting this method we would run the risk of hav-

ing our Truths perverted, or else submerged and smothered beneath the traditional accretions of Christianity. They advocate an adherence to the findings of Psychic and Academic Science with the consequent evolution of a purely naturalistic religion. This is a very cautious suggestion, and were it adopted, we would run very little risk of committing ourselves; but it would not provide us with a really soul-satisfying faith. Still we are all agreed on one point—"Something must be done."

Why not consult the pioneers of Spiritualism for a solution of our difficulties? During the middle of the last century two very remarkable events occurred: Our friends on the other side succeeded in piercing the veil between their plane and ours and, scientifically demonstrating their identity, they were able to prove to us that death is but a gateway into a greater world, a world wherein the joys, sorrows, triumphs and failures of this life are viewed in their right perspective, and a life in which the spirit enters into its inheritance. In the second, a complete system of philosophy was given to the world through the medium of Andrew Jackson Davis. A philosophy which illumines the phenomena of Spiritualism and gives practical instruction on every phase of spiritual activity. It was more than a coincidence that these two important manifestations of spiritual influx should occur contemporaneously, a knowledge of the one being incomplete without the other.

The Harmonial Philosophy gave a status to Spiritualism whilst our Cause was still in the womb of time, and Davis still remains the only authority with whom the majority of accredited spirit teachings agree. Very few convincing revelations have come to us from the other side during the past eighty years that are more than restatements or clarifications of the principles outlined by this modern seer in the days before our Movement, as such, was known to the world.

He has a message for the sociologist, the psychologist, the teacher, the physician, the anthropologist, the theologian, the seer, the mystic and the student of metaphysics. Generally speaking, his philosophy embraces all that is essential in Christianity, being in harmony with the fundamental principles

of all faiths and philosophies, and, at the same time, concordant with the latest findings of science.

Admittedly, A. J. D. is not infallible, and some of his work makes very hard reading—his ideas often being confused by his loose terminology, and his habit of coining words whenever his normal powers of description fail him. Then again, there is much which is, so far as we can tell, purely conjectural, or at least quite beyond the sphere of possible proof or verification at our present state of evolution. Yet his teachings, taken as a whole, are far ahead of anything of the same nature that has ever been written, and we would be wise to regard his fundamental principles as a most reliable foundation on which to build a Universal Philosophy of Spiritualism.

Andrew Jackson Davis was a true seer, his revelations were received mystically, rather than psychically, and he took strong exception to any suggestion that he occupied the position of a medium to any spirit: "As if my mind, while in the superior condition, were an insensible, unintelligent and passive substance or spout, through which disembodied personages express or promulgate their own specific opinions . . ." protested Davis in his characteristic manner. He insisted that his knowledge was gained by his own spiritual experiences and that he retained an attitude of critical analysis toward all that he received, disregarding everything which did not appear in harmony with Truth.

Professor Wm. James has said "Although mystical states, when well developed, usually are, and have a right to be absolutely authoritative over the individual to whom they come, no authority emanates from them which should make it a duty to those who stand outside of them to accept their revelations uncritically." We should use our own judgment even in the works of Davis, but the most cautious critic cannot fail to realise the efficiency of his wonderful Lyceum system for the spiritual training and development of both young and old, and every student admits that no one has ever expounded our philosophy so clearly, or so comprehensively as the "Poughkeepsie Seer."

The sooner we return to the Philosophy

of the "Great Harmonia" the better it will be for the unity and progress of the Movement. * * *

Note:—For those desiring to obtain a brief summary of the main essentials of the Harmonial Philosophy we cannot recommend better book than W. H. Evans' "Twelve Lectures on The Harmonial

Philosophy." The student would also be well advised to read "The Harmonial Philosophy," edited by a Doctor of Hermetic Science, a perfected systematised compendium complete with invaluable footnotes which enhances the work beyond all description. (See "Harbinger of Light" Catalogues)—Ed.

Proof is not Conviction.

The Conditions of Certainty.

PROF. CHARLES RICHTER, one of the foremost psychical researchers of our time, in the Proceedings of the Society of Psychical Research (xiv. pp 152-157) states:

I took part in those celebrated Milan seances with Eusapia Palladino; and while those seances were going on I was fully convinced of the reality of the phenomena. Numerous precautions were taken; the incessant repetition of tests and experiments satisfied the most scrupulous mind. When I left Milan I was fully convinced that all was true; as also were the eminent savants who took part in the sittings—Grofferio, Gerosa, Finzi, and the great astronomer Schiaparelli.

But at this point a remarkable psychological phenomenon made itself felt—a phenomenon deserving of all your attention. Observe that we are now dealing with observed facts which are nevertheless absurd; which are denied not by science only, but by the whole of humanity; facts which are rapid and fugitive, which take place in semi-darkness, and almost by surprise; with no proof except the testimony of our senses, which we know to be often fallible. After we have witnessed such facts, everything concurs to make us doubt them.

Now, at the moment when these facts take place they seem to us certain, and we are willing to proclaim them openly; but when we return to ourselves, when we feel the irresistible influence of our environment, when our friends all laugh at our credulity—then we are almost disarmed, and we begin to doubt. May it not all have been an illusion? May I not have been grossly deceived? I saw, no doubt; but

did I see aright? Who can prove to me that I did so?

And then, as the moment of the experiment becomes more remote, that experiment which once seemed so conclusive gets to seem more and more uncertain, and we end by letting ourselves be persuaded that we have been the victims of a trick.

Our own conviction—the conviction of men who have seen—ought properly to convince other people—but, by a curious inversion of roles, it is *their* conviction, the negative conviction of people who have not seen, and who ought not, one would think, to speak on the matter, which weakens and ultimately destroys our own conviction. This phenomenon occurred in my own case with such intensity that scarcely a fortnight after witnessing the experiments at Milan, I had persuaded myself that there had been nothing beyond fraud and illusion.

Nevertheless, I wished to repeat these experiments; and at home, in company with an eminent savant, Schrenk-Notzing, and a celebrated painter, H. Siemiradzki, I again made experiments of the most decisive kind. But a second time I found that doubt seized me after a short interval. I was not yet satisfied; and I invited Eusapia to my house for three months. Alone with her and my excellent friend, Ochrowski, a man of penetrating perspicacity, I renewed the experiments in the best possible conditions of solitude and quiet reflection.

We thus acquired a positive proof of the reality of the facts announced at Milan . .

In the meantime it is quite possible that my friends and I may lose that vigour of conviction which recent experience gives.

We may return to that curious state of mind of which I have already spoken. The real world which surrounds us, with its prejudices, well or ill founded, its scheme of habitual opinions, holds us in so strong a grasp that we can scarcely free ourselves completely. **Certainty does not follow on demonstration; it follows on habit.**

But the duty of the savant is precisely not to allow himself to follow the outline of unreasoning respect for what Bacon termed idols. Our mission is to seek truth, without caring for the opinion of the vulgar. What should we care for popularity? Sarcasm or indifference ought to leave us equally unmoved.

If we have been credulous, our credulity

has not been spontaneous and easy; we have made, as you have seen, an obstinate defence. It took me twenty years of patient researches to arrive at my present conviction. Nay—to make one last confession! In spite of the astounding phenomena which I have witnessed during my sixty experiments with Eusapia, I have still a trace of doubt; doubt which is weak, indeed, to-day, but which may perchance be stronger to-morrow. Yet such doubts, if they come, will not be due so much to any defect in the actual experiment, as to the inexorable strength of prepossession which holds me back from adopting a conclusion which contravenes the habitual and almost unanimous opinion of mankind.

Christian Spiritualism.

Ordination Ceremony.

IN a small room in Sydney recently the first ordination of a minister of the Christian Spiritualist Church took place before a congregation of 200.

The Rev. Robert John Nicholson was ordained by Bishop Noyes of the Independent Apostolic Church, which claims 2000 adherents in New South Wales and has sought official recognition for 40 years.

Bowls of bush and garden flowers were on the altar, which was richly inlaid with mother-of-pearl. Garlands of greenery hung from pillars and walls.

Bishop Noyes, in scarlet and white vestments, laid his hands upon the head of the kneeling clergyman, and spoke the words investing him with office.

By the hand, the Bishop then led the minister before the congregation, who were exhorted to give him loyal service, while he was urged to be faithful to his vows and loyal to his flock.

Baptismal Ceremony.

Under a canopy of flowers and sprinkled with white rose petals, Jean Montgomery Cochrane, aged 10 weeks was the first infant to be baptised by the newly-ordained minister.

The baptism took place in the Divine Healing Centre's meeting room at Wembley House, Railway-square, Sydney.

Resting in the arms of its mother, who is a medium attached to the Centre, the child gurgled happily as she gazed round at the admiring audience.

Floral Altar.

The father took his place beside the mother, and, when Rev. Nicholson entered, attired in surplice, both stood facing the flower-bedecked platform.

Proceedings opened with an address by Mr. Nicholson.

"Let us realise the significance of this ceremony. Let us realise that we believe in the power of thought and can help to contribute to the child's welfare by sending out the power of thought, of love and hope for its future material and spiritual welfare."

Taking the child in his arms, the minister then read the invocation.

"Angel of Light and Love, draw nigh at this time and shed upon this child the protecting power of thy magnetic aura. Let no unholy thing come between it and its purity and nobility."

As the words died away, the celebrant picked up a handful of rose petals and sprinkled them on the infant's face and chest.

Mrs. Cochrane said that during the ceremony she was conscious of the presence of many departed friends.

Spiritualism will Solve the World's Problems.

THE hostility of organised religion and science to psychic phenomena is greatly to be deplored. In a lecture given by Captain V. M. Deane to the Wellesby (Eng.) Psychic Society he said:

"We ask you for a moment to consider what are the implications of this orthodox scientific attitude. If it is correct, where are we? For if so the Bible contains more lies to the chapter than any other book. Christ could never have performed any miracles, nor have risen from the dead, and in fact the Man who is accepted by the whole world as a pattern of truth and beauty is a fraud. That is the implication of the orthodox scientific standpoint." He, however, ventured to say that in trying to alter that, Spiritualism was the spearhead of the religious attack.

If they could succeed in convincing orthodox science that one single case of contact with another world had been genuinely established, the effect of that conversion of science would be the biggest event in human history. There could

then be no excuse for athiesm. It would have a magnificent effect on the international situation. Mussolini—an avowed Atheist—would no longer continue his policy of flouting every treaty he signed; Russia would again change her political and domestic outlook, and the beneficial reaction on the world generally would be manifold.

Mr. Maurice Barbanell, Editor of the "Psychic News," who was present, said that Spiritualism had always thrived on opposition, and if it were wrong it could never have lasted the 87 years it had.

"If Spiritualism is untrue," he declared, "you can tear up your Bible. They tell us that Spiritualism is anti-Christian, but there is not one religion that is carrying out the teachings of Christ. Do not imagine that any one religion possesses the sole avenue along which God can be reached. You cannot catch God, classify and label Him. Spiritualism makes us a part of God, and links us with the whole of humanity."

Deceptive Automatic Writing.

Address by Mr. J. B. M'Indoe.

AT a lecture given at the Edinburgh Psychic College recently Mr. J. B. M'Indoe, president of the English Spiritualists' National Union said one could not be a Spiritualist without having one's outlook on life changed. Contact with psychic phenomena was bound to make them more tolerant of other people's ideas. Contact with what was seemingly contradictory of natural laws made them realise that their knowledge was extremely limited, and that things were different from what they thought they were. This ought to produce a broadening of the mind and a sympathetic attitude to other people's views. If it did nothing else, he thought Spiritualism was a very valuable ameliorative influence in our social life to-day, when bitterness and strife were constantly stirred up by comparatively trivial things.

Spiritualists who realised that this life was only a preparation for another life, that life was intended for the building up of character, that it was only a school to prepare them for the infinitely longer life that lay ahead of them, did not attach so much importance to some things greatly valued by others. They also learned to be careful and to weigh evidence, and not to be too ready in accepting anything as fact.

Some people went from sheer scepticism to the other extreme, and swallowed anything and everything, especially what came through their own supposed mediumship. They got lots of people producing screeds of automatic writing purporting to come from some high and mighty person. When they saw that sort of signature they could at once reject it, and understand that the real source was their own subconscious mind. In such an organisation as a Psychic College they could get the necessary help and advice.

Justification in Enquiry.—Many, in the distress of a sudden parting, seek for some evidence that life does not end with the grave. The evidence having been obtained, it cannot be wrong to encourage others labouring under the same burden of doubt and sorrow to seek the alleviation that a message can bring. Communication comes with difficulty—needs a patient hearing and piecing of fragments together, but it comes; and amid much that seems vague and futile some definite word, or sign, or mutually shared memory makes doubt impossible. Efforts to obtain knowledge of what actually lies beyond the veil meet with discouraging answer or none.

Requests for counsel, for forecasts of future events on this side, result in vague and worthless communications. Inquirers should be satisfied with an assurance that all is well with those they mourn; that they would not return to earth if they could; that they have work to accomplish; that they are content. Best of all is the assurance that love endures for ever. With anxiety thus laid to rest life may be faced bravely and cheerfully once more with a confident hope that in God's good time there will be re-union.

Souls in Transit.

By Denis Conan Doyle

In an interview with a representative of the "Daily Mail."

I CANNOT claim to speak for all Spiritualists—I dislike that word Spiritualists, survivalists is better, because members of every denomination and religious persuasion in the world are included in our ranks—but these are my own conclusions based on evidence.

In the first place, you must understand that we believe that what happens to a man after death depends directly on his behaviour in this life.

We do not think that after death there is anything in the nature of an arbitrary judgment; one's condition on the other side is determined automatically by the results of one's life upon earth. But the chance of ultimate restitution has not been lost by any man, however evil, when he passes over.

Those who die unreconciled to God and still full of evil desires and instincts are earthbound, and we gather that their condition after passing over is very unpleasant indeed. Take the case of a man who has been an irreclaimable drunkard. The craving persists, but it can no longer be gratified, for the earthly body that can be gratified is gone.

But the soul has become saturated with the craving, so that for the time being the soul of that man is just one frustrated desire. Much the same is true of men who have lusted for power over their fellows for its own sake. Each case is a variation of the dominant desire to gratify self. Selfishness is the centre and cause of all evil desires. Selfishness is the chain and the punishment of the earthbound.

Earth-bound Spirits.

We have had the experience of getting into touch with earthbound spirits, and there is undoubtedly danger to the uninstructed and ill-equipped in communicating with them. When we get in touch we always ask first of all: "Do you believe in God?" No spirit can lie about that. It must be "Yes" or "No." If the answer is "No" we usually say: "God bless you, good-bye!" and we get out of touch. Those qualified to help the earthbound spirits without danger to themselves try to do so, and, indeed, that is

the sole and praiseworthy object of what are known as "rescue circles."

The condition of existence of the suicide is terrible. I do not refer to the man or woman who takes his or her life when unbalanced or not responsible for the action, but the one who deliberately thwarts God's will. Such a person is in a state of suspension between this world and the next and has personal access to neither. The luckless spirit does not stay there for ever, but for as long as it would otherwise have lived upon earth.

Many of those in the lower spheres are filled with remorse for their failure. That condition of mind constitutes the first and most important step on their journey upwards to the happiness which eventually all will reach. Not all evil entities, however, regret their evil tendencies. In the lowest spheres of all, conditions created by the adherents of evil are so dreadful that no man or woman in this world would wittingly qualify themselves for a future place in such an environment.

Dark and Lonely.

It is difficult to describe the condition of those in the lower sphere. But it is certainly very unpleasant. They often describe it as grey—grey and dark and lonely. The remorse and anguish of their feelings contribute largely to their mental sufferings. Sometimes we contact men and women who while on earth have accepted traditional views of the other world and who now refuse to believe that they are dead, because the place where they find themselves is so unlike what they had imagined, had been taught. They think it is just a bad dream. Even a normal spirit may not realise at once that it has passed over, for you must understand that in our knowledge death is not a violent change in all the conditions of existence, but merely a transition to another plane of life, functioning upon a different note of vibration.

Life in the next world is a progression, step by step, from sphere to sphere. What you have been and done in this world will

determine the conditions under which you will start in the next. You will be magnetically drawn to your appointed place. It is God's will that it should be so. If you have done well in this life you will find yourself in a happy land among your own friends, with your best desires, which in life were ungratified, fulfilled.

The Divine Spark.

Those in the higher realms—I refer to the average man and woman who “passes on”—all have work to do, but always of a most congenial nature. We certainly believe in a condition in which those who have passed over and who need it may be, will be purified from evil, a condition which might be called purgatory.

But we do not believe in hell, a place or condition of eternal punishment. We are told that no human soul is lost for ever, for there is always a Divine spark in everyone, however evil, which, even if it is indiscernible to the human perception, is known and cherished by the Power Who created it. We are convinced that God, as a loving Father of all, would never create a soul which He could not and would not ultimately save. Would any worthy human parent condemn a child, however misguided and intractable, to eternal damnation? Certainly not. And how much less, therefore, would such a thing be countenanced by God?

Some Personal Experiences.

By F. M. Iremonger, Oxford Road, Reading, England.

WE are told by St. Paul that “We look thro’ a glass darkly” through the veil to another sphere. He had met again those who had passed on. “Whether in the spirit or out of it I could not tell,” he said. They must have looked very real to him. How many of us have things happen to us that we cannot account for?

Some years ago I was sitting cutting out a dress when my scissors stopped and I could not go on, and I saw an office on the wall, a desk, and a man sitting before it. In his hand was a book. He opened it and took out a letter and read, looked very thoughtful and replaced the letter in the book and jumped up as if he had decided something great. He was my only brother, and in Australia, and I in Reading.

A few months later he arrived and opened at the “Old Surrey,” and I told him of my strange vision. He said it was quite correct. The letter he had taken from the book was my last letter to him, and he suddenly resolved to come

to England. This was quite unaccountable, as I was not even thinking of him.

Another very strange experience I had: A friend of mine died in childbirth and the baby lived. I brought it to my house, as there was no woman to care for it. Every night as I bathed it I felt there was another person there beside myself. I could see nothing but distinctly felt an approving presence, and when I left the room, with baby in my arms, to take it up to bed, I heard the soft “frou, frou” of silk and light footsteps coming up the stairs by my side; and that went on for six months, each night, until baby was transferred to an aunt that adopted it. I was not afraid, and I don't think baby's mother was far off. After baby left it ceased, and probably the anxious spirit followed it.

My friend always wore silk petticoats and made a pleasant rustling sound as she walked or moved. There is more in Heaven and earth than we shall ever understand. We must be content to “look thro’ a glass darkly.”

Emergency Fund.

	£	s.	d.
M. McP (Sydney)	1	0	0
Progressive Cp. Church, West Aust ..	10	0	
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Dad and Mum (Wickepin)	2	0	

SHILLING FUND.

M. S. (Ballarat)	2	0
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INVOCATION.

Angels of light, of harmony, of music, of love, of peace and progress, be with us at this hour. Speak to our hearts and instill in us a desire to know the truth. Show us the way. Lead us from error, from anger and strife. Teach us kindness. Let your love encircle us, that we may be stronger to press forward in life's battle. In our hours of weakness be with us to give encouragement. Inspire us to act nobly, speak kindly, and live in such a manner as to merit the approval of our own highest self, that we may feel mutually helped by the instruction received. Let us feel your presence and ministry.

—M. E. Cadwallader.

A Strange Coincidence.

By Major C. H. Mowbray.

IN the year 1909, I was home on leave from Malta, and went down to Messrs. Vickers' works at Erith for a course of Maxim machine-gun. The firm treated me with the greatest courtesy; the course was excellent, and in 1914 I blessed my lucky stars for having gone through it. I used to lunch with the staff each day, generally sitting opposite to Sir Hiram Maxim, who was then a director of the company.

Now, Sir Hiram was much opposed to religion in every way and his favourite topic of conversation used to be against the Bible and the reality of God. At my last lunch, I somehow felt that it was up to me to take up the cudgels against him, with the result that we had a most heated argument and perhaps tempers got a bit frayed. The last thing he said to me was: "Some day something may happen to you—some little

thing which will show you what nonsense you have been talking, and then you will be convinced that there isn't a God."

So I said: "Well, you know it is just possible that something may happen to you which will make you realise that there is one." He replied: "If ever I discover there is one, I will let you know."

I never saw him again. He died some time before 1920.

Now for the sequel. About the years 1920 I bought the "Evening Standard," and a heading read something like this: "Strange Spiritualist's Seance; Sir Hiram Maxim purports to speak; He says: **There is a God.**"

A strange coincidence, no doubt—but I know when I read it I turned cold all over—it seemed exactly like a voice from the dead. Coincidence—Was it?

Women.

By "Amicus" Author of "Similitudes of Life."

Once I heard it said, "God could not be everywhere, so He made Mothers."

IN quoting this, I was challenged and told that God could be everywhere and that, therefore, I limited His powers.

True, God is Spirit and therefore in every living being and everything that has life for without spirit there is no life. Yet is there not some truth in the above quotation? for does not The Creator use us for His work? What is greater work than Motherhood?

The spirit of the future man or woman takes up its abode at conception in the woman's body, prepared for that purpose. Gathering from mother, father, and surrounding influences, it grows and develops until birth takes place.

Let us for a moment think how easily we "grown ups" are influenced—by those we come in contact with, books we read, music we hear, pictures we see and even the perfume of flowers, to say nothing of thought-force. How much more then will this young soul gather from all that it

comes in contact with, especially the mother; how her every thought must influence the growing child.

What a tremendous power for good or evil are our thoughts, and yet how little we realise this!

Therefore, what greater work is there given to humans on earth than the making of the future men and women to carry on and develop the race? Do we realise this as we choose our Life partners? Do we teach our daughters this great power given for the betterment of mankind?

After birth does not the mother tend and guide the child and does not the young learn more from example than precept and from them form habits that become later their characters? And to you who are mothers remember "to whom much is given, much is expected."

This is your great privilege and power given to you by THE EVERLASTING FATHER.

Numerology.

The Number 8.

A correspondent sends us the following interesting data:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	,
G	O	D						
7	6	4	= 17				7 + 1 = 8	
S	U	P	R	E	B	E	I	N
1	3	7	9	5	4	5	2	5
2	5	9	5	7	= 6 + 2 = 8			
C	R	E	A	T	O	R		
3	9	5	1	2	6	9	= 35	3 + 5 = 8
U	N	I	T	Y				
3	5	9	2	7	= 26		2 + 6 = 8	
E	L	O	H	I	M			
5	3	6	8	9	4	= 35	3 + 5 = 8	
A	U	M						
1	3	4	= 8				= 8	
A	D	O	N	A	I			
1	4	6	5	1	9	= 26	2 + 6 = 8	
E	T	E	R	N	I	T		
5	2	5	9	5	9	2	7	= 44
S	P	A	C	E				
1	7	1	3	5	= 17		= 8	

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.

THE SCIENCE OF NUMEROLOGY. By Walter Gibson. The purpose of this book is to give a modern view-point on an ancient subject in a way that will prove interesting and helpful to the reader. While this book is authoritative and adequately complete in its treatment of numerology, it is simple and easily understood. Several typical "readings" are given, and one chapter is devoted to an amazing account of the relation of numbers to the lives of many great men. Price, 5/6, postage 6d.

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Psychical Research.

Laboratory Established in Sheffield.

The Sheffield Society for Psychical Research, whose activities up to now have been confined to the arrangement of public lectures and private seances, has established a research laboratory in which members will carry out investigations of an important character.

Premises have been acquired at 200, West Street, Sheffield, and these have been furnished and fitted in accordance with modern ideas for dealing scientifically with problems that arise in connection with psychic matters.

Phenomena to be investigated will be divided into groups, covering research into hypnotism, animal magnetism, telepathy, clairvoyance, psychic photography, materialisation, levitation, and automatic writing.

Each of these groups will be in charge of an expert, who will direct the investigations.

The premises also contain a private research seance room. This has been equipped and the apparatus will include a special system of controlled lighting.

In addition the Society will hold monthly meetings and the speakers will include Dr. Nandor Fodor, of the International Psychic Research Society of London, and Captain Crawford, R.N., who is researching in connection with wireless and spirit communication.

A Warning Dream.

Reported by Dr. Severn.

Dr. Severn said she was convinced there were avenues of perception other than the physical senses. She herself sometimes had prophetic dreams. On one occasion she dreamed, a week before the event, of the wreck of a train by which her daughter proposed to travel, and was so impressed that she induced her daughter to delay her journey. The train was wrecked by the explosion of a bomb, and many of the passengers were killed.

Trying to explain this prophetic dream-warning by Telepathy, Dr. Severn said that no doubt the wreck had been planned a week before the event; and her consciousness, being anxious about her daughter, picked up the information. In cases of Telepathy, she said, distance did not affect results.

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.

What is Astrology.

In this series of articles, Mr. E. V. Siepen, President of the Astrological Society of Australia, will give a description of the individual characteristics which will be found in people whose birthdays fall in certain months of the year.

BUT first, it will be necessary for us to know just exactly what is implied by the word "Astrology." It is composed of two root words, Astron—a star, and Logos—wisdom. Therefore it is the science or wisdom of the stars. It is really nothing more and nothing less. It does not need the power of clairvoyance, or of clair-audience for its study. It should not be connected with crystal-gazing, teacup-reading or fortune-telling.

Biblical References.

Perhaps the plainest intimation that Astrology has some definite foundation is the veiled reference to it in the opening chapter of Genesis, "And God said, Let there be the lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons and for days and for years." And Psalm 19: "The Heavens declare the glory of God, and the firmament sheweth His handiwork. Day and night uttereth speech, and night unto night sheweth knowledge." Indeed, the Bible teems with references to Astrology in a symbolical way, but before we can understand that symbolism it is necessary that we have a complete knowledge of the principles of Astral Philosophy and a working knowledge of the mechanics of Astronomy.

What is the Zodiac?

The word Zodiac is from the root word, Zoon—an animal. The reader will say: "What is the association between animals and the heavens?" It is this, owing to the earth's axis being inclined to the plane of the earth's orbit at an angle of approximately 23 degrees, and the earth constantly travelling on its orbit around the Sun, the latter body appears to travel to the north of the Equator, and then to the south again, completing the journey once in a year. Thus is formed a path which is known as the ecliptic, so named because all the eclipses of the Sun and Moon take place along it. On either side of this path will be found the starry constellations to which the ancients gave the names of animals either by inspiration or because they actually saw, by linking up certain stars, what they considered to be the outline of some particular animal. This band of constellations constitutes the Zodiac.

Far away back in time there are evidences that the Zodiac was connected with various ceremon-

ial initiations and religious services of ancient times.

The Signs of the Zodiac.

There are twelve signs of the Zodiac, namely: Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Balance or Scales; Scorpio, the Scorpion; Sagittarius, the half-horse and half-man; Capricorn, the Goat; Aquarius, the Water-man; and Pisces, the Fishes.

During the twelve months that it takes the earth to make one circuit of the Sun the latter body appears to pass through each of these signs in the order above.

The commencement of this circuit takes place about the 21st March, when the Sun appears to cross the Equator on its journey north, and it is usually about one month in each sign.

The Four Basic Elements.

In order to understand the predominating types of people born at various times we will need to study the elemental characteristics of these signs. There are four basic elements namely: Fire, Earth, Air and Water.

The Fire Signs are: Aries, Leo and Sagittarius, and when the Sun "is in" those signs at birth, the native will usually be of sanguine temperament, possessing self-reliance, enthusiasm, zeal, the ability to command others and a lover of activity.

The Earth Signs are Taurus, Virgo and Capricorn and indicate a bilious temperament in those born with the Sun in those signs. They are not given to bursts of enthusiasm like the "fiery" people, but are more plodding, persevering type, and are always much more practical than the children of the other signs.

The Air Signs are: Gemini, Libra and Aquarius. These signs tend to the type of person known as the nervous and temperamental. Mentally alert, volatile and changeable, these people are for the most part an intellectual group whose keynote is aspiration.

And last of all, the Water Signs of Cancer, Scorpio and Pisces. These signs give us the lymphatic temperament, the people whose lives are largely centered round their homes and affections. They are greatly influenced by surroundings and are intensely emotional.

Each of these signs will be explained fully each month in future issues of "The Harbinger of Light."

Elementary Astrology.—By Sepharial. A book for beginners. Contents: The Heavens, The Houses of the Heavens, Natures of the Planets and Signs, The Nature of the Aspects, Making a Horoscope, Placing the Planets, The Arabic Points, Judging the Horoscope, Timing Events, Transits, The Influence of Eclipses, Signature of the Planets. Price 2/-, postage 1d.

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THE HISTORY OF SPIRITUALISM.

By Sir Arthur Conan Doyle.

IN this unique and comprehensive work in two volumes Sir Arthur Conan Doyle gives a full account of modern Spiritualism from the time of Swedenborg to the present day. He sketches the lives of the important men and women who have taken part in the movement and makes clear what the evidence was which induced them to give their support to this new revelation.

The only consecutive and comprehensive history of the movement published. Illustrated with many full-page pictures, including photographs of Katie King, taken by Sir Wm. Crookes, and wonderful casts of ectoplasmic hands, many photographs of famous mediums and leaders further adorn the pages.

After the present small stock is sold, it is unlikely that the work will be reprinted. Readers are advised to secure a set at once.

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MR. BODDINGTON'S recent articles on "The University of Spiritualism" have afforded much helpful information on Spiritualistic practices and principles to experienced and non-experienced readers alike. Here we have a reprint of the series, relating to the all-important question of the human aura, and it will be welcomed, coming from an author whose name is so widely known in Modern Spiritualism.

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Not satisfied with this, however, he criticises the experiment from the angles of conscious or unconscious fraud, mass hypnotism, and other possible traps, which had to be abandoned when they received descriptions of incidents which they could only check by later verification.

He describes the early experiments and the writings received at some length, and also details the seances which followed, and the experiences of the medium as the newly discovered psychic power developed. These include occult happenings and materialisations witnessed by members nature. Remarkable messages of a mystical nature from "the other side," which comprise the second half of the book, describe Heaven and the activities of the members of the spirit world. Dr. Hegy's straight forward style invites confidence and creates the feeling that he is simply presenting evidence without desire to force his conclusions upon anybody.

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Christmas Mails.

THE Deputy Director of Posts and Telegraphs (Mr. R. Lawson) is seeking the co-operation of all readers in regard to the posting of Christmas gifts and greetings. He would like as many as possible to post such mail matter before Friday the 13th December, and suggests that packets be endorsed "Do not open until Christmas." By doing this you will materially assist the Department and eliminate any possibility of your gifts and greetings not being delivered before Christmas. If everybody delays their postings until the last day or so before Christmas the congestion may prevent the Postal staffs from effecting delivery before Christmas Day. The charm of such gifts and greetings lies in their receipt before Christmas Day, so do your shopping now, pack securely, address plainly and fully, and post early to avoid disappointment to your friends.

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Two valuable works have been given by Mr. H. K. Hotham, of Melbourne, to our Psychic Library. A copy of the "Works of Flavius Josephus" 4th edition beautifully bound in leather also "A Book of the Beginnings" in two 4to volumes, by Gerald Massey. In addition "Herodotus" by Henry Clay, M.A., and "Divine Time Measures" applied to past and current history" by J. Bernard Nicklin.

Subscribers to the library will appreciate these works and join with us in expressing our appreciation of the gift as well as the spirit that prompted it.

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