

# THE HARBINGER OF LIGHT

A DIGEST OF  
SPIRITUALISM, AND  
SPIRITUAL PHILOSOPHY

BODY

## *Leading Features:*

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The Certainty of Survival.

How Science Tests Mediumship.

Nine Questions and Answers.

Invisible Hands Tap Out Morse.

Egyptian Priestess Writes a Book.

MIND

SPIRIT

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# The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

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## The Certainty of Survival

By REV. RAYMOND BLANCH, of the Cathedral Church of St. Alban, Regent Street, Sydney.

For the past twelve months the Rev. Raymond Blanch has been giving a weekly morning talk every Tuesday at 11 a.m. from Station 2GB on the subject of "Psychical Research," treating it almost entirely from the scientific viewpoint, but not exclusively so. He has had good response from listeners, and letters indicate that there is a wide interest in the talks and a large body of listeners. It is expected that the talks will be continuing for some considerable time.—Ed. H. of L.

**Question.**—"Is there any certain knowledge of life beyond the grave?"

**Answer.**—Yes. Positive knowledge of the survival of consciousness may be gained from a number of sources.

All religious people are committed to the belief that death is not the end, but is the gateway to a future life. This is a matter of religious "belief"—the basis of religious teaching. If there were no hereafter, religion is without purpose. The philosophy of the materialist, "Eat, drink and be merry, for to-morrow we die?" is the antithesis of religious belief.

Whence, then, do we derive our belief in the life beyond?

Throughout the long pageant of history, through wars and turmoils, through storms and peace, civilisations emerged, and with them there stand out as shining lights, great men who have borne uncompromising witness to man's super-physical existence.

They are the prophets and apostles of old, the seers, of our religion or of others, who have borne testimony that they themselves knew of the life invisible. They testified that they had experienced existence beyond this earthly life. That they had

conversed with beings who were not of our human evolution, as well as with those who had transcended it.

As shining lights in the darkness of history, these great apostles of truth stand out as beacons, and their words ring true to us now even as they did then.

Then, as the Supreme Witness to the realities of man's inward life, of the unseen as distinct from the seen, we have the teaching of Our Lord Himself. He is the Chief Exemplar of the essential nature of the spiritual life in contrast to man's mortal existence. In Him we have the greatest Witness that these realities exist—that the unseen things are infinitely more than the seen.

Our religious "belief" and "conviction"—that the bodily life is temporary and of comparative insignificance when compared with the spiritual life—is further supported by our personal intuition that this must be so.

A voice within insistently tells us that man "was not born to die," not born to see corruption. In spite of all the apparent evidence to the contrary, in spite of the foolishness of those who see only the physical things that surround us, and

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to whom a thing that is not visible and tangible has no existence, in spite of all this, we have a persistent certainty in our own hearts and minds that man is immortal.

Throughout history men have cheerfully sacrificed all that makes life dear to most people, because of this inward voice which pointed out to them the way they must go—even if it should lead them into the jaws of death—and beyond. For this, to many, is the voice of the spiritual nature in man, which knows beyond any shadow of doubt, its own immortal existence.

But, having heard the voice of revelation, and the promptings of intuition, what does "reason" say regarding the life beyond? Is the voice of Reason raised in conflict with these? Does concord end here? Does dissension take its place? No. On the contrary, reason supports the testimony of revelation and intuition.

With strong argument reason comes to their aid in no uncertain way. For instance, it is a scientific fact that, in Nature, no energy is ever lost. One of the greatest principles of science is the Law of the Conservation of Energy. Energy may be changed in place, may change its form, change its mode of expression, but never is it under any circumstance finally lost.

Now, let us ask ourselves, what are the two most precious attributes that Nature has developed? Or, to put it in another way, what has Nature evolved through the long, slow process of organic evolution? Are not these the individual consciousness and the human mind? Surely the power to know and to think are the two most priceless achievements in all the vast domain of Nature. Now, if Nature is so utterly careful to preserve every fragment of energy, would she be so heedless, so criminally careless we might say as to cast away these two most priceless achievements in the development of which she has undergone such birth-pangs and tribulations?

Look back over the long process of evolution, from its early primeval stages when chaos reigned, to the time when Life first appeared, and then look forward to the present when there exist Man and civilisation and culture, and the most striking and

extraordinary of all phenomena if you think about it—altruism.

Is there not Purpose in all this? Is there not ever an onward and upward urge to something—to even—spirituality? An inherent urge in all beings to sacrifice—to sacrifice life itself if need be, to the growing requirements of the spiritual nature that is within all individual lives? In the words of Professor J. Arthur Thomson:

"There are in Organic Evolution three great trends which are congruent with man's highest ideals of the good, the beautiful, and the true." And Professor Patrick Geddes speaks of Nature as a "materialised ethical process."

Nature, to the eye that can see and the mind that can understand, indicates clearly and unmistakably her aims—ever to develop the spiritual, the unseen, the eternal within—caring nothing for the outer accident—the physical form.

But, you might say, all this is subjective. This may be convincing, indeed sufficient and satisfying for the religious man, the man of intuition, the intellectual, as it has been throughout history. But is there not something more objective, something more evidential, something that can be demonstrated, so that "he who runs may read?"

The great Roman orator, Cicero, once said: "Great minds learn by reason; ordinary minds by experience." That is very true.

Is there not then something that can show to "ordinary minds" that the physical world is not all; that the inner, unseen, non-physical things exist always—that they are the true and the eternal?

Indeed, yes. There are at least two ways in which this can be demonstrated. Firstly, Modern Science. By this, I mean science of the last twenty years or so.

In this period, vast and revolutionary changes have come to modern science. The mechanical, machine-like picture of Nature, apparently grinding out her inexorable purposes, commencing somehow at the beginning of time, has been discarded. The Newtonian concepts, revolutionary as they were, are now known to be but "working hypotheses." It has been established that they were founded on entirely false premises.

These interesting questions cannot be

fully dealt with here. Suffice it for our purposes to realise that scientific philosophy is no longer materialistic. Science no longer considers itself to be the last word in knowledge and experience, "the final criterion of truth." The whole question of the meaning of life, the purpose of Nature and the place of Man in the Universe, finally settled by the Victorian scientists as leading man and the universe to nothing but darkness and annihilation, is again open. The dark clouds of materialism have been dispersed by science itself.

### How Has This Come About?

By some discoveries, apparently small in themselves, but having far-reaching consequences. The revolutionary factor was the discovery of the electron, and the true nature of the atom.

It was found that the atom was built up of large numbers of tiny particles, called electrons, which themselves consisted of nothing more or less than—electric charges. The electrical charge, acting as a particle, an electron, was negative. Along with this were "protons"—positive electric charges. In the centre of the atom was a nucleus, consisting of protons and electrons. Round this nucleus revolved other electrons, the totality forming an atom.

This is the celebrated "solar system" theory of the atom, which is the theory held to-day. Now, an electron is in diameter one fifty-thousandth part of an atom. An atom consists **almost entirely** of—empty space!

Can you not see to where this leads us? ALL matter is made up of molecules, which themselves are composed of atoms, built up in turn of electrons, which are **not** material particles—but systems of waves, electric charges, or even, as some physicists consider, **waves of probability!**

So that all objects that you see, apparently so objective and solid, when their real nature is unknown, without any exception whatever, are built up entirely and completely of almost non-material "systems of waves," "waves of probability." Realise this scientific fact and you realise we are living in a non-material world here and now—however contrary this may seem to man's sense perception.

If it were possible to put all the atoms composing a man's body together, elimin-

ating the space between them, you would have but a speck of matter less than the size of a pin-head! That is our so-solid physical body. And even that solidity of the speck is but a temporary accretion of waves of force!

Therefore man NOW is living in a body that is but a tiny speck of matter expanded in all directions into a web-like, tenuous form, consisting almost entirely of space. He lives in a wraith-like, practically non-material, body all the time.

This is the scientific fact that admits of no dispute. Coupled with this we have the well-known dictum of Sir James Jeans that "the physical universe is but a thought in the Mind of God." This is the scientific philosophy to-day!

Let us consider the second objective evidence, which is more than evidence—it is certain proof. This is the most recent of the sciences, the new science of Psychic Research.

Psychic Research is the scientific investigation of psychic phenomena to ascertain what truth, if any, there is in it, and what evidence there is of man's survival of physical death.

Psychic Research practically began with the work of Sir William Crookes, the great English physicist, about the year 1870. Crookes obtained what he considered beyond doubt was positive proof of man's survival. Since then much painstaking research has been accomplished. To-day we have the fruits of the labours of eminent men like Sir Oliver Lodge, Sir William Barrett, Baron von Schrenck-Notzing, M. Camille Flammarion (the French astronomer), Professor Lombroso, Professor Richet, Vice-Admiral Osborne Moore, Dr. Gustave Geley, Dr. W. J. Crawford (of Belfast), and many others.

Of late years more and more scientists have turned their attention to this previously obscure matter with quite amazing results.

Irrefutable evidence has accumulated. Proof upon proof has been given of the survival of man after the death of his body, and his continued existence in an invisible (to us), non-material world which surrounds and interpenetrates this physical world. It has been established that the

so-called "dead" have power to communicate with us who are still "living." That they can, under certain circumstances and special conditions, "materialise" themselves—take on a temporary "robe of flesh," as it were, and re-appear in the world that they have recently left.

An enormous mass of evidence has been investigated, proving, beyond all reasonable doubt, that man survives the death of his body, and continues to live in another world.

To cite the testimony of but one scientist among many, let us take the words of Camille Flammarion, the noted French astronomer. Flammarion spent over fifty years investigating this subject closely. Summing up the result of his investigations, he said: "There is no death; there is but evolution. Human beings survive the supreme hour, which is by no means the last hour. 'Mors janua vitae'—Death is the gateway to Life." The body is but an organic garment of the spirit; it dies, it changes, it disintegrates; the spirit remains. The matter which constitutes the body of a man is a mere appearance, like all other matter."

May I quote the words of another great Frenchman, the poet and writer, Victor Hugo. He wrote:

"I say that the tomb, which closes on the dead,  
Opens on the firmament,  
And that what, on earth, we call the end  
Is the commencement."

To what does all this point? It points to many things the great significance of which we shall only see as time passes. It certainly points to this—that religion and intuition have been justified in what they have so insistently maintained—that death is most certainly not the end, that life and individuality persist beyond the grave. It points, too, to the dawning of a new world outlook. For it will be realised that life is lived in at least two worlds—the physical and the non-material, the world down here with which we are so familiar, and the world beyond, of which we shall certainly discover more and more reliable information as time passes and investigations are continued. This will completely

change the popular attitude towards life, for the materialistic conception is found to have no scientific foundation. We do not die, we merely change our state of being and pass from one realm to another. It is a fact that the unseen things are more than the seen, and that life here is only a preparation for life to be lived in invisible, spiritual realms. Religion and revelation asserted it, intuition established it beyond any reasonable doubt. Such is the position to-day regarding the continuity of life beyond the grave.

### AUTOMATIC WRITING.

Mr. O. J. Wendlandt a prominent English psychic researcher writing to the Sheffield Telegraph says:

Soon after the birth of Christ, St. Joseph of Arimathea was sent to this country and founded Glastonbury Abbey, the birthplace here of Christianity.

For long years there had been much controversy as to where certain parts of this huge old Abbey were situated. Four different suggestions were proved incorrect. Then for some 14 years Mr. Bligh Bond became quite unexpectedly Director of Excavations, during which time a remarkable series of psychic happenings enabled him to discover the lost sites.

The whole story is an amazing one, for the discoveries were the outcome of contact with the latent memories of the monks and abbots of those far off days, by a method of communication of a telepathic nature, termed automatic writing, one of the most convincing and interesting forms in which Psychic Science is proving its unique value.

Such writing is often produced at an enormously rapid rate, at which it would be practically impossible to produce such complex, closely-reasoned, and finely-phrased literary matter by normal writing.

In the Glastonbury case, the discoveries proved the information so given to be correct, even to inches.

The data cannot be challenged or disposed, and yet ecclesiastical authorities have since sought to obliterate all traces of the discoveries whilst Mr. Bond was away for some years in America.

# An Exposition of Spiritualism's Declaration of Principles

By MARCELLA DE COU HICKS.

(Continued from June Issue.)

**THIRD.**—We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.

When a man learns that God is Nature and Nature is God, he finds himself released from the hide-bound concepts of creed, dogma and doctrine. He finds that ceremonials and formalities, prayers and penances of the church or denomination to which he happens to belong have no bearing upon true religion and no propitiatory power with Omnipotent Mind. He learns that such things are useless except as they help the man with limited concepts to a feeling of satisfaction in that he has conformed to and worshipped something in accordance with accepted formulae.

When a man realises that God is a PRESENCE—not a circumscribed being, but an eternal, omnipotent, benign Influence, Power, Force—he finds himself suddenly free of religious inhibitions. Free to search for truth; free to question old creeds and out-moded ideas; free to doubt and to build his own religious concepts that will help him personally to live a less hindered and less dominated life—better, happier and more useful—and to build such a life without fear of damnation for daring to doubt doctrines and meddling with the holy of holies, so-called, of denominationalism.

To understand that religion is not a matter of singing psalms, praying prayers, shouting hosannas and amens, testifying in prayer meeting, reading the Bible, attending services, getting converted, or going through any manner of ritual or ceremony—lifts a load from a man's heart and mind and brings him unbounded relief. "Know the truth and the truth shall make you free."

When a man can truly see God in every created thing, every expression of Nature,

he can begin to FEEL God as a benign power of Love and Kindness and to realise that God wants him to be joyous, laughing and happy as well as dutiful; that true religion is living life naturally, thankful for the good things and making the best of the bad; achieving soul growth through affliction and tribulation of earth. He learns that religion means patience with all things; kindness for all and malice toward none; living the Golden Rule without one shallow pretence. He learns that true religion is not shutting one's self up in a little black box, not daring to think or to question beyond the creedal items and fiats of one's own particular denominational conglomeration of "thou-shalts" and "thou-shalt-nots"; but that true religion means freedom from shackles. Religion is as free as air, as wholesome as sunshine, as spontaneous and joyous as laughter and as commonplace as sleeping and eating. Life and Nature are religion, just as man is Life and Nature. Religion is not something by which to measure yourself but something to be, something to absorb and to give out; not a designated set of beliefs, rules, credos and fiats, inexorably subscribed to, but an acceptance of the harmonies of God and living in accordance therewith. Religion is not a thing upon which to place especial stress or accent because it is the broad current in which all Life and all Nature are moving.

To each man personally, religion consists in his individual conception of his relation to the universe, to the Creator of that universe, to his fellow man and to his own ego—and in his own established method of working out his responsibility in the matter of these relationships. In other words, to live in accordance with his understanding of God's plan and Nature's laws as manifested not only through mankind and the physical realms but in such abstractions as kindness, love, fidelity, sympathy and all other virtues, is to live

true religion. And since God expresses Himself in every phase of nature, to live in accordance with a correct understanding of Nature's phenomena is to know the religion of Universal Spirit.

**Fourth.—We affirm that the existence and personal identity of the individual continue after the change called death.**

All the religions and creeds based upon Christianity teach the immortality of the soul, but as to what, exactly, happens to the soul IMMEDIATELY upon death of the body there is wide disagreement.

The old orthodoxy taught and still teaches that man's soul slumbers somewhere—many believe in the grave with the body's disintegrating bones—until Gabriel blows his trumpet on Judgment Day, at which time the dead are resurrected, called before the bar of final judgment and sentenced by Almighty God to eternal bliss or eternal torment according to the earth life each has lived. There are orthodox denominations that still teach that heaven is a place of golden streets, pearly gates, everlasting sunshine, and that the fortunate dwellers therein possess harps of gold, crowns and wings and that their work throughout eternity consists of twanging their golden harps and singing praises to Jehovah—flapping about heaven forever on angel wings. What a monotonous existence—what a terrible fate!

Although few actually believe any more in the old doctrine of hell, fire and brimstone, of sinners impaled upon pitchforks and roasting through eternity, there are still millions who actually believe in a personal devil and eternal punishment, and that the fate of those whom God dispatches to hell on Judgment Day is too fearsome to contemplate. Fear of hell as the consequence of sin has drawn more people into church membership than an actual love of God.

Many people assert that until the so-called Judgment Day "the dead know not anything," because in the Bible there is a statement to such effect. Bless you, almost any sort of a belief can be bolstered up by quotations available in the Bible. That is why no thinking person, who knows the

history of the Bible's compilation, can possibly regard the book as infallible from every standpoint, and moreover the Bible makes no such assertion about itself.

And so it is that comparatively few Christian people believe what all Spiritualists know to be a fact, i.e., that the personal identity persists after death and that the disembodied spirit begins to function as an individual ego just as soon as he comes to a realisation of his transition—which with some is immediate, but with others takes a longer time. To all intents and purposes the personality is exactly the same as just previous to release from the flesh; having the same inherent characteristics; the same peculiar trend of reasoning processes; the same individual convictions, prejudices, likes, dislikes and disposition. Except that it is able to function in a scope of activity infinitely greater than before, the spirit-soul has changed no more than it would have changed had the mortal man come in from out doors, thrown off his overcoat and ascended one flight of stairs.

Now, Spiritualism teaches these things because they have been proven to be facts through incontrovertible demonstration of its phenomena. Death changes nothing in the ego-identity itself, which is no more spirit AFTER death than it was BEFORE—since at all times and in all circumstances and conditions, whether encased in the flesh or in the soul-body, MAN is essential SPIRIT.

(To be Continued.)

## Trance Addresses of Sambarino

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# How Science Tests Mediumship

By HANNEN SWAFFER.

(Reprinted from an old number of  
"Light")

**H**OW does cold-blooded science deal with psychical phenomena?

I sat, the other week, at two of the official tests made at the National Laboratory of Psychical Research, and with Rudi Schneider, the young Austrian, whose psychic mediumship has so interested scientists.

My first was an extraordinary experience. We went into the seance room, which is above the office of "Light," and next to the laboratory in which Harry Price conducts the most elaborate experiments. His laboratory is full of test-tubes and bottles. It looks more like an analytical chemist's than anything to do with the spirit world. There are appliances of every kind and a vast library of books dealing with every phase of psychics.

For a quarter of a century Harry Price has been going on with his tests. When he told me that Rudi Schneider had sat, probably fifty times for Baron Shrenck-Notzing, it made me reflect that, if there was nothing to examine in Spiritualism, surely scientists could not keep on so long. Yet, the Baron died fully convinced of spirit phenomena, and that indeed the only foremost scientist who has kept on with his inquiries, and not accepted the spirit explanation, is Professor Richet, who said last year: "After thirty years of inquiry I am reluctantly compelled to admit that the spirit hypothesis is the only one that fits all the facts."

I realised for the first time at the National Laboratory the rigidity of the tests, in spite of which spirit power has proved itself successfully.

There were over a dozen of us seated in two circles. The medium was controlled by four electric lights. If he moved at all, one of them went out. He was grasped firmly so that he could not move, by Harry Price himself, and Lord Rayleigh controlled both him and Harry Price. All the rest of us sat wearing gloves and things,

like slippers, joined by electric wires, so that if we moved one of our feet half an inch, one of two other lights immediately went out.

For two hours nothing happened, except the grampus-like breathing of the medium in trance, and the instruction coming over, now and then, from the spirit control, who spoke in German and who, although called Olga, was said to be Lola Montez, the Spanish dancer, once famous all over Europe and America.

Finally, it was whispered by the spirit control that there was "antagonism" in the circle, and that if a few of us waited behind, the guide would try again. The six who remained included Harry Price, a representative of the "Daily Mail" and myself.

We all saw a spirit hand materialise very clearly under a dim electric light. We dimly saw it mark on a piece of paper with a pencil, for which Olga asked. We were present when a knot was tied in a handkerchief, when the curtains were moved, when a basket and a rose were thrown across the room, and when a zither played.

Now, the room had been thoroughly examined beforehand and the control was "perfect," as Lord Rayleigh admitted. Yet after he had sat on another occasion under the same conditions, Clepham Palmer of the "Daily News" said, in a critical article: "It is not a decisive test because no one is allowed to leave his seat, to free his hand from his neighbour's, to move his feet from metal plates fixed on the floor, and no one is allowed to flash a torchlight or even to strike a match."

Now, if people were allowed to leave their seats, the very fact that they were allowed to do so would be used against the test. Skeptics want everything every way.

The powers of observation possessed by the "Daily News" representative are best proved by the fact that he used, to illu-

strate his article, a photograph said to be "Harry Price and Rudi with the electrical apparatus used in controlling the medium," when it was nothing of the kind, but quite a different apparatus altogether.

I am afraid that if we Spiritualists were not more observant than that we should have been laughed out of existence years ago. It is the sceptics who often are least observant. Clepham Palmer's criticism was one long series of childish misunderstandings.

The "Daily Mail" representative admitted quite frankly that the phenomena occurred on the first occasion I was there, although the word "failure" appeared at the heading of his article. This was because he had dictated a story describing the failure of the earlier sitting, and merely added something about the successful sitting which took place about midnight, too late for the paper to alter the entire story.

There is one thing that psychical researches invariably ignore, however—the guiding influence of the spirit control, which often tells sitters beforehand the phenomena that is going to happen, which frequently discusses the sitting in detail, which may advise how best to get better result next time, and which can soon prove itself an entity apart from the medium.

In the case of Rudi Schneider, there is not only phenomena which is test-proof, but an intelligent entity which on the occasion of my second sitting advised, for instance, that the room should be dampened the next time to help the phenomena, as the heat of the room was too great.

When Harry Price sat with Stella C., and there was movement of objects under test conditions, and a remarkable case of prognosis, the most elaborate description

of the apparatus appeared in Mr. Price's account, details of temperatures and everything of that kind. Being a scientist, Price did not describe the personality of Palmer, the spirit guide. When he went to Copenhagen and sat several times with a Danish medium, whose phenomena he said was beyond dispute, he wrote long descriptions of the test and what happened, but ignored the personality of Dr. Lazarus, the spirit guide in that case.

Psychical researchers always forget that invariably the mediums are Spiritualists. They know it is true, because they know the way it started. Rudi is bored stiff with psychical research. He laughs at scientists who want to sit. He wants to play football!

Why do not scientists understand that the beginning of nearly every discovery of mediumship is a home circle? Rudi Schneider came from one. Margery Crandon began with one, her spirit guide being, of course, a definite, well-defined personality—Walter Stinson, her brother. No guide, no phenomena. No home circle, no medium. Scientists always take a little bit of the evidence at the end, and never start at the beginning, like Dr. Crandon did. It is like trying to prove my existence by examining a lock of my hair which has been found on the floor of a barber shop, when all the time anyone can call at the office and talk to me.

Still Spiritualists should know that psychical researchers, however cold-blooded their methods may be, and however much we may differ from them, are writing scores of books a year, which confirm our case.

Such an institution as the National Laboratory should be encouraged by our societies. Our mediums should be allowed to go there. Nay, more than that, they should be asked to go there, for Harry Price himself is an investigator with a deep knowledge of the subject and a profound understanding.

Still it is very dreary to sit at one of these seances. The second time I went to a Rudi seance I held Sir James Dunn's hand for over an hour. Nothing happened. I sat next but one to Major Seton-Kerr and nothing happened. We sang "Katarina" continually. We saw what appeared to be

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## SAVOY THEATRE, BLIGHT STREET, SYDNEY GRAND PSYCHIC DEMONSTRATION

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J. J. Dolton, Hon. Sec.

an ectoplasmic mass form under a dim light. The curtains moved too. But that is about all.

I have sat at these tests as a matter of duty. As a result of these two sittings I can merely record that under test conditions that rendered fraud impossible, I saw materialisation, crude perhaps, certainly meaningless from the point of view of Spiritualism as a religion, but one of those scraps of evidence on which survival in the end will become a thing proved to all the world.

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### "VOICE" HELPS A BRIDE.

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**M**YSTIC voice" told her when she would be engaged. "Mystic voice" told her when she would marry.

"Mystic voice" told her where to find money to pay for the wedding.

Soon after six £5 notes were found under a cushion in her home. Their appearance is still a riddle.

That is the story a bride, formerly Miss Elsie May Logan, of Quay road, Bridlington, told the "Daily Mirror." She first heard the "voice" about a year ago, when she was an invalid. At its suggestion she fasted twelve days and recovered her health. Again she heard the voice: "You will be engaged in March, 1939, and the wedding will take place on March 28, 1940."

### Her "Spirit" Gown.

She then had no intention of being married, but a few weeks later she became engaged to Mr. Stanley Harold Moore, a Hull post office worker, with whom she had been friendly. Told by her "voice" to make arrangements for a big wedding, she answered that she could not afford one, but the "voice" told her that she would receive money to cover all expenses. The £30 found under the cushion paid for the material which, guided by the "voice," Miss Logan made into dresses for herself and her five bridesmaids. She had never before made a dress.

After her marriage at Bridlington Priory Church she said: "I have been immune from all fear and pain since the voice spoke to me." Her parents, Mr. and Mrs. Arthur Logan, told the "Daily

Mirror": "Elsie is just an ordinary girl, but this wonderful gift has made her happy. "Nothing can hurt her. Once she put her hand in the fire, but could feel nothing, and the same happened when she pricked her finger, or tried to cut her hand with a carving knife.

"Elsie believes that her voice comes from another world. Under its direction she has written beautiful religious poetry, and spoken in five languages, although she only knows English."

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### AUTOMATIC WRITING.

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Mr. J. B. McIndoe, Glasgow, recently addressed the weekly meeting of Edinburgh Psychic College, dealing with automatic writing. In genuine automatic writing, he pointed out that facts were often discovered not known to the writer. There was a notable example in literature in the novels written by someone who called herself "Patience Worth." These works showed an extensive knowledge of the life of the 16th century in England. They were written by an American automatist who knew nothing of England at that period.

There were notable example of automatic writing in the Bible, especially in the elaborate and exact instructions given to Solomon for the building of the temple. There was a message from Elijah recounted in Chronicles given many years after his death which also appeared to be a case of automatic writing. Much automatic writing which they heard about was utterly valueless, but some of it was of a very high quality. The speaker proceeded to give an account, and quote from memory long passages from a poem, "The Way to the Light," which had been received in automatic writing by Princess Karadjah, a Swedish lady who married a Belgian nobleman. It was written, like a large amount of genuine automatic writing, at high speed, and purported to give an account of the experience of a soul on the other side of death. It had been translated into many languages, and appeared in English in 1914, just before the war.

## Invisible Hands Tap Out Morse

**T**HREE days after you are dead some of you people are going to get the biggest shock of your life. You will be awake then in a world which appears to be infinitely more desirable than this.

That is, of course, if I haven't been gulled. I heard voices from the next world, excited voices that were plain and clear; voices desperate to prove they were alive.

And Morse. We sat around a small oblong box, sealed, which contained morse apparatus. The key, about the same size as a penny, stood at one end and it needed a mere touch to actuate the buzzer.

The light went out. We three, scientist Ashdown, the medium, Mrs. Bolt, and a friend of hers, waited. Soon messages began to be tapped out, hesitant at first, gradually increasing in strength.

"I WILL DO MY BEST . . . GREETINGS TO YOU ALL . . . GOD PERMITS US TO COME TO BRING LIGHT OUT OF DARKNESS. . . ."

The spirit operator's name was Ethel, a regular communicator at this circle. She is 18, has devoted her life (or death, please yourself) to proving that life goes on.

When she first came through, scientist Ashdown and Mrs. Bolt decided to check up on the information. She gave her name, address, where she was buried. It was all true.

Mrs. Bolt thought it would be a nice gesture to put flowers on the grave, but Ethel's family dashed straight to the graveyard, flung the flowers off in disgust and said, "My daughter didn't believe in Spiritualism."

The atmosphere was rather tense because if this key moved now while we were all watching it, scientist Ashdown's claim that here was a modern miracle was justified.

It buzzed; kept on buzzing. We put tests—divide nine by three and multiply by six—and correct answers were given.

"SIR GERALD DU MAURIER," it spelled, "GET IN TOUCH WITH DAPHNE. . . . THEY CUT A RING FROM MY FINGER AFTER I WAS DEAD. . . ."

We finished with the morse key here, because scientist Ashdown wanted us to experience Direct Voice.

[But about Gerald Du Maurier. . . . Back at the office, I phoned Miss Beaumont, Lady Du Maurier's sister. It was rather embarrassing knowing quite what to say.

Miss Daphne was not there. I told Miss Beaumont of the seance. She was shocked.

"He did have a signet ring cut from his finger. Lady Du Maurier has it. But we want nothing to do with spiritualism; we don't believe in it."]

Lights out again.

The first voice. . . . High, melodious, I could have cheerfully listened to it all day. Ivy, she said her name was, a little black girl. I shall remember her as "Topsy" because that is just the way she sounded. Ivy is the medium's guide for Direct Voice.

Ivy said that with her was a gentleman named Bob, and Bob came with Harry and they both wanted to get touch with me.

The voice that was Ivy told me that Harry kept saying, "There were five of us in the family; tell him there were five of us. My name is Harry.

"He is showing himself to me surrounded by books," went on Ivy. "He is terribly anxious to speak to you, but doesn't know how to go about it. He won't tell me, it is too personal.

"He has a splendid moustache, and keeps on pulling it because he is so agitated. . . . He is going to try and speak himself. . . ."

Then a voice, indistinct. "What did he say," we all chorused. But no one had heard.

This went on for about 15 minutes. I was mentally urging Harry, whoever he was, to try harder, for here was something

vital, something which might easily change my whole conception of life.

Slowly Harry spoke. . . .

"The Compass points north . . . the compass points north. . . ."

What did that mean? I can only guess. My surname (and your "Wanderer" is now no longer anonymous) is North.

It is a family habit when we are talking over the phone to say, "You know, North, the compass points North."

The medium was obviously disappointed that we weren't getting more. "We have often had 20 voices through by this time," she said.

And still Harry was plugging on, doing his best. Lady Caillard, who when she was on this earth spent most of her time in this Hampton Court room talking to her husband, Sir Vincent came through to help.

"Can't you help this man?" said the voice, precise and aristocratic.

"He wants Ronald. Who is Ronald."

And if you are interested in facts, my name is Ronald, but it's not my fault.

Lady Caillard said that Harry was distressed. He had left his earth before his work was done.

Harry made another rally, burst through again and this time his voice was strong—and distraught.

"I didn't finish what I wanted to," he said. She is still fretting.

They tried to encourage him through again, but, another voice, of a Mr. George Jobson, pointed out he was finding it hard to get through.

At home I talked it over with the family. My father's brother, Harry, did have five in his home; did have a moustache, if that important; and one of his best friends was Bob. And he was surrounded by books—he was a book-binder.

If we are thinking of the right Harry he had every reason to be distressed. At the time of his death, sudden and unexpected, he was estranged from his wife. They had quarrelled bitterly.

His one aim was to effect a reconciliation. When he was dying he called her name. She would not come. Neither did she attend the funeral.

That perhaps was the work he never completed. Perhaps, too, his wife is fretting—now. I don't know.

This is what my colleagues thought:—

### Eric Kinton.

It is impossible not to be convinced by this scientific apparatus that there are forces beyond the physical, and that messages can be conveyed to us from—where? From real living identities, wherever they are.

### Kenneth Potts.

I think the most frequent come-back of the sceptics to such phenomena is telepathy. This seance smashed all such theories because we didn't know anything about what was told us.

In every case the information had to be checked. In every case it was true.—  
"South London Press."

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## SUNSHINE AHEAD.

### A Spirit Message Through T.J.W.

Just as the snow-capped mountain  
Sends forth its chilling blast;  
Just as the radiant sunshine  
Melts that snow at last;  
So o'er the darkened pathway  
Surely the sun must shine  
Making each footstep lighter  
By that great Light Divine.

## PLANTING BY THE MOON.

By Dr. Clark Timmius.

This is the first serious attempt to explain the nature and the cause of human influence over vegetation.

Price in U.S.A. Seventy-five Cents.

These books may be obtained from The Aries Press, 2415 Seminday Avenue, Chicago, Ill., U.S.A.

Death is but a falling to sleep to awaken the following morning. A temporary loss of consciousness. Life is continuous, its object is development and unfoldment. We are in eternity now.—Henri Ducros.

## Spirits in the Siegfried Line

STRANGE happenings are reported from the Siegfried Line, says Elliott O'Donnell in an article in the "Sunday Sun" (London). The most striking incident deals with that part of the Siegfried Line by the Black Forest. This district has been notorious for its hauntings, but no stranger story has come to hand than that of the famous "Phantom Black Fusiliers."

The Siegfried Line at Ober Rimsingen has the Rhine and the Maginot Line on one side of it and on the other side the Black Forest. As is the case in all parts of the Line the pill-boxes are some little distance apart.

Standing at an entrance to one of the pill-boxes recently were two young officers. They were smoking and chatting. "I wish things would always remain as quiet as they are now, Fritz," the elder of the two, a full lieutenant, remarked.

"By quiet I presume you mean political peace and tranquility. I'm with you there, Ernest," replied the other, a recently joined subaltern. "Otherwise this life is too damned quiet for me, and the place itself gets on my nerves. I'd give a lot to be back in Berlin.

"Mein Gott, what's that?" and he pointed excitedly to the road on their left, skirting the trees and running in the direction of Gottenheim.

Coming along the road, looking strangely shadowy and unreal in the mist and moonlight, was a procession that seemed to be moving with the steadiness and regularity of an automaton.

"Soldiers!" Ernest ejaculated. "But who the devil can they be?"

As the approaching figures drew nearer, they became more distinct.

Ernest and his companion now saw that the soldiers wore no modern headgear, but the plumed shakoes worn by some of the infantry regiments at the beginning of last century. They were marching in fours, their arms sloped, their bared bayonets glittering fitfully where they caught the moonbeams.

In front were the band and pioneers, in the centre the colours, and in the rear a couple of officers on horseback.

On they came, quite silently. Nearer still, and their uniforms and arms were revealed yet more clearly. They were wearing the quaint tail-coated tunics that formed a link between the eighteenth and nineteenth centuries, while their arms were flint lock muskets of the Brown Bess type used about the period of Waterloo.

A death-like stillness pervaded the ranks, and as they solemnly marched past the pill-box, their white faces all grimly set, their glassy eyes staring straight ahead of them, the two trembling officers realised with thrills of undiluted terror that what they beheld were not the living but the long, long dead.

"Do you know what that was?" Ernest asked in awe-struck tones.

"No," Fritz replied, through chattering teeth, "What in God's name was it?"

"The Phantom Black Fusiliers," was the response. "I thought everyone had heard of them. According to a tradition the Black Fusiliers, so named because their standards were black, were the only whole Fusilier battalion in the German Army, and formed either the second or third battalion of the 12th Regiment.

"The battalion was ambushed and annihilated near here by the French during the Napoleonic Wars. Ever since then a phantom battalion has haunted this locality, always appearing before an event of national importance. It was seen in 1864, 1866 and 1870 before the wars with Denmark, Austria and France respectively, and again in July, 1914, before the last Great War. You may depend upon it we shall soon be at war again."

He was right, for within a few weeks Germany was at war with France and England.

### Another Eerie Happening.

Recently a Scandinavian paper published the account of an uncanny occur-

ance at a pill box, near Worth.

At this particular point the sentries every night patrolled the spaces between the pill-boxes on the North side of the Rhine for some considerable distance.

Karl Schroter, a private of a mechanised cavalry regiment, was on guard duty for the first time on the night of this strange occurrence. His beat was from the pill-box nearest the environs of Worth to a point some two or three hundred yards away, where another sentry was stationed.

Schroter, in the course of his duty met the other sentry and exchanged a few words with him in a cautious undertone. He returned to his pill-box, and was standing stationary when he saw in the distance a soldier, accompanied by a woman, approaching him from the direction of the other sentry's post.

For a soldier to be coming at that hour was not unusual, but for a woman to come, unless she was in uniform, and this woman was not, well, it was against all military laws.

On they came and Schroter heard his fellow sentry give the customary challenge, the strange soldier responding. The figures of all three, the sentry, the strange soldier and the woman, stood out in strong relief against the background of starlit sky and brilliant moonlight, and as the stranger and his female companion drew nearer, Schroter saw that he was an officer, a Captain Brucher of his own corps, who hailed from Schroter's native town, and to whom he was greatly attached.

The identity of the woman puzzled him. There was something familiar about her but he could not place her.

Schroter saluted the Captain, who acknowledged the salute with a friendly smile, and passed on.

Schroter watched them approach the pill-box and enter it, the Captain first, the woman close at his heels, after him.

An hour later the relief guard came and Schroter was sent by the N.C.O. with a message to the N.C.O. in charge of the pill-box.

On going into the pill-box Schroter found the N.C.O. peering through a periscope, and only four privates along with him, standing near the big gun. There was

no sign of Captain Brucher or of his woman companion.

Curiosity prompted him to inquire of the N.C.O. what had become of the Captain and the woman. The N.C.O. stared at him in astonishment.

### No Footprints In The Snow.

"Captain Brucher hasn't been here," he snapped, "neither has any woman. You've been dreaming, man, and when a sentry in war time dreams he is guilty of a grave offence. I ought to report you."

"But I wasn't dreaming," Schroter protested. "Ask Private Schulz, who was at the next post to mine. He saw them too."

"Well, they haven't been here," the N.C.O. exclaimed. "Have they, men?" And the four gunners chorused "No."

Schroter left the pill-box considerably perplexed. He searched the crisp snow for footprints. His own and those of the relief guard were plainly discernible, but there was no sign of Captain Brucher and his fair companion having walked in the snow.

Back in the guard-room he questioned Schulz, who corroborated the main part of the story.

"Yes, most certainly, it was Captain Brucher and a lady," Schulz affirmed. "There's no mistaking the captain, and it was moonlight. I challenged him, and he gave the correct password and went on. What did strike me as odd, however, was that whereas I saw my own shadow plainly enough on the snow, I could not see any shadow either of the captain or of the lady."

### Another Eerie Happening.

He said he saw them both go up to the pill-box, but he was too far off to determine whether they actually entered it or not. He was under the impression they had gone inside.

Schulz accompanied Schroter back to the pill-box and they searched everywhere for Brucher's and the woman's footprints, but they were nowhere to be seen.

Some hours later the mystery deepened, when they learned that Captain Brucher had died in a hospital at or near Karlsruhe, at the very hour the sentries had seen him in the line.

## "THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

### A Monthly Digest of Spiritualist News.

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their MS. returned in case it is not used.

Address all communications to the Editor and make all drafts, cheques, postal notes and money orders payable to "The Harbinger of Light" Pty., Ltd., Wentworth House, 203 Collins Street, Melbourne, C.I., Australia.

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Editor:—REV. J. T. HUSTON, N.D.

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### SHORTAGE OF PAPER.

Owing to the shortage of paper we are compelled to leave off our cover and use four pages of the magazine instead. As soon as possible we shall restore the usual cover.

In future issues we may have to use newsprint instead of the paper used at present and in order to publish the same amount of matter as usual, use smaller type.

We appeal to our readers to co-operate with us by continuing their support and so enable the Harbinger of Light to continue its beneficent mission.

### INCREASE IN THE PRICE OF BOOKS.

New supplies can no longer be sold at former prices owing to several causes arising from the war. The increase is about 25 per cent. For example, books previously sold at 5/- will now be 6/3. This does not apply to books purchased by us before the war.

### THE OVERDRAFT.

Owing to conditions arising out of the war, the good friend who guaranteed our

overdraft has requested us to reduce it, if possible, pay it off. Our friends on the Other Side knowing of our difficulty have inspired another good friend to come to our assistance. Although we are acquainted with the circumstances that led to our receiving the gift, we are not permitted to publish them, nor to publish the name of the donor who sent a cheque for £200, and desires it to be acknowledged only as sent by Anon., New South Wales. Our liabilities are now under one hundred pounds.

### SPIRITUALISTS AND THE COMFORT'S FUND.

#### TO THE EDITOR.

What is Spiritualism, as a Body, doing for the Forces. No doubt many are helping with knitted garments, individually, but the receiver does not know the sender is a Spiritualist or what we stand for.

I suggest that each Church form a local committee who would mark the packages and send them to a central committee who would in turn arrange for their despatch through the Comforts Fund. Each package should be marked as from the local Church and a "Harbinger of Light," etc. enclosed.

I think Mr. Chas. Neil ("Harbinger of Light" representative in Sydney) best suited to act for N.S.W. Now why not have some friendly interstate rivalry to see which State will despatch the most parcels.

Yours truly,

A. C. Walters.

24 Havilah Street,  
Chatswood.

[We would be pleased to act as a receiving depot, supply magazines and forward the parcels to the Comfort's Fund depot.—Ed. H.L.]

### SYDNEY ACTIVITIES.

A very successful Psychic Demonstration was given at the large hall, School of Arts, Chatswood, on Sunday, May 19. In spite of the fact that there was a heavy

fall of rain all day, there were nearly 300 people present.

The meeting opened with a brilliant address by Rev. Wyndham Heathcote, B.A., Sydney's popular Unitarian minister who is a strong advocate of Spiritualism. Mr. H. H. Wells was the first demonstrator, then followed Mr. Roy McNeilly who took the meeting by storm by his remarkable description of spirit friends who gave their full names which were in every case recognised; also pleasing demonstrations were given by Miss Ray and Messrs. J. Wright and W. Cowle.

Another successful meeting was held at the Rationalist Hall in the city, when Mr. Charles Neil put the case of Spiritualism in a lucid manner and urged the need of individual investigation of this all important matter. He pointed out that the Rationalists should examine the facts of Spiritualism themselves. The subject of the address was "What Spiritualism Really Stands For."

After the address Mr. Roy McNeilly again gave a wonderful demonstration to an audience mostly composed of sceptics. His messages were so accurate that the audience were greatly impressed. Mr. T. W. McTackett and Mr. Thomson also pleased the audience of their mediumship gifts. Mr. Neil presented the Rationalist library with a number of books dealing with Spiritualism and Psychic Research, which were gratefully accepted and thus the good seed is sown on what promises to be fertile soil.

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### "EXPOSURE" OF FLORENCE COOK.

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In a letter to the "East Anglican Daily Times" Mr. Ernest Oaten, Editor of the "Two Worlds" says:

I cannot allow the statement of "Yoga" to go unchallenged. He says that Florrie Cook was finally caught and exposed at a seance in 1873 by Mr. W. Volckman. He then adds (despite this finality) the medium was again exposed in 1880. It is true that accusations were made against Florrie Cook by Volckman, but to call it an exposure is a wild exaggeration. The facts are that during the course of a seance Mr.

Volckman became suspicious and rushed forward and seized the white-robed figure by her hand and then her waist. According to Mr. Henry Dumphy the white-robed figure appeared to lose her feet and legs and melted out of his grasp, leaving no trace in the shape of clothing, etc. A few minutes later, when the excitement subsided, Miss Cook was found in her black dress and high-legged laced boots, in her chair in the cabinet, with the tape which secured her fastened securely round her waist, the knot being sealed with the signet ring of the Earl of Caithness. Miss Cook was immediately stripped and searched, and not a trace whatever of any white material was found about her. To anyone who is familiar with the phenomena of materialisation the inference is as clear as daylight. Volckman grabbed a spirit form in the middle of the circle while the medium was in the cabinet. The white-robed figure dissolved; otherwise how account for the absence of any white drapery?

Four-fifths of the so-called exposures of materialising mediums have been of the same type. I believe Volckman was honestly mistaken. Most beginners are when they attend seances, because they are expecting something which does not occur.

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### FAREWELL SOCIAL.

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To Mr. W. J. Hutton.

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A well-known member of the Spiritualist Church of New Zealand (Dunedin branch), Mr. W. J. Hutton, left recently to take up his residence in Wellington. Mr. Hutton had for some years occupied the position of honorary treasurer to the branch, in addition to being a regular platform speaker, and his valuable work in thus assisting to keep the movement going in Dunedin was acknowledged when a parting gift of a fountain pen was made to him by his fellow members of the committee. Mr. L. G. Newton (president) made the presentation at a social evening held in the home of the honorary secretary, Mrs. J. McPhee.

# Egyptian Priestess Writes a Book

AUTHOR "DEAD" FOR 3,000 YEARS.

All Dictated to a Sydney Typiste.

(From "The Sunday Sun")

**L** AELIA, an Egyptian Priestess, dead for 3000 years, has recently dictated a book to a Sydney stenographer. It is published with the title "Life—Past, Present and Future." Laelia, named in the "by-line" of the book as "an Egyptian Spirit," was, it is claimed, a Priestess at the Temple of Isis.

The subject matter deals with life from the beginning of the world right through the physical and material existence to the astral and soul planes of the hereafter. Present at seances at which Mrs. Minnie S. Merrick, of Lewisham, acted as medium for Laelia, were several well-known Sydney businessmen and Mr. John Ness, ex-M.L.A. for Dulwich Hill.

"The Sunday Sun" interviewed Mr. Ness.

## "No Death"

Mr. Ness said he was thoroughly convinced of the genuineness of the book, portions of which he heard dictated by Laelia "who spoke perfect English. I was an absolute sceptic about Spiritualism when I was invited one night to attend a seance at which Mrs. Merrick was the medium," said Mr. Ness.

"The medium went into a trance, and it was not long before she mentioned the name of a man I had known years ago. The actual number of the street in which he had lived was mentioned and certain other particulars, about which nobody present, except myself, had any knowledge. Then," said Mr. Ness, "she mentioned the name of my late sister who had died following head injuries suffered in a motor accident.

"Other people were mentioned to me by name who have passed over, and details concerning them were given. It was a remarkable demonstration, and I have become absolutely convinced that there is no

such thing as death." Mr. Ness said he had also, with Mrs. Merrick as the medium, obtained medical advice from a "spirit doctor."

## Mr. Ness's Testimony.

He had been present when Laelia dictated portions of her book to a stenographer. In his testimony, printed with others in the preface of the book, Mr. Ness says:

"During my long Parliamentary career, or at any other time, I have not heard such uninterrupted flow of speech, lasting for several hours without a pause and at such a high speed. In my opinion a feat of this nature is almost beyond any human being."

The stenographer who took the shorthand notes also publishes a testimony in the book: "I, Merna Ethel Shepherdson, of Kinslangley road, Greenwich, hereby certify that I took shorthand notes verbatim at the dictation of Laelia through the medium of Mrs. Merrick. Owing to the speed of the dictation, my notes, after being typed, were checked over with Laelia, and corrections and additions she wished to make were then dictated by her, and such notes, as so altered, comprise the contents of this book."

## Spirit "Rest Homes"

Here is a picture of the spirit world in the third realm of the astral, as depicted by Laelia:—

"Everything is wonderfully arranged in the world of spirit. On this plane there are many beautiful rest homes, something similar to convalescent homes, because most souls are tired and sick when they first arrive. . . . These people are taken charge of, after greeting their dear ones, and put to rest in this beautiful convalescent home."

Laelia explains in her introduction that

her message to the world "is intended more for the simple-hearted folk, who are seeking knowledge on the highway of life, than for the scientists and great philosophers."

(Obtainable at the Harbinger of Light office. Price, 5/-; postage, 3d.

## **AUTOMATIC SCRIPTS.**

### **Of New Testament Times.**

Miss Geraldine Cummins, through whose automatic writing "The Scripts of Cleophas" and other works dealing with the early Christians of the first century have been produced before a crowded audience at another meeting of the Edinburgh Psychic College, gave an address on "Twenty-five years of automatic writing."

Her mind, she said, was very much a twentieth century one. It was quite incapable of jumping the 1800 years to the first century. The books produced through her automatic writing now consisted of about a million words, and purported to be representative of early Christian times. They had been produced in the presence of many witnesses. She was ignorant of the period, and the scripts showed a knowledge beyond any studies it was possible for her to make. They were submitted to a number of professors who were recognised scholars, representing the Church and the Universities, who stated that they contained much which on consideration of the life and mentality of the medium appeared quite unexplainable on the supposition of ordinary human authorship. The scripts were written at a rapid speed. At one test, for example, 1750 words were written in an hour and five minutes. Even if she had been versed in the history of that period she could not in the presence of witnesses consciously compose and write, day after day, as fast as her hand could shape the letters, narratives giving such detailed history.

The scripts had a bearing on the authorship of the fourth Gospel, about which diverse views were held. The Rev. James Black had stated in a pamphlet that they appeared to clear up the problem. Certain passages in "The Great Days of Ephesus,"

the third of the Cleophas scripts, made it clear that it could only have been composed by John the Elder, who was the son of John, the disciple of Christ. The fact that he seemed to claim to have been a witness of the events described was explained by the statement that John the Elder related the story in the form which had come to him from his father. According to Mr. Black, the scripts provided such a wealth of new details that they found their perplexities disappearing.

The speaker described a number of instances of proof of survival through automatic writing, which met the most rigid requirements, including one test carried out with Mrs. Salter, the late Lord Balfour's niece; and she also described instances of automatic writing being used to provide the means of curing cases of nervous trouble. In recent times she had been working with a doctor in connection with cases of nervous breakdown.

## **THROUGH CLOUDS OF DOUBT.**

By Major J. H. Webster (Psychic Press).

The author of this book has a remarkable story to tell.

He set out to inquire into Spiritualism. After many striking experiences he discovered that his own wife was a medium. Through her psychic powers he obtained in his home communications from the "dead."

One of his communicators is Field-Marshal The Earl of Ypres, on whose personal staff the author served during the whole period that great soldier (then Sir John French) commanded the British Expeditionary Force. Major Webster was present at discussions and conferences of the highest consequence, and on occasions was the only other person in the room when the Commander-in-Chief was conferring with Allied Commanders or interviewing his own subordinates.

Price, 6/-; postage, 3d.  
(Not stocked, but can obtain.)

## Nine Questions and Answers

By H. W. SHIRLEY-LONG, in the "Sunday Pictorial."

Mr. Shirley-Long writes:

During the past few weeks, in my investigation into spiritualism, I have attended many seances, talked with mediums, research workers, and people who have had strange psychic experiences. All that I saw and heard I reported in my articles.

While I was watching and listening a number of questions were forming in my mind. And many of those questions were also in the minds of readers of the "Sunday Pictorial."

From all over Britain the letters came. Open-minded people with a sincere desire for knowledge and enlightenment wrote asking me to help them. I have therefore gathered together the most important and interesting questions, and have submitted them for answer to the leads and experts in the Spiritualist movement. Here are nine questions, with the answers given me by the spiritualists:

**"There is one plain question that is never answered by mediums. Do the inhabitants of the spirit world eat, drink and live in houses? Not a word is ever said about their material surroundings."**

Here is the Spiritualist answer to it:

Spirits have no material surroundings. The world we live in is the material world. The world the spirits live in is a complete thought world, a totally mental world. To a spirit, thought is real. The spirit world is all around us, it is part of the universe, blending and intermingling with the physical world. Spirits have been known to refer to food and drink and houses "on the other side." But all these things are purely mental. The houses, clothing and food are constructed of thought. If there is a desire for food, for example, this mental desire is mentally satisfied. In the spirit world mental states are reality.

**"In your articles you describe how sitters always sing at seances. I should have**

**thought you would want silence to receive messages."**

The reason for singing and talk at seances is that vibration is necessary, and singing creates sound vibrations. Vibration is life, and spirit reception is based on vibration. It is life calling to life.

**"Do the people you speak to at seances sleep until they are spoken to by people on this side?" asks a reader of Bramley, Guildford.**

Spirits do not sleep. They are awake and alive. They have no need of sleep, as we know it. They live and work. At seances they sometimes say: "You people on earth are more dead than we are."

**How do spirits grow up? You mention in an article that you spoke with a girl of eighteen who had died as a child?**

Little children grow older and reach maturity. Old people grow younger in spirit. On the other side, since it is the mind that survives, growth is mental, and consists of a progress towards maturity.

**"How can there be room for all the spirits of the dead people of the world?"**

(This question has been asked by many people.)

The answer is that spirits do not require space or room. They have no physical dimensions. After all, you do not require room in your head for thoughts or ideas. The spirit world has no definite location or geographical position. It is all around you.

**"Why is it that most mediums have for their guides men who lived upon the earth hundreds, or even thousands of years ago? Why do they have Indians, Zulus, or little black girls or boys?"**

This questions comes from several readers. The answer:

The natives of the ancient races were always psychic. The Red Indian, for instance, was a natural psychic. The Egyptians were great students of the occult. Modern civilisation is materialist,

and it has robbed us of our psychic gifts. The wise men of the ancient races, who have passed over, have mastered the art of communicating; and that is their work on the other side.

**"Are spirits happy on the other side? In one of your articles you mention asking that at a seance, and the reply was in the negative?"**

Usually spirits are happy on the other side. But it all depends on circumstances. It may take a little time for a spirit to adjust itself to the new conditions. Spirits are very often unhappy because their loved ones are mourning on this earth. Those that have been over for some time almost always say they are extremely happy. There is no pain, disease or infirmity in their world.

**"What happens to animals when they die? Do their spirits pass over and survive?"**

Spiritualists say that animals such as dogs and cats, and all pets and animals in close association with man, develop human consciousness. Consciousness survives death. Therefore pets with strong ties with people on earth are likely to survive in the spirit world.

And, finally, here is the question that has been most asked of me by readers in various ways.

**"Can you get into touch with my dead husband for me? Or, 'Can you get me a message from my son?' Or again, 'If I send you some object of my dead wife's, could you find out for me, at a seance, all about what she is doing now?' 'If I went to a seance, would I receive a message for certain?'"**

The answer to all those, and kindred questions, is that you cannot call up the dead at will. You cannot compel a spirit to return if it does not want to.

If you wish to communicate with a person who has passed over, all you can do is attend seances and hope for the best. In spiritualism there is a definite law of attraction. You attract certain people. If there is a strong bond between two people on earth, then most probably that mutual

attraction will result in spirit communication.

It is quite possible that if I went to a seance anxious to receive a message for a third party, and there was somebody on the other side equally anxious to come through, then a message or communication would be probable. Some people have attended seances for a long time without receiving anything. Other people go for the first time and receive remarkable evidence.

But spirit communication is not like a telephone or radio system, where you can connect up with whomever you want, at will.

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### SUCCESS WITH THE OUIJA BOARD.

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"I hope to form a circle when I can find the correct material. My own idea is that every member of a circle must be absolutely sincere and honourable before valuable and true communications can be received. So far I am only a student of the subject, but have received wonders through the Ouija board—dozens of weather forecasts (all correct). Distance from a shaft to a reef—tested and correct. A man lost on The Western Tier mountain two years ago—information all correct. I wrote the information down as received, but nearly all of it was absolutely opposite to my own ideas as to where he would be found."—H.O.F.

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### THE OLD HOUSE.

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All houses wherein men have lived and died  
Are haunted houses. Through the open  
doors  
The harmless phantoms on their errands  
glide,  
With feet that make no sound upon the  
floors.

We meet them at the doorway, on the stair,  
Along the passages they come and go,  
Impalpable impressions on the air,  
A sense of something moving to and fro.  
—Longfellow.

# HEALTH CULTURE

WENTWORTH HOUSE, 203 COLLINS STREET, MELBOURNE

Room 9, 1st Floor,

1. Getting health is one of the most important things in the world to you. Until obtained, make it your chief business, let every other consideration be secondary.

2. Think as little as possible about your ailments, and don't talk about them to others. Learn to laugh and look cheerful. Self pity and craving for sympathy are evidences of a weak character. It's only a matter of exerting your will.

3. Fix your eyes upon the mark—health. Lay aside every weight, as worry, impatience, and other depressing emotions. Don't handicap yourself with inconsistency. Give natural methods a fair trial, and be whole-hearted in the matter.

4. If you are earnest, persevering, and conscientious you will get health. Health culture will help you just so far as you give your cordial and conscientious co-operation. The determination to get well and the consistent application of these principles have restored many an invalid whose case had been considered hopeless.

5. You must be prepared to sacrifice your wrong habits—tobacco and alcohol must not be used. Even tea, coffee, and cocoa must be put aside for the present. Wrong habits of dress must be corrected, this often being an unsuspected cause of trouble. Sleep as much as possible, and do not dissipate your energy in evening entertainments. Conserve your energy, do not waste it, for all that you can obtain is needed to fight and conquer your ailment and to rebuild your wasted tissue.

6. Use living foods. Two meals a day are enough for most. Don't eat between meals, and until you are well do not "dine out" at restaurant or friend's house. It may cost you weeks of suffering, and will certainly undo some of the good work wrought in you. Don't discuss your food

habits. The average person knows nothing about it, and will consider you a faddist if you differ from the general custom. Many think dieting monotonous, or that it does not suit them. Persevere, and before long you will enjoy it. Nature's ways afford the greatest pleasure, and obedience to her laws brings the greatest happiness. "Her ways are the ways of pleasantness, and all her paths are peace."

7. Correct diet and a hopeful spirit will work wonders. Not only will they alleviate your sufferings, but provide the water-mark for the building up of a new bodily structure, and in the truest sense "make a new man of you."

8. Live as much as possible in the open air; eat your meals there, sleep in it. Get your thoughts and interests outside of yourself. Don't loaf about inside. Get out into the open air and walk briskly; don't crawl about. Exercise is a most important factor in nutrition, moving the blood by increasing the heart's action, enabling it to remove waste tissue and replace it with new. Deep breathing follows, burning up the waste matter and filling the whole system with sparkling, energising oxygen.

9. You are being pursued by a relentless foe; it is a fight to the death. Disease can only be conquered by obedience to the laws of life and by being constantly "on guard." You cannot afford to give your enemy any advantage. You must win if you give your system a chance by removing hindrances and co-operating with Nature.

10. Getting health is like getting anything else; the longer you are at it, the harder you work, the more you get. Riches are not accumulated in a day, nor are fruit crops reaped in a month. It takes time and cultivation. Health is the fruit of cultivation. It means replacing diseased tissues with new materials, which must be grown. This takes time—time to eliminate the poison from your system, to remove worn out cells, to fill them with

energy. This means a great tax on the recuperative powers of the body. The work done will be enormous, and possibly you may feel worse at the start, but give the treatment a fair trial. Seldom is one benefited in less than three months, often it takes up to six months before satisfactory results are obtained. But how long have you been bringing yourself into your present condition? Years of wrong living cannot be corrected in a few days. If it takes you 15 minutes to walk a mile you will hardly get back in less time to your starting point.

11. Keep the body warm but avoid artificial heat as much as possible. Cellular underclothing is warmer and healthier than wool. In winter keep the ankles and wrists warm with spats and mittens.

12. Disease is caused by the violation of the laws that govern the well-being of the body. These laws must be learnt and obeyed. They are:—

1. Eat sufficient, but not too much, wholesome food, taking care to masticate it thoroughly.

2. Breathe pure air by night and by day.

3. Keep the body warm and clean within and without.

4. Take at the proper time, and in sufficient amount, exercise, recreation, rest, and sleep.

5. Be master of your will, and think pure thoughts.

Disease should be treated by first bringing the life into conformity with these principles. Nature should be assisted by removing such obstacles as waste poisonous matters, using the simplest treatments and simple herbal remedies.

Remember that it is Nature that cures. It is not possible for the perfectly healthy body to become diseased; that is produced alone by improper foods or imperfect excretion. Wrong foods results in poor blood, and in consequence a defective organism. With imperfect excretion the waste products become deposited in the tissues.

There are five excretory organs, whose work is to purify the blood; the bowels

remove the undigested food, and most of the tissue that is worn out or broken down in the processes of life; the kidneys remove the urea and other waste products of the used up proteids; the liver separates other poisons from the blood; the skin excretes soluble waste products and water; the lungs carbonic acid gas.

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## BIBLE SPIRITUALISM.

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One cannot separate Spiritualism from the Bible, no matter how he tries. The Bible is Spiritualistic on almost every page from the time God talked to our first parents in the Garden to St. John on Patmos. God is a Spirit, Who uses man to further His purpose on earth. The Spiritualist asks that he may be so used. Some worshippers are satisfied to read the Bible and listen to sermons, etc., but the Spiritualist is not so satisfied. Wishing to make himself (or more often herself) an instrument or channel for spirit power, he seeks to develop himself for that purpose. What Christ did cannot be wrong. He healed the sick and ordered His followers to add healing to their preaching. He talked with the "dead" Moses and Elias in the presence of some of His disciples. Spiritualists also communicate with their "dead" friends and guardian angels. "Greater things," said He "shall ye do if ye believe in me," and the Spiritualist takes Him at His word, and does similar, if not greater things.

Many clergymen in the Anglican and other churches are now preaching the philosophy of Spiritualism, and believe in its phenomena. The B.B.C. Easter Sunday's evening service broadcast was almost purely Spiritualistic. The preacher quoted some of the highest in the land who published their belief in a spirit communion and a survival such as Spiritualists have for years been preaching and demonstrating. In contrast to the cruel materialism of the Nazi and Soviet, the democratic peoples are becoming more and more spiritual in religion. We may even become Spiritualist.

## WISHFUL THINKING

By "Vigilans" (Department of Information)

A wishful thinker is a man who of two alternatives believes that one to be true which imposes the least exertion on himself and which it is therefore his interest to believe. A wishful thinker reaches his conclusion because he wishes to reach it and not because after an examination of the facts he is convinced that it is correct.

There was much wishful thinking in English politics in the years that preceded this war. There was also idealism and good faith but because these qualities were not corrected by a healthy distrust of the evidence the Allies and the Empire reached the brink of disaster.

### Weakened Resistance

Wishful thinking on the part of peace-loving nations enabled Germany to advance step by step without loss and without apparent danger to enter the Rhine zone, to annex Austria, to take their mountain frontiers from the Czechs to annex Czechoslovakia, or so much of it as was left, and then to invade Poland. Wishful thinking has had much to do with the over-running of Holland. It was this attitude of mind that led England to reduce her armaments almost to nothing, and when she had decided to restore them to proceed by slow and inadequate means. It induced her again to believe the German leaders when once and again they said "Thus far and no farther" until March, 1939, when, although Czechoslovakia was annexed, they declared that the independence of Poland was to be preserved.

The leaders of the Allied peoples were the more ready to believe Hitler's statements because they detested war and hesitated even to prepare for it, and in that frame of mind were unwilling to test the good faith of Hitler and his circle by their own records.

It is in part because of this love of peace that the German leaders hoped to persuade the Allies to negotiate with them while they retain Poland and such of their booty as seems to them important. The German leaders in their speeches charge England with having plotted to make war while by their conduct they testify to their belief in her over-mastering love of peace.

"Let us retain the fruits of this piece of aggression and we will ask no more" they say as they have said so often and so successfully before.

### Facing Facts

But wishful thinking, though it still exists, has had its day.

Things are what they are and their consequences what they will be. "Then why should we wish to be deceived," is the motto of Englishmen and Frenchmen alike as they examine the facts of the present day. Offers of peace from Germany or suggestions from any neutral country will be welcomed eagerly and examined carefully, but if they are to be accepted they must pass one test, they must be such as will safeguard the peoples of Europe from further aggression and so will counteract the advance of those doctrines which comprise the Nazi or the Hitler creed.

Wishful thinking will not again induce England or France or Australia to abate their preparations in the belief that they will not be needed. One year's experience has taught them that the only condition on which they will not be needed is that they are sufficiently strong. Four months' experience has taught us that our aims will never be attained if while we are considering proposals for peace and hoping they may be acceptable we allow our efforts to slacken or our strength to decline.

## THE TALENT FOR ART.

Contributed by M.L.P., Hobart.

In his book "The Discovered Country," the Rev. Owen R. Washburn, of Vermont, U.S.A. tells of an experience he had at one of his church services. He says he was waiting for the first half of the service to end when he saw the spirit of George Fuller, an artist of great ability who formerly resided in Weerfield, Massachusetts, standing in the aisle some distance from the pulpit where he was seated.

Mentally he asked the spirit, from his superior experience and powers, to give an address that would prove helpful to the assembled people. After some hesitation and protest the spirit said to him: "Very well, change your subject from the Parable of the Talents to 'The Talent for Art,' and I will give you a message sentence by sentence. The following is an extract from that address:—Shakespeare says: 'All the world's a stage.' No! That is too dramatic—too unreal! All the world's a studio and all the people in it merely students. They have their palettes and their brushes, their materials and

their models, and on the throbbing canvas of human emotions and out of the varied clay of human life they make for themselves beautiful pictures or statues as they will.

Think not that your greatest artist is he who has won fame by work on canvas or marble; rather is he the greater artist who, coming from his work with furrowed brow or knotted muscles, to a wife who is not always kind, to children who are not always pleasant, takes the varied desires and passions of those in his home and moulds and harmonises them until he sits down in peace and happiness by the white cloth and the shinning lamp of the evening meal.

"He is your true artist; for he who works on canvas or stone works with the things which are seen, and the things which are seen are temporal. But he who works with the aspirations and affections of mankind works in the things which are unseen and the things which are unseen are eternal."

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## CHRISTIANITY AND SPIRITUALISM.

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(By J. J. DOLTON, Honorary Secretary  
United Christian Spiritualist Church of  
New South Wales.)

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**O**UR orthodox friends are always telling us that Spiritualism is the work of the devil and that it is sinful to attempt to get in touch with the Spirit World. Yet if it had not been for the psychic phenomena which took place before and after the birth of Jesus Christ there would be no Christian religion to-day. The birth of Jesus was preceded by visitations of spirits to both Mary and Joseph. The Wise Men of the East, too, were guided by a heavenly messenger to the place where Jesus and Mary lay.

Jesus was continually exercising his wonderful psychic powers. When he was tired and weary he would go alone into the mountain to pray. There he would commune with the heavenly forces and obtain the spiritual strength to carry on. On one occasion he took with him two of

his disciples who witnessed the materialisation of Moses and Elias.

After the Crucifixion, Jesus appeared at the tomb. Afterwards he passed through closed doors into a room where the disciples were. Thomas who was not present on the first appearance of Jesus, doubted, and said that unless he felt the holes in his hands and feet he would not believe. The next time Jesus appeared he called Thomas over and bade him feel the holes in his hands and feet. If Jesus had not risen and appeared to his disciples as he had promised, they would not have carried on the work. On this great psychic event rests the foundation of Christianity. As St. Paul says "If Christ be not risen, then is your faith vain."

After the Ascension, psychic phenomena still played the main part in spreading the new faith. As the new religion made progress, so alarmed were the authorities that they began to persecute the followers of Christ. Amongst the most active of persecutors was Saul. Saul had set out for Damascus to conduct another campaign against the Christians. While on the road a dazzling light flashed across him, which blinded him, and a voice from the Heavens cried "Saul, Saul, why persecutest thou me." The story of Saul's conversion is well known. I am only drawing attention to the fact that in this case psychic phenomena was used to turn an enemy into one of the greatest missionaries for the new faith.

St. Paul tells us that we all have some spiritual gifts—the gifts of discerning spirits, etc.

St. Paul was not only helped by the spirits of light, of whom he was the interpreter, but was often obsessed by inferior spirits, and was obliged to resist their influence. He warned his brethren against accepting messages from the Spirit World without testing their truth; he adds as a consequence, "That the spirits of the prophets are subject to the prophets."

St. John says, "Brethren believe not every spirit, but try the spirits whether they be of God."

Communication between Christians and the Spirit World was such a common occurrence during the early centuries that

precise instructions were circulated on the subject.

Hermes, the disciple of the Apostles, to whom St. Paul sends salutation in his Epistle to the Romans, indicated in his "Book of the Pastor," the means of distinguishing between good and bad spirits. This book of the Pastor was read as now the Gospels and the Epistles are, until the fifth century.

St. Clement of Alexandria and Origen speak of it with respect. It figures in the most ancient catalogue of canonical books reviewed by the Roman Church and published by Caius about the year 220 A.D. The revelation of the spirits continued long after the Apostolic period. During the second and third centuries the Christians addressed themselves directly to the souls of the dead to decide points of doctrine. St. Gregory declares he received from St. John the Evangelist, in a vision, the symbol of his faith, preached by him in his church. Origen the sage, whom St. Jerome considers the greatest master of the church after the Apostles, speaks in his works of the manifestation of the dead.

St. Augustine, the first missionary to Great Britain, mentions in his letters of apparitions of the dead coming and going in their accustomed dwellings and making predictions, afterwards realised, of events to come.

In his treatise, "De Cura pro Mortuis," he speaks in these terms of the manifestations of the dead; "The spirits of the dead can be sent to the living and can unveil to them the future which they themselves have learnt, either from other spirits or from angels, or by Divine revelation."

In later years, Abbe Poissin, professor at the seminary of Nice in his work: "Spiritualism before the Church," published in 1866, states that "St. Thomas Aquinas communicated with the inhabitants of the other world—with the dead—who informed him of the state of the souls of those in whom he was interested, with the Saints who comforted him, and opened up to him the treasures of Divine knowledge.

Under the title "The Discernment of Spirits," Cardinal Bona, of Italy devoted a

work to the study of different orders of manifestation which present themselves to men.

"One has reason for astonishment," he writes, "That there should be found men of good sense who dare deny entirely the apparitions and communications of spirits with the living or attribute them to hallucinations or arts of devils."

Thus right throughout the Christian ages, psychic phenomena and communication with the Spirit world has been the vital force that has kept the Christian faith alive.

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### HOW SPIRITUALISM IS SHAPING HUMAN DESTINY.

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By DR. J. MAXWELL, Attorney-General  
in the Courts of Justice at Bordeaux.

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**P**ERSONS who possess a religious faith have an ideal which is not limited to material experience founded on our imperfect senses. Unfortunately, the principal religions have rigid forms and their dogmas are fixed. Every religion is the product of the human spirit however primitive its inspiration may be. From the moment it assumes a definite form it loses all the plasticity indispensable to progress. Then the march of humanity passes beyond the point at which that special religion has stopped, and the latter ceases to be in harmony with the more rapid progress of science and ethical ideas.

It appears that the profound trouble in human society arises from this discord between the great forms of religious sentiment and human progress. The old ideal no longer corresponds to the newer collective thought, which severely criticises dogmas incompatible with its conceptions. These dogmas have taken a precise, material, concrete form and have lost the spirit which gave life to their symbolism.

Materialism, sanctified by the admirable progress of the nineteenth century in the knowledge of natural laws and their technical applications, has set its mark on the human mind. It has aimed to limit its researches to the study of phenomena, denying the possibility of going beyond these.

This habit of thought has had sorry results on social evolution. The ideal has become materialised, reduced to the dimensions of the personal life, and degraded to inferior forms of well-being, pleasure, and egoism, whose blindness is calculated to appal one. Where are we going on this mad course, led on by guides who have no vision, on a path whose descent is ever steeper and more slippery? Civilisations are born and die when they no longer know how to transform themselves. They may endure more or less long, but they do not escape the end destined to every human work. They die, but they may also be reborn, and the problem presented is to prepare the soil for the new forms that human culture is developing for the future.

No work is durable if the confidence of man in his future destiny remains unrelated to his edification, and alone in the growing powers of Spiritualist doctrines will be found the cement to give solidity to the structure. I believe this, for these doctrines have nothing which collides with good sense. When studied from the biological point of view they throw an unexpected light upon the constitution of the living being, particularly on the human being. They allow us to catch a glimpse of the mechanism of life which directs natural forces towards determinate ends, but is not opposed to them.

I have always hesitated to think that human intelligence should be less privileged than the purely material forces of which it makes use. The conservation of energy, its transformation into heat, motion, electricity, etc., is an axiom whose truth is doubtless relative, but whose reality is certain in relation to us. Energy is transformed, but it is not lost. The same is true of matter, which is perhaps in reality only a form of energy. Hence I do not understand the disappearance of the intelligence when death destroys the body. The elements of the body again become carbon, hydrogen, oxygen, nitrogen, phosphorus, calcium, etc. Why should the intelligence disappear when all the phenomena of life demonstrate its superiority?

The materialistic theory in fashion in the nineteenth century is no longer seri-

ously supported, and the works of its most ardent protagonist, Haeckel, are curiously out of date, after half a century. Evolution has for its principle, adaptation, but also progress, and the most elementary examination shows that progress is in the direction of the adaptation of the body to the functions of the intelligence. Limestone does indeed crystallise into marble, carbon into diamond, but these purely internal reactions have nothing in common with those of living beings; they reveal no tendency to progress. The forms which non-living matter assumes are the same since the origin of the world, but living beings have been profoundly modified since the appearance of their primitive forms in the primary epoch. They have become adapted, not only to live but to live better. This progress presumes an effort on the part of the individual; it evokes the idea of an ordeal to undergo, of a merit to be rewarded. It reveals itself as a moral law, not as a necessity of nature. If this idea conforms to what we conceive as justice, it follows that progress under all its forms is possible, but is not fatalistic. It presumes an action of the individual energy, an action persistent and tenacious which sometimes succeeds and sometimes fails. It involves choice. From this general idea, discovered on the analysis of the phenomena of life, flow those of faith in human liberty, faith in our destiny, and confidence in an omnipotent and just Nature.

We do not live merely to amuse ourselves or seek distractions. To live is a serious thing, a school where we have lessons to learn, and duties to accomplish. The lot which falls to us is not a result of blind chance, to be accepted not with passive resignation but with conscious courage, by doing everything to prepare ourselves for a better destiny.

Thus may be constructed an ethic almost scientific in character, the practice of which brings peace of mind and faith in the future. The same peace would reign in societies if each member would understand that there is a solidarity with others to a certain degree, and that the amelioration of his own lot resided less in his capacity to enjoy life than in his aptitude to make use of life to accomplish the duties

which fall upon each of us.

Here is the solution of the moral problem, which at the same time is the social problem. This is what demands your and my attention, and our conclusions are the same. The Spiritualist doctrines represent the present day effort of the human mind to seek the reciprocation of Nature, seen and unseen; they represent the path traced out for us by great philosophers since Pythagorus and Plato. It is not by the study of Spiritualist phenomena alone that the founders of Spiritualism will have rendered service to science, in pushing forward the knowledge of living beings and particularly of man. They have enlarged the domain of biology and anthropology, and have helped us to understand the great laws of evolution and heredity in causing us to perceive fragments of the individuality which unceasingly compel us to prepare ourselves for better lives.

It is in this moral work that Spiritualism appears to me destined to play a great part. It may restore to humanity the ideal which seems lost, that faith in itself which humanity no longer possesses, the sentiment of its permanency and continuity, with the obligations imposed on it by its free but responsible immortality.

## EUROPE CRIES TO GERMANY.

By DOROTHY THOMPSON.

Reprinted from the "New York Herald Tribune," October 13th, 1939, and published by the courtesy of the Deputy Director for Victoria, Department of Information.

**W**HEN George Bernard Shaw taunts the British government for having been unwilling to bomb Berlin on behalf of Poland, he presents a dilemma but contributes nothing to its solution.

It is not only the fear of reprisals that restrains the hands of the French and the British from a horror war. The same thing restrains them that prevented any pact with Russia which would give the Russian Army carte blanche to march into Europe.

Every military consideration favoured

acceptance of the Russian terms by the Allies. But more than military considerations are at stake. For the object of this war is not to destroy Germany—which, with the aid of Russia, might not have been difficult—but to save Germany for Western civilisation against her own leadership.

This war, which Mr. Ford called a "phony" war, that perplexes so many minds, some of them in our Congress, is not perplexing at all to the average French poilu or to the simplest Englishman.

He knows that this is not a war to maintain the status quo of Versailles or British imperialism. If it was he would not fight it.

He knows that this is the great European civil war, the object of which is to determine what sort of Europe he is going to live in.

It is the war of the European spirit against an alien spirit. And because it is this sort of war, the Allies fight it with profound inhibitions and fight it only because all means of communication between the rest of Europe and Germany have been closed for years by Adolf Hitler. This is the tragedy of this most tragic war—that communication among peoples has been suspended by the leaders of Germany. This is the reason for the seemingly futile bombing with pamphlets in a heartbreaking attempt at communication of Europeans with one another.

In 1933 Germany seceded from Western civilisation. In 1939, with complete consequentiality, Germany opened Europe to Asia.

This war is a civil war to force Germany back into Western civilisation and then reorganise and strengthen that civilisation by co-operative effort, letting bygones be

## PROPAGANDA PARCEL.

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bygones. Like our own Civil War, it is a war to enforce unity.

The peace terms cannot be written, because the peace terms cannot be dictated. They must be created, together, as a peace for a new and united Europe. In order to make that peace one must have Germany back in the body of Western civilisation.

This war is a fight for the living body of Germany.

What is Western civilisation? It is not democracy, not parliamentary government and certainly not capitalism. All of these are merely manifestations of something else—temporary forms to express a more permanent content.

Western civilisation is, nevertheless, definable. It is the synthesis of three things: the Christian ethic; the scientific spirit; and the rule of law.

The essence of the Christian ethic is that the weak have rights as well as the strong and that the strong must set limitations upon their own power.

The essence of the scientific spirit is that the search for truth transcends the State and may not be limited or suppressed by the State. It presumes the separation of state and culture, i.e., the separation of culture from force.

The essence of the rule of law is that contract is superior to arbitrary force; it presumes a continuity of relationships, constantly being modified but of universal application at each moment, and from whose sovereignty no one is exempt, not the King, not the President, not the powerful, not the weak.

These are the standards of Western civilisation, and it is no answer to say that the Christian ethic is not practised, that science and literature are corrupted, or that the law is made by the powerful in their own interests and evaded when it is not. The perennial struggle of Western civilisation, the continual revolution in Western civilisation, is to achieve a more Christian, more scientific and juster society.

That adultery flourished is no argument for the abolition of marriage. That

capitalism has abused the institution of property is no argument against private property; that Western civilisation is always fluid, never static, and in constant change and reform is an argument in its favour and a sign of the organic life that is in it.

This trinity of concepts is unique to the West. Russia, Asia and Africa have never produced a society which is a synthesis of the Christian ethic, free science and the rule of law. The Mahometan world does not know it. China, Japan and India do not know it. They know other things, but not these things.

The synthesis is the unique contribution of Europe, and only those areas of the earth settled, colonised, ruled and lived in by Europeans or the children of Europeans—the Americas, Australia, New Zealand, the Union of South Africa—belong to Western civilisation.

These countries are ruled by one kind of spirit, the Western spirit, and inhabited by one kind of man, the Western man. We belong together. We have one God, one university, one science, one ethic, a common literature and a common concept of law.

It is the world's greatest and most creative civilisation, although it has not the most numerous population by any means. It has produced almost the whole of modern science and technology, it has made the greatest conquest of nature; it has liberated the human mind as it has never been liberated; it has created the most secure societies in all history; it has produced the highest standard of living—

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material and cultural—that mankind has ever known.

It is the only thing worth fighting for, worth dying for.

Against this unity Germany rebelled—for a thousand reasons, for which the whole civilisation bears the guilt. But into that unity Germany must return.

For the gifts and power and genius of Germany are essential to that civilisation. The West cannot live without her.

Long before the politicians woke up to the realisation of the tragedy of the German secession—the scholars, scientists, poets, artists, religious leaders and philosophers of law were aware—aware and dismayed.

The persecution of the Jews was not a crisis of Jewry. It was a crisis of Christianity, a declaration of war against the Christian ethic. The first to see its profound threat to one of the three pillars of Western civilisation were German pastors and priests.

The universities of the West took up arms against Nazism before the states did—by a spontaneous and immediate realisation that another pillar was tottering.

And the learned law journals were awake while France and Britain slept.

The Allies did not bomb German cities because they are cities of Western civilisation. This tragic war is being waged by men who love Germany. Is it not significant that the French propaganda ministry should be headed by Jean Giraudoux, the French writer who has used his pen most powerfully in behalf of the German cause in a moving effort to bring about the spiritual unity of Germany and France?

Is it not significant that everywhere in the world the enemies of Nazism are the friends of Germany? Find the journalists, the writers, the scientists, the economists who first took up their pens against the

Versailles system, and you will find the enemies of Nazism.

For these were the men who most passionately cared for the unity of the West, who regarded the post-war situation as an affront against the West, who warned that rebellion was brewing in Germany against the West.

No, it is not a "phony" war. It is a terribly real war, in which the weapons are taken up reluctantly by men in whose hearts are fury and love; a war not to divide but re-unite; a war that could better be waged and better be settled with words, but cannot be because communication is outlawed by the seceders.

The cry of Europe to Germany is, "Come back to us, be one of us, work with us for a new Europe. Come back, come back, come home!"

The facts of Spiritualism have the voice of all antiquity in their favour and are attested in our times by men of the highest authority in science, whose good faith, integrity and intelligence are above suspicion.—Madame Noeggerath.

In this broad earth of ours,  
Amid the measureless grossness and the  
slag,  
Enclosed and safe within its central heart,  
Nestles the seed perfection.  
(Walt Whitman)

Thy purpose firm, is equal to the deed :  
Who does the best his circumstance allows,  
Does well, acts nobly ; angels could no more.  
(Young, Night Thoughts)

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