

The
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A
PSYCHIC DIGEST

Edited by

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

PRICE, 9d.

Communication.

Does It Matter What We Believe?

Animals Sacrificed For Films.

Medium Who Founded Theosophical Society.

&c.

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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."*

NOVEMBER 1, 1942.

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Communication

By Rev. Carl Horton Pierce in "The National
Spiritualist"

I KNEW a very wonderful Chicago woman, in days gone by, who was an active Christian, one of the founders of the Hull House, an ardent supporter of civics, member of the Woman's Club. You know the type. When anything was to be done for anybody, she was right there with shoes and clothes for the Hull House kids, or scholarships for worthy university students. But when I spoke of communication, she said to me: "Leave that alone. It's of the devil." And I have thought of that remark of hers ever since, and wonder how it could be that any professed religionist could, for one moment, doubt the divineness of communication, if he had any regard for his Bible.

When David said: "He shall give his angels charge over thee, to keep thee in all thy ways," or when Jesus said to Peter that legions of angels would have answered his call, were he to have asked for their assistance, were these alone not

enough to convince any Christian of the authenticity of communication?

But where and how did Moses get his commandments? And who told Noah to go into the ark? And who guided Abraham? Who led the children of Israel through red sea and desert? How can the Jew deny communication with Spirit? In fact, every religion is based on communication from Above. Who can deny this? And if it cannot be denied, why all this feeling in the hearts of humanity that when communication is broached, the individual speaking of it is to be avoided, and the subject taboo? Of course, we know the answer: It is because the churches have not taught that communication was divine and natural. So those who have been educated by the churches consider communication supernatural. Hence, it is evil and to be avoided.

I often think of the passage in Matthew (4:11): Then the devil leaveth him, and, behold, angels came and ministered unto him. Won't you, sometime, when your orthodox friends are available, ask them how angels could have come and ministered unto Jesus if he were incapable of cognizing them? How could he have conversed with the departed (Moses and Elias) on the Mount of Transfiguration?

At the tomb Mary stood, weeping. And as she wept she stooped down and looked into the sepulchre and saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they said unto her, Woman, why weepest thou? And as she answered, she turned and beheld the Master. (John 20:11-16). Let us ask the religionists: Is this authorized communication, or should the incident, in their judgment, be deleted from the Bible because they believe communication to be un-Christian and Godless?

An angel of the Lord appears to Moses in a flame of fire in a bush, and the voice of the Lord came unto Moses saying, I am the God of thy fathers. . . . Put off thy shoes from thy feet: for the place where thou standest is holy ground (Acts 7, 30-32). Would the orthodox Jew, or the Christian either, delete the story of the delivery of the Ten Commandments from On High? If not, do they or do they not countenance communication? If they countenance it, why condemn it? Why should they then berate and belittle Spiritualists who do uphold the authenticity of the now scientifically demonstrated and proven fact of communication?

Can the people who daily and weekly recite the Apostles' creed forever repeat with their lips: "I believe in the communion of saints," and yet acknowledge themselves to be hypocrites in that they repeat with their lips what they refuse to acknowledge in their hearts?

Open any page in the Bible, and you read: And God said, or an angel said, or a voice came from heaven, or a prophet quoted what he had received. What thinking man can claim to believe a single page of this Bible without acknowledging communication as an established fact throughout the history of mankind?

Once again: Everyone who thinks knows why this darkness on the subject. The orthodox religionists have withheld this light from the people. Here and there, members of the congregation who were psychic were proclaimed to be possessed of a devil. Everything was done to discourage psychic sight and hearing. Joan of Arc was burned at the stake. Other psychics were called witches, and burned. Every machination of the "devil" was used to keep the populace in ignorance.

This practice is continued not only by the

orthodox religionists today, but by New Thought, Divine Science, Christian Science and most of the metaphysical schools. Some of them claim that the people are not ready for IT. Some claim IT (teaching communication) is dangerous. Some claim that there is no such thing as communications. Some claim to walk and talk with Christ Jesus daily, but they refuse to teach communication. So the blame for this general ignorance lies not wholly on the shoulders of our orthodox ministers.

Meanwhile, Spiritualism marches steadily forward, the world over, proclaiming and demonstrating the divine truth of communication. And as it does, Spiritualists have more and more need of bearing in mind the essence of true communication. This, I believe, consists in bringing through in every message, the essence and spirit of Spiritual Truth. In other words, it seems to me that every message should bring the medium and recipient into closer communion and consciousness of Spirit, and lift both to a sense of higher spiritual development. Just as in healing, one heals to uplift and spiritualise so as to make the patient every whit whole. So in mediumship it seems to me that the motive behind every message should be to spiritualise.

It may not be going too far afield to consider, for a moment, the part of Spiritualism in the present crisis. We behold the lower astral realms crowded with confused, bewildered people who have been catapulted into their new surroundings without preparation, without spiritualisation, without knowing what it is all about. Some of them died with hate in their hearts. Revenge with them is paramount. The waves of this and similar qualities are sweeping through the atmosphere like dire tides in a wild and angry ocean. And while all this is going on, those left on earth are in

jeopardy, mentally and physically, from both physical and astral planes. Who is to lead the people of the earth into an understanding of and command over these conditions? Does anyone understand them, except the Spiritualist? Can anyone see the danger and avert it, if he is not aware of and utilising communication?

Spiritualists know that shielding from forces too great for one to meet with his own understanding and realisation, is accomplished through communication with those high powers whose demonstration of the light and love is sufficient to dispel the power of darkness. But what part of this work of liberating people on this plane, and enlightening spirits on the other planes could be done, were it not for the recognition and use of communication?

Our Spiritualistic leaders are calling for united effort on the part of adherents that these conditions be alleviated day by day as much as in them lies. They know that as these crises of Armageddon pile one on top of the other, and as cataclysmic changes come upon the earth, and plagues and pestilences stalk the continents and ravage the remainder of humanity, naught can save anyone except the co-operation from on high. Through communication will this help be realised, and of all times in the history of the earth, it seems that this is the time to come to our senses; to realise the gravity; to meet the exigency; and settle down to work with every fibre that is in us to gain that strength which will leave us not wanting.

Let the leaders of Spiritualistic congregations adjure their people not to come to a meeting out of curiosity or selfishness, seeking to **get** something. Let it be understood that each Spiritualist, worthy of the name, comes to **give** of his understanding and radiation of the **light**, so that **light**

and love, truth and life may pour forth from our congregational meetings, to stem the tides of darkness and despair. All the world is ready for this doctrine. All the world needs enlightenment on this subject. And we know that by no other means can he do this, except by the recognition, acknowledgment and practice of those doctrines which constitute the sum and substance of Spiritualism.

MY BOY OVER THERE

My soul is filled with a new, deep faith,
As I speak to my boy Over There.
Glad tidings he brings of a wonderful world,
My boy who passed from here.
O bitter and dark my sorrow lay
On my soul, and I wondered why
Out of the thousands who fought that day,
My boy for one should die.
But now I know it was to be,
That God in His love decreed,
That he pass in his youth to a higher realm,
To spread on this earth God's seed.
My boy he spoke from the spirit land,
A message of love and joy.
He told of a world, a beautiful world,
And he worked for God, my boy.
My soul is filled with a new, deep faith,
Sorrow and doubt have passed.
I know there's a day, a glorious day,
When I'll see my boy at last.

J.H.K.

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DOES IT MATTER WHAT WE BELIEVE?

By "Observer" in "The Two Worlds"

AMONG the modern characteristics of religious belief there is none so noteworthy, and certainly none more laudable, than the tendency towards liberalism and freedom of thought. On all sides there is proceeding a great work of reconstruction, for two thousands years of creedbound Christianity have produced a definite reaction. Men and women are asking themselves: "Does it matter what we believe?" and the religion of to-day is less a spiritual power than it is a system of ethics. So much strife and error has been attributed to religious creeds and doctrines that they have fallen somewhat into disrepute, and "Life itself is more important than that we believe about it" is to-day the slogan of the hour.

Slogans and catch-phrases often enough are but half-truths, and should be seriously analysed before their adoption. I am painfully conscious of the fact that many Spiritualists have accepted them, without ever a thought, and consequently false notions have been perpetuated in a manner that is strikingly effective. To-day it is still true that the cause which states its beliefs in short, crisp phrases, and allies itself to modernist views, will definitely and inevitably command widespread support. Deeper philosophic systems are less potent in their appeal.

From its earliest days Modern Spiritualism opposed the efforts to limit and sectarianise religion. Thus, one of its pioneers cried in a voice that was strangely prophetic: "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man: it is a science, a philosophy and a religion, presenting a just view of man's duty,

destiny and immortal relations." A more liberal definition of religion could hardly be hoped.

It is not surprising, therefore, that Spiritualism soon rejected the doctrines of vicarious atonement, the Holy Trinity, and the like. It insisted on an extremely rational attitude of mind, and, in the words of yet another pioneer, "revered nothing except Truth." Since its inception, there have been manifest changes in the religious thought of the world, and the old form of narrow and bigoted theology has been fighting a losing battle. Yet the moderist is by no means having all his own way. Diehard theologians still exist, and their attitude was admirably expressed by the Bishop of London, when he deplored, not long ago, "this tampering with the doctrines encased in the historic creeds."

With all due deference, I submit that "this tampering," as the Bishop calls it, is commendable. I said that we were participating in the work of reconstruction. So we are. Theology is in the melting pot, and our divines are once more employed in attempting to discover, among the dead shells of obsolete creeds, the spark of truth which originally illumined them, and gave them life. That truth has been all but stifled by centuries of superstition. It has been interpreted and re-interpreted in a thousand different forms. In attempting to ascertain what it actually was in the first place, we are surely doing a noble work. We are certainly dispelling much misconception and error. All that stands to lose by our "tampering" is falsehood and error.

It may be argued that the Apostles' Creed, for instance, has produced a profound effect upon Christians, but the fact that it may have accomplished good in the past is no guarantee that it will succeed equally in the future. Men move for-

ward, their lives alter, their early views are transcended, and it is mere folly to suppose that the creeds of yesterday will suit the living spirit of to-day. The truth behind them may be satisfactory, but the form of words must alter if that truth is to be clearly perceived in the light of the new conditions. Men have been helped by creeds—so much we admit. But often enough their lives have been good not because of their creeds, but in spite of them.

I have been following with interest a discussion, which is proceeding in a religious contemporary, on the question of obsolete creeds. The journal happens to be devoted to the Unitarian movement, and is in consequence very liberal in its views. It appears that a body of Unitarians recently issued a single page leaflet which consisted of a series of statements which were intended to sum up the prevailing note of modern Unitarianism. But the Unitarian Council took objection to the enterprise, and ordered the leaflet to be withdrawn from circulation. It subsequently had it destroyed. The suggestion was made that the statement might be interpreted as a creed, and the Unitarians, like the Spiritualists, will not have creeds at any price.

What of the "Seven Principles" of Spiritualism? If the Unitarian attitude were to appear in Spiritualism, should they be discarded? I hope not. What is sometimes overlooked is that to every individual who accepts these principles is granted the right of personal interpretation. That is to say, some folk will interpret these principles in the special light of Swedenborg's teaching. Others will be especially influenced by the works of A. J. Davis. This freedom of thought is a good thing. We should encourage it. At the same time, it can be carried to excess, and persons can be so free that they become irresponsible.

Does it matter what we believe? Of course it does. Belief is nine-tenths of life. The effort to "rationalise" religion is a welcome sign, but it must not be overdone. Religion should still be large enough to include all that is true and beautiful; there should be room left for the mystic and the seer, as well as for the extremely hard-headed practical man of affairs. Life is important, but to say that it is more important than what we believe about it, is to express a mere truism—but a truism which be wrongly interpreted.

Let me explain that when I use the term "belief" I mean what we really do believe: not what we think we believe. A great many of us unconsciously support statements in which we have actually no belief at all. Even on this question of spirit communication there are two sides to belief. Some folk think they believe it, when in their hearts they are not satisfied at all. Others declare that they do not believe it, when in reality it is a vital principle of their lives.

Beliefs do count, because what we sincerely believe is not only our religion, but the whole of our world. The mistake of past movements has been to suppose that the creed of to-day, being satisfactory and true, will appease all the needs of to-morrow. But human life is not static. It is in a constant state of flux. And so in Spiritualism I see a hope for the future, because our principles are not fixed, and our creed is unborn. The Spirit World is about us, and we must advance with the times, rather than remain tied to what in due course will be regarded as an old-world anchorage.

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THE EDITOR'S SCRAP BOOK

Laughter as Tonic

"Long Life Aid"

THOSE who have the saving grace of humor are a great asset to any community," said the Rev. F. Humphery, of Parkside Methodist Church, in an address on "Life and Laughter." "There is no table sauce like laughter at meals. It is the enemy of dyspepsia.

"The power of laughter was given to serve a wise purpose in the economy of our nature. It is nature's device for exercising the internal organs and giving us pleasure at the same time. Laughter begins in the lungs and the diaphragm, setting the liver, the stomach, and the internal organs into a quick, jelly-like vibration which gives a pleasant sensation and exercise almost equal to that of riding horse-back!"

Mr. Humphrey quoted some favorite sayings on the subject.

"We must laugh before we are happy, for fear we died before we laugh at all."

"Laugh and the world laughs with you."

"Laugh and grow fat."

"Mirth is God's medicine."

Hard on Doctors

"If everybody knew the power of laughter as a health tonic and life prolonger—and used it—" said Mr. Humphery, "the tinge of sadness that marks many faces would disappear, and many physicians would find their occupation gone."

A certain doctor, said Mr. Humphery, had said that "there is not one remotest corner or little inlet of the minute blood vessels of the human body that does not feel some wavelet from the convulsions occasioned by a good, hearty laugh. It

accelerates the respiration, gives warmth and glow to the whole system, brightens the eye, increases the perspiration, expands the chest, forces the poisoned air from the least used lung cells, and results in the harmonious action of all the functions of the body.

"And was it not Shakespeare who said that 'A light heart lives long?' " said Mr. Humphery.

"The queen of fashion used to say that we must never laugh out loud," he continued. "But we need place no confidence in her views on anything. For this tyrannical mistress has killed people by corsets, spoiled faces by cosmetics, and hindered the natural gait of women by painfully pinching shoes.

"But while the principles of refined manners will restrain us from ill-timed and unreasonably noisy and boisterous mirth, we should do something more than simply cultivate a cheerful, hopeful spirit. We should cultivate a spirit of mirthfulness that is not only easily pleased and smiling, but that does indulge in hearty, hilarious laughter, being well assured that body-shaking laughter will do us good.

Good Looks, Too

"Ordinary goods looks depend largely on one's sense of humor, as 'a merry heart maketh a cheerful countenance.' Joyfulness keeps the heart and face young. A good laugh makes us better friends with ourselves and everybody round us, and puts us into closer touch with what is best and brightest in our lot in life.

"The ancient custom of keeping at the king's table a jester whose quips and cranks and wanton wiles kept the company in roars of laughter no doubt also kept everyone in a better state of health especially those who over-eat themselves. Dryden said, 'If a straw can tickle a man it is an instrument of happiness.'

"We can learn to take our fun out of work every day. The unworked joy mines are accessible to us all, and we can peg out a new claim every day, thus working some gems that are worth passing on in the social, moral and spiritual commerce of life."

THE TINY RAP

KATIE FOX was but nine years of age, and Maggie eleven when they first heard those mysterious sound in their parents' lowly cottage at Hydesville, N.Y., and wondered so much who or what caused them.

You can imagine how disturbed they became when these noises were continued day after day and night after night without any visible agency, and how much talk and commotion it created among their friends and neighbors as it became noised abroad. Some of the more ignorant and superstitious even concluded that the little girls were possessed by the "evil one," meaning, I suppose, a mythical personage that was really believed in those olden times. But no one solved the mystery until finally a bright thought came to little Katie and, asking the raps to do as she did, she found that by snapping her fingers, counting, etc., that this unseen power could understand and would rap out the numbers as she requested.

The alphabet was then adopted, and by it the fact was spelled out that the raps were made by the spirit of a peddler who was murdered, and his body buried many years before in the cellar of their house. Search was made and human bones found in the very place designated by him. At last the mystery was made clear and we learned the beautiful reality of spirit return, for, you see,

if one person could come back and prove his identity, we knew that it was possible for all who pass on to the higher life, leaving their "outgrown shell by life's unresting sea." Very soon better and more rapid methods of communication were learned, but we will not forget the tiny rap that first called the attention of the world to his joyful truth.

"Hand in hand with angels
Through the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own;
They who travel heavenward
Never walk alone."

RESTITUTION

THE question of restitution is one of some difficulty, and we should do well to look upon the matter in the light of the teachings of Jesus. It may not at first sight seem easy to gather from the Gospels that the necessity for restitution as a condition of progress is a fact. In a way restitution is hardly the correct word. There are some wrongs committed in respect of which restitution in its ordinarily understood sense is impossible. Jesus gives us an example of this in His parable concerning a man who forgave his servant a debt which it was impossible for him to pay. The servant was shortly asked for similar mercy, or rather less, by a fellow servant who owed him a considerably smaller sum than the amount he had owed his master, but he turned a deaf ear to his fellow servant's plea. When the master heard of it he withdrew the pardon he had accorded to his

debtor. This throws a very clear light upon the subject, showing that Christ's teachings as to forgiveness in no way conflict with the necessity for atoning for our own failings. The atonement in this case consisted of showing similar mercy to one's fellows as one had personally experienced.

In another place, Christ exhorts His followers to agree with their adversaries quickly, lest their adversaries bring judgment upon them and have them cast into prison. He says: "Thou shalt in no wise come out thence till thou hast paid the uttermost farthing." And again He warns His hearers not to attempt to place gifts on the altar whilst their brethren have aught against them. First let them be reconciled to their brethren. The word reconciliation seems to us to be a better word, here, than restitution. It is a question of making one's peace with those whom one has wronged. It is this that we should do quickly, otherwise we run the risk of spiritual imprisonment, and impossibility of rising higher while our debt remains undischarged and grows heavier and heavier.

Apart from these definite warnings, the whole burden of Jesus' teachings, that it is our manner of living and not mere professions of faith that shall determine our state of existence in the Hereafter, make it impossible to ignore the question of restitution or reconciliation. And if one wishes to quote the Penitent Thief as an example of forgiveness without atonement, we would say two things: firstly that the thief had already undergone the utmost material punishment for his misdeeds, and in his last moments definitely turned towards the light; and, secondly, that Jesus' promise that he should that day be with Him in "Paradise" gave no assurance that the man's future progress was certain, or that he would not have to suffer somewhat on the Other Side. There is always the danger of taking the words of the

Scriptures too literally, particularly where they relate to faith and belief. Faith without works is futile, and every living soul must recognise that he must do the will of the Father to the best of his power; and the more perfect his following of the example of Our Lord, the more certain and sure will be his progress.

Restitution is a comparatively easy matter when we see our mistake and try to put matters right at the time. But if we refuse to admit we are in the wrong, we are only laying up for ourselves sorrow and remorse for opportunities neglected until too late.

(Through the hand of S.J.L.)

THE FRONTIER CALLED DEATH

Reprinted from an Article by Sir Oliver Lodge

DEATH is not a word to fear any more than Birth is. I respect this cheerful attitude. You say that across the frontier we call Death, a realm full of life stretches; a realm of Discarnate Spirits; and so, in your way, you give enlargement to the conception of life. I was brought up in the old Evangelical, of Low, Church, and I read Hervey's "Meditations among the Tombs," and I associated Death with skeletons, dust and graves. You blow away the dust, and show me a vast assembly of the Undying; and I am grateful for the brightness of the scene, and for what I may call your work of sanitation. I also praise the freedom from stiff old orthodoxies which I perceive in some, at least, of your leaders. Vale Owen declares that "Jesus and Buddha are each a different manifestation of the one Christ." That is a flash of liberalism. Conan Doyle asks: "Why

should God have sealed up the fount of inspiration two thousand years ago?" That is almost like hinting, not merely that Humanity has a Bible, but is itself a Bible. Conan Doyle wishes us to remember that the Gospel points to a House with "many mansions." I am glad to hear of the "many"; for I have sometimes feared there was a "housing problem" in religion, and not enough dwellings for all the honest people. . . . I rejoice, too, when I hear Sir Oliver Lodge quote, with appreciation, that fine word of Dr. Schuster: "The real world is far more beautiful than any of our dreams." And I catch the music of the last sentence in Sir A. Conan Doyle's "History of Spiritualism": "As we become finer," he says, "we shall evolve from heaven to heaven until the destiny of the human soul is lost in a blaze of glory whither the eye of imagination may not follow."

PRAYER - HYMN.

(Tune, Flavian. Dedicated to H.K.D.)

Our Father God Who art in heaven,
Hallowed be Thy name,
Thy kingdom come, Thy will be done
On earth and heaven the same

Give us each day our daily bread,
Our sins forgive us too,
Help us all others to forgive
And keep us pure and true.

In sore temptation leave us not,
From error keep us free,
For Thine the kingdom, Thine the power
And Thine the glory be. Amen.

CLERGYMAN PAYS A TRIBUTE

The Spirit World's Aid to His Ministry

By Owen R. Washburn, Minister of Orford West Congregational Church, New Hampshire, U.S.A.

TO those who count all Spiritualists as deceived or deceiving I would say that, for forty years, I have been a practising medium, without fees, as requested by people in trouble.

Under spirit guidance, I have caused two people confined in asylums for the insane to return to normal mental conditions.

I have, by spirit help, caused drunkards to abhor and forsake intoxicating drinks. I have accurately told wrongdoers who asked my help, their past misdeeds, and helped them to see the way to forsake such wrong doing.

I have been warned of danger from accidents and escaped them by timely precautions.

I have been healed, under spirit control, of a deadly illness, when the doctors told me there was no hope. The spirits sent me messages from mediums, in three different cities, that they would heal me because of my work for Spiritualism, which they did not wish to come to an end.

Saved From "Death"

I was healed in a minute or less. In reporting the case to one of the most famous doctors in this country, I was told that he had been three times healed when at the point of "death" by the same kind of spirit aid.

I have prevented a murder, reconciled discordant families, and prevented at least one case of suicide.

I was ordained to the Christian ministry in

1893, and my psychic powers developed shortly after.

My mediumship has no trance phases. I direct my attention and get, from mental pictures and from impressions, the information, suggestions and consolations from the spirit world which I am to use in helping the troubled people who come to me.

It has been charged that people believing in spirit communications are lacking in mental power and in common sense. I would reply to this that, during nearly forty years of my mediumship, I have been four years a State Senator in Pennsylvania, representing sixty cities and towns, being elected against the opposition of all the leaders of all political parties.

I have been an editor or on the editorial staffs of three daily newspapers. I have had the friendship of eminent men. I am now a minister of a Congregational church.

I am quite open in my statements as to what I know as to the part spirits have in our earth life, and after seven years as pastor here find no objection to my views on Spiritualism from any parishioner.

CHARM AND MATRIMONY

By Dr. Frank Crane

In "The Marriage Game" occurs a fine line:—

"Unless a woman wants something she has no business to want, she has no need of charm."

No need of charm! How many a foolish little brain, devoid of understanding, has shipwrecked things by this unreason?

The silly woman, who exerted all her arts and

wiles to draw a suitor, drops her efforts with him become a husband. Her market's made. She has caught her train, is safely aboard, and why run any more?

She gives frank expression to her peevish whims and ailments. She is captious, critical.

She is dowdy at breakfast. She is unkempt and sloppily dressed when they two are alone.

Exert one's self to woo one's husband? Why, there are those women who seem to think it's hardly decent.

And right here is the cue for the entrance of "the other woman."

Many a man, too, thinks the game's up when he has haltered and altared the woman of his choice. The excitement of the chase is over. It's "married and done for."

Then, if the woman be strongly human, as she generally is, and a bit weak and sensitive, as she often is, marriage breaks down. Possibly—enter "the other man."

People speak of having tried marriage and found it a failure. Most of them have not tried it at all. That is the trouble. They didn't "try."

Eternal vigilance is the price of love, as well as of liberty. Success, in marriage also, means keeping everlasting at it.

To sit down, once married, and expect to be coddled, waited on, served and pleased, you a king on a throne, and your mate your servitor, is rather sure to bring on swift ruin.

There is not one wife in a thousand that could keep her husband if she did not keep working at the job. The wife has a thousand advantages over the other woman.

And if a husband will only not stop making love, he need fear no rival.

Most of the unhappy marriages are due to

selfishness plus pure boneheadedness.

The love and devotion of a good woman, and of an honest man, is worth working hard for.

And the beauty of it is that it is the most delightful work in the world, once it gets established as a habit.

You need charm every day you live.

ANIMALS SACRIFICED FOR SENSATIONAL FILMS

By W. J. Roderick

A POPULAR journal with cinema-goers, "Film Weekly," recently published an article under the heading "No Stand-ins for Them," dealing with cruelty to animals in film production. The article, which has been reprinted in leaflet form, refers to a short film then being shown at a London cinema, which "depends entirely for its interest value on shots showing the trapping and shooting of wild animals." The article continues:

You may watch an Indian wrestle barehanded with an alligator; bison stampeding and crashing to the ground in fear as they are herded into corrals; game birds being shot by men with guns and retrieved by cheetahs. In one instance, the bird which the cheetah retrieves is only wounded. The cheetah finishes it off and brings it back to the huntsman. The actual kill is not shown (possibly because of censorship), but the commentary leaves you in no doubt as to what has happened.

It is quite possible—though not in every case probable—that these scenes are merely news-reel reports of actual hunting episodes. The animals would have been killed anyway; the camera has merely recorded the fact. Whether that is so or

not, several of the scenes in the film are so disturbing to filmgoers' feelings that they are bound to raise the larger question of the use of animals—and the torturing or slaughtering of them—for the purposes of screen entertainment.

Agonizing Methods Employed

There have been instances in the past of animals being ill-treated and maimed to gratify a director's desire for a spectacular "high-spot." Alligators and crocodiles have been used in scenes where the excitement has depended on the hero swimming for his life among them. The animals' jaws have been bound with wire, which cut cruelly when they tried to open them. Thin wires have been stretched across movie battlefields, so that charging horses might be brought down in spectacular falls. Many of those horses have been shot when the "take" was over—because their necks were broken.

The facts of such cases are whispered in the studios; but they do not get into the newspapers. Only when human beings are injured is there a burst of outraged human opinion. Yet the indignation would be more fitting were it roused by the senseless killing of animals than the killing of men.

It is no facile sentimentality which considers the mis-use of animals in films more distasteful than the mis-use of men. The actor who is asked to endanger his life for a scene has the option of refusing and making the studio hire a stand-in or double. The double decides for himself whether he will risk his life in return for the money offered. The stunt-pilot knows that he is endangering his life—and may refuse to take the chance if he wishes. (

But the animal has no choice. It has no stand-in. It is butchered out of hand to make a

Hollywood holiday. No film, however "spectacular," "breath-taking," or "colossal," is worth a moment's pain or suffering caused to a tortured animal. Perhaps the Censor will take a belated hand in the matter. If not, filmgoers will.

Such outspoken condemnation is not any too trenchant, and coming as it does from a "disinterested party," it is all the more striking. No Animal Welfare Society could pass a sterner judgment.

Of course, the matter is not confined to the making of films. It raises the wider issue of sacrificing animals to provide any form of public entertainment, such as the circus and music-hall turns. Seeing the animals on the screen or on the stage, doing their "turn" so admirably and dressed up so comically, is sure to cause so much amusement and applause that most people find it difficult to imagine that there is ever any cruelty involved in the performance at all.

Clever Domestic Animals

Our own dog or cat may have been taught to beg or to close a door or carry a newspaper—all done by kindness! A domestic animal may be made to understand a good deal by the motion of the hand or the modulation of the voice. But there is a definite limit to what can be done by kindness, and beyond that limit no one has any right to go.

A dog is not intended to walk upstairs on two legs, and cannot be made to do so without suffering some form of abuse. Similarly, you have to be stern and angry, keep him without supper, or hold a stick over him in order to make him walk on a stretched wire or a narrow plank, or climb a very tall ladder and jump down, or strike a match and pretend to smoke a cigar.

If such stunts are unnatural and dangerous for the dog, what about the tricks performed by

larger animals, such as elephants? The Performing and Captive Animals' Defence League (17 Buckingham Street, Adelphi, London, W.C.1) reports a case of a cat which was rescued from a showman because he ill-treated her by stretching her across the backs of two chairs and making a dog jump right over.

In the case of wild animals, the cruelty is worse, because these poor creatures have to be kept in captivity most of the time, as well as having to perform stupid tricks. From the time they are captured in the forest, they have to live in cages and are jolted about in vans and trains while travelling from place to place.

British Press Against Animal Cruelty

Many quotations could be given to show how seriously the subject is regarded by the British Press. The following extract from "The Spectator" will suffice:

The miserable and mangy creatures who travel about the country in narrow and often stinking cages, performing in circuses, are caricatures of the beasts of Nature, and the victims of a sordid and senseless trade which we could and would stop if we took the trouble to know what lay behind it. . . . Surely it would be reason enough to keep ourselves and our children from shows so tainted with senseless cruelty. . . You and I pay to see these trainers driving, goading, and perhaps only tempting their charges through their imbecile routine. And, whatever happens on the stage, you may be sure that if the animals fail to give satisfaction, they will be punished behind the scenes.

By rousing the conscience of the people, the Press can do much to hasten the day when performing animals will be as out-of-date as boy chimney-sweeps. Let it ever be remembered that the symbol of animal training is—the whip.

WONDERFUL DEATH-BED MANIFESTATIONS

By Winifred Salmon, G.W.Dipl.

I WAS born at Colchester, but was brought to London at the age of seven. My grandmother had married twice, one marriage being into the family of the famous Charles Haddon Spurgeon, so half our family was "Spurgeon" and the other half "Salmon."

I am told that when I was being christened at the Church, my sister, who was then only three years old, went around the Church smelling all the lilies, until her little nose was quite yellow! This made the choir boys giggle, so that they could not sing the hymns!

When I was brought to London, I attended a Church school on week-days. On Sundays, I went to school morning and afternoon, and then to the service in the evening. When I grew older, I used to go to early morning Communion and the eleven o'clock service, take a class in the afternoon and attend the service in the evening. I was a member of the choir, as in those days the men had joined the ranks in the Great War, and young women were taking their places in the Church. We had to wear cassocks, surplices and mortarboards.

When the war was over, the women were kept on in the choir, and we had a mixed choir of 54 voices. We were able to render such music as Stainer's "Crucifixion" and Handel's "Messiah." We used to sing the Eucharist every Sunday morning and an anthem every Sunday evening. I also attended a teachers' meeting on Mondays, mid-week service on Wednesdays, choir-practice on Fridays, and helped at concerts and socials on Saturdays.

My Sister's Illness and Passing

About a year after the war, when the 'flu was about, my sister—who had never had a day's illness in her life—caught the 'flu and double pneumonia. Complications set in, which took her to the Spirit World within a week. Although I had always suffered from poor health since infancy, I did not catch the 'flu myself. There was a heavy fall of snow that week, about six inches deep. I went to work as usual, but on returning home from dinner on Thursday, I found that my sister had been taken to the London Hospital.

Off I went to the hospital at once. Later, I had to explain matters at the place where I worked and get the shopping in, and then I stayed at the hospital until midnight. We were told that there was to be no more visiting until Sunday, but the next morning I awoke very early, with a great longing to go to the hospital again. I started out to work an hour earlier than usual, in order to call at the hospital on the way. There I was told that I had been sent for twice, as my sister was worse. They had not told me at home. I was by her side until she passed over that night. Of course, I realise now that the longing I felt was a spirit impression.

An appreciation of my sister's character and work, and an account of the choral funeral service, appeared in the Church magazine, and the following description of the passing was included:

While we (those around the bed) were watching her, she began looking all around, and then said: "Oh, look at that beautiful light!" We continued looking at her, but she said: "Don't look at me—look up there! How it is changing colour! Hark at those beautiful bells and the music! Now they are singing: 'How sweet the Name of Jesus sounds in a believer's ear.' Oh, I see the Lord on His throne and the soldiers guarding Him!" Then

she sang "Onward, Christian soldiers," and afterwards said: "Now they are crossing swords and fighting the powers of evil. I see Jesus. 'At the Name of Jesus, every knee shall bow.'" Then she bowed her head and said: "Jesus is calling me. Do You want me? I am coming." She then said: "Winnie, take care of mother. She is getting old and will soon follow me." Then she began bidding each of us good-bye, calling us by name.

My sister also spoke two or three times of her brother in Canada. For two hours she kept describing to us what she was seeing in the Spirit World. When the Vicar came in, she repeated the prayers he said, such as "O Lamb of God, that takest away the sins of the world, grant us Thy Peace!" Her last words were: "Oh, look! He . . . has . . . won!" Then she fell asleep, smiling triumphantly.

My sister knew nothing about Spiritualism. We were always side by side in every kind of Church work. In a short period of time nine of my relatives passed over, including my grandparents, my parents, my aunts and uncles. I was left almost alone in the world. Then another tragedy happened. Through trying to help an unemployed man, I was falsely accused of a certain crime by my Church and was asked to leave. The man committed suicide.

Six months after the passing of my mother, I was invited to a social function at Stratford. Not until I arrived at the hall did I learn that it was a Spiritualist Church. The following Sunday I attended a service at this Church I found that they sang The Lord's Prayer and read the Bible there.

Convinced by Clairvoyant Description

Then the clairvoyance began, and I was given a message. The medium described a room in my

home in detail. I knew he had never seen it, so this set me thinking. I stayed to the after-circle, during which a lady (whom I now know as Miss Rose Ward) came up to me and described the scene in the London Hospital. She could see me at my sister's death-bed, and referred to everything that happened. As the medium turned away, she said: "They are giving me some French words—'Au revoir' and 'Adieu.'" Those words were used by my sister and myself as passwords at home when one of us wanted to go out for an evening!

The next time I was able to go to a Spiritualist Church, Mr. Mason occupied the platform, and again I was given a message. He foretold that one day I should be able to do what he was doing. Later on, I heard that Mr. Mason was opening a Church at Stratford—the Palmerston C.S. Church. I attended the opening, and have been there ever since. I was put in charge of the sale of literature at the Church, and have sold about 32,000 copies of "The Greater World," as well as over 21,000 other psychic papers. I also take services sometimes when gaps are caused through illness or any other reason. Whenever I do this, I give my services for expenses and a donation to G.W. Night Shelters.

—"The Greater World."

POSTAGES

Because of increased postal rates, correspondents desiring a reply to their letters are requested to enclose a stamped self-addressed envelope.

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"WHAT SCIENCE SAYS ABOUT DEATH"

By Shaw Desmond

EVERY now and then there come moments in the life of the novelist when he has to rub his eyes and wonder if he is standing on his head and whether he really sees the things he sees!

Such a solemn moment came as I perused Mr. Maurice Gibson's "reply to my little unconsidered article under the above heading.

For Mr. Gibson's sake I can only hope he does not believe what he has written. I am afraid, however, he does, especially as I have a passion to always regard a criticising critic as honest.

There is scarcely one statement made in this "reply" which does not beg the whole question or which cannot be effectively riddled. But the reader shall judge.

Let me take a few of this gentleman's statements.

First, in regard to his general attitude, that science is not "materialistic"; and that science is not "antagonistic to religious beliefs," statements to the contrary being characterised as "utterly untrue."

What is the matter with Mr. Gibson? Where has been been living all these years?

Does he not know that from the time of Tyndall's famous "Belfast Address" in 1864, when he characterised the belief in spirits by the words: "surely no baser delusion ever obtained dominance over the weak mind of man," through the Huxley-Hæckel period, and down to the point-blank statements of eminent men of science of our day, science has, with few exceptions been steadily, remorselessly materialist?

If it had not been so, then why have spiritual-

ism and survivalism been fighting it for a century or so?

As regards the statement that "it is inconceivable that any scientist of repute would make such an assertion" as "man can't survive death—it is against the laws of science as we know them," I can only refer my doubtless well-intentioned critic to a couple of statements taken at random from scores of others. One of these is by one of the greatest living anthropologists, Sir Arthur Keith, ex-president of the British Association, in his now widely known Manchester University lecture:

"Every fact known to them (medical men) compels the inference that mind, spirit, soul are the manifestations of a living brain just as flame is the manifest spirit of a burning candle.

"At the moment of extinction both flame and spirit cease to have a separate existence. However much this mode of explaining man's mentality may run counter to long and deeply cherished beliefs, medical men cannot think otherwise if they are to believe the evidence of their senses."

And another scientist, first surgeon perhaps of our day: Sir John Bland Sutton; who, unfortunately for Mr. Gibson's case, quite didactically makes the statement:

"Death is the end of all, and endless sleep."

This gentleman knows perfectly well that the reader has only to turn to the scientific lectures and treatises of the last fifty years and even of our day when science, as I said, is undergoing a "change of head," to see how implacably opposed to the idea of survival is the scientist of the older schools in particular. One of the half dozen greatest living psychologists said to me within the last few days:

"I was approached by a learned colleague who expostulated with me in my belief that survival

was a proved fact of science, saying: 'But my dear —, can't you see how perfectly scientific materialism fits in with all that we scientists know —why go outside to chase will-o'-the-wisps?' "

And he confirmed to me: "That is typical of the attitude of large numbers of scientists in our day. They will not even examine the evidence with an open mind."

And of course I know the list of names he quotes of scientists who have either believed survival was proved or were interested in the proof. I have quoted nearly all the names he mentions for the past twenty years.

And for the sake of accuracy a psychist is not necessarily a "spiritualist," as Mr. Gibson assumes, though he may be, as is indicated in the dictionary. Any man investigating psychic phenomena is a psychist—but that is something very different from being a convinced spiritualist, as Mr. Gibson knows very well. But why this "scientific dialectic"?

His misreading (perfectly honest I am sure) of what I have said is at times slightly irritating. The idea behind what I said about the odium scientificum was that some scientists who secretly believed in survival as a proved fact of science, were afraid to express that belief, for fear of ostracism, nothing more and nothing less. And our critical friend will know what has happened to eminent scientists who had dared to express their belief in survival as a fact of science. How it was persistently stated that our valiant, wise Sir Oliver Lodge, "poor fellow had of course done great work in the past as physicist, but that now his brain must be weakening. . . ." and so on. And of the recent case of victimisation of a well-known psychiatrist who had even publicly announced his beliefs in what spiritualists have been trying to teach for half a century, and who was threatened

with professional ostracism and loss of his position.

"The logic of ignorance" of which he speaks is not my logic, nor, as I think, even of the Great Average, and cannot be, and indeed is not, I think, imputed to me, and for it, I am not responsible.

And of course the materialist scientists have "jeered at us spiritualists or ignored or pooh-poohed us," as all the records show of these "Champions of Death." As for creative artists like myself, we have little use for the jeering materialist scientist as for the "jeering press." We hold no brief for either.

I imagine one of the difficulties with this particular critic is a certain ignorance of the facts, which some of us have studied closely for twenty years or more. For example, no man with a first-hand knowledge of some of these facts could have written that "I hardly think mediums have come up against science." This is an amazing statement in view of the fact that scarcely any first-class medium can to-day be induced to face the scientist in the seance room owing to the callous and at times even abominable treatment to which they have at times, though not by any means always been subjected.

As for "wave-lengths," there is a scientific but I am sure sincere naivete (naivete is always sincere!) in what Mr. Gibson says about wave-lengths.

I am as familiar as he with what science has bridged in our day! All that I said about vibrational wave-lengths simply had for its object the proving that our physical senses could only register a comparatively tiny field of the total vibrations known to science, which for example was why few of us could see the spirit world, because of the high rate of its vibration.

And all this, the scientists who have posted me on it also know, as does, I think, the present critic. But what about those vibrational-wave-lengths of the upper astral and "spirit" spheres, and outside them through the cosmos, of which the astral scientists tell us? Has science any instruments to bridge those!

I fear that if such mild statements as those challenged by Mr. Gibson shock the scientific mind and incur the odium scientificum, what will not the statements in my forthcoming book, "There is no Death . . ." covering over twenty years study of the psychic, do?

I fully expect to be arraigned before some Torquemada-like personage presiding over a meeting of the Modern Inquisition of Science, which is fact and not fiction, Mr. Gibson, and there be put to "the question"!

In the ordinary way I do not reply to such criticisms, with which every survivalist is familiar, only that I will not have "millstones hanged about the necks of the little ones," who might believe that all they had been reading and seeing about materialist science for the past half century was of such stuff as dreams are made. Nor do I propose to return to "the beating of dead horses."

—"Service."

"DISCIPLESHIP IN THE NEW AGE"

An Excerpt from an Article by Victor Cromer

Contributed by E. M. Lance

THE organisation of the higher civilisation that will prevail in the New Age that is dawning will be largely in the hands of a group of men and women who are prepared to lay aside

all other interests for the general welfare of the human family. These men and women will be of all races, and of all types, and they will be bound together by a spiritual affinity that must work out in the external world as a confraternity or international brotherhood.

The ancient prophecy that the government of the world should pass into the hands of the saints must be realised in the New Dispensation. Those saints, however, will be experts in their various subjects. They will be specialists in the various departments of life, and as a body they will act as an organised international group, possessing a complete knowledge of all the differing aspects of government. Some will be intellectual giants, others pre-eminent in the moral and religious world, still others political and economic leaders, men who understand to the depths the great problems of State-craft, while some will have the power of stirring the multitudes emotionally and aesthetically. All problems that confront the race will be dealt with in general and in particular by this great group.

These leading men and women will be united in the bonds of an occult discipleship. They will endeavour to live according to certain definite rules, the purpose of which will be to develop the greatest possible efficiency of body and soul in order to do the greatest amount of work for the world.

A system of discipleship will be worked out that will be above the limits of any sect, creed, or religion, but which will express the essence of all religions. Thus the world will have a group of people in each country devoted to the general welfare, and guiding every aspect of community life.

It is this confraternity of spiritual leaders working for the benefit of the world to which Jesus referred when he said, "In the Regeneration

ye shall sit upon thrones judging the twelve tribes of Israel." The twelve tribes of Israel symbolise the whole race, while the "thrones" indicate positions of power, and the "Regeneration" means the New Age when all these leaders should be re-incarnated and take their rightful places in the government of the world.

Now the time is coming for these ideals to reach fruition, and a new discipleship is consciously guiding the evolution of the world through the great regenerative process. For they will have to take every strand of human life, the warp and woof of all activities, and weave them on lines which will gradually be laid down as the group gets into working order; on lines which, by the more clear-sighted, can already be largely foreseen.

DEATH NOT A TRAGEDY

IN an address given in Yarmouth, England, recently Mr. Hary Boddington the well-known author of Spiritualist literature said:

No subject had been so misrepresented or abused as the subject known as Modern Spiritualism. They had now reached an era in human understanding when the man in the street demanded a reason for the faith that was in him. He was no longer content to accept authority for truth. He needed truth itself as his only authority. What might be called the core of the difficulty of the man in the street was that the ordinary religionist was not appreciating the true meaning and purpose of Spiritualism. This lay in the fact that for centuries they had been regarding their physical bodies as themselves. It had been taught that man had a soul. The result of spirit communion had reversed that decision. Man as a

spiritual being to-day, organically considered, was much as he would ever be. We were born spiritual being with physical bodies. When the physical body no longer offered adequate facility in expression through and by it, then death, as it was mis-called, ensued. Death was not a tragedy or catastrophe, but an orderly step in the evolution of life. The soul emerged by a perfectly orderly and natural process from the physical body and entered into a life that was real, beautiful, natural and human.

"Don't boggle with the name Spiritualism, for it was coined in a day when materialism threatened to sweep the world and wipe religion of every kind from man's mind," said Mr. Boddington. Spiritualism rested on such a scientific past and had such a mass of teaching that if the Bibles of the world were destroyed a new Bible could be compiled based upon the laws of the universe and containing the verities necessary for human understanding and progress on a stronger and better foundation, than had ever existed before.

THE LORD'S PRAYER

Our Father, Who art everywhere,
Hallowed is Thy name,
Thy Kingdom come, Thy will be done
In our hearts to give us peace.
We thank Thee for our daily needs,
And ask forgiveness for our errors,
And help to love those who persecute us.
Be with us in our hour of sorrow,
Conscious only of Thy Presence.
For Thine is the Kingdom,
The Power, and the Glory,
For ever and ever.

—By Marion Steel, Brisbane.

PSYCHIC TRUTHS

TOLD IN THE AFTER LIFE

By Edward C. Randall,
Author of "The Dead Have Never Died," etc.

WHEN childhood's morning merges into manhood's noon, judgment is reached, intelligence is gained and reason is used, reason that dispels the myths and fables, the visions and dreams of childhood's rosy morn. And so, when the race has passed its infancy, and has reached civilisation's dawn, superstition and ignorance die, and science and art, poetry and music, the useful and beautiful, are born.

There is not in the universe a single great problem that man can truthfully say he has mastered, and concerning which nothing remains to be found out.

The earth is yet so crude; our senses are so dull and our vision so limited, that we fail to realise those emanations and movements of refined matter about us, or the subtle and incessant play of forces around us.

From a single ray of light shoot millions of electrons and corpuscles, the basic constituents of matter, smaller than the atom or hydrogen, striking blow upon blow, passing by and through us in their incessant warfare with the night, but we feel them not.

We do not realise the quivering and bending of the earth's crust under our feet, caused by changes of temperature and the pressure of atmospheric waves, nor do we hear the fermentations and oxidations of the soil in changing seasons.

We see the action of gravitation, but know nothing of the medium through which it operates.

We hear the wind sighing among the trees; but we do not hear the roar of sap up trunk and branch, the bursting of the buds as they bombard the air, or the speech of growing trees and flowers and grass among themselves; yet life, wherever found, has language.

The vibrations from out the abyss of space would reach our ears if they had more and higher octaves, or if our capacity for catching sound were immeasurably intensified.

We do not hear the clang of the planets as they ring down through their orbits, the explosive detonations of the sun, the wild dance and chant of the nebulae, the comet's note of warning, or the rush of wondering matter, of which worlds are made, which must send out impulses and tremblings through the ether to this planet of ours. We are at all times in a great sea of intensely active forces and potentialities governed by a law of which we have little conception.

Those who, through ignorance or prejudice, decry a new discovery, and so prevent fair consideration, are enemies of civilisation.

Truth has neither youth nor age; it is, and ever has been, a brother to reason; it does not need the assistance of fame or science; it has never been in the keeping of any particular class of men; it is the heritage of all who live.

I look into the future and see the creeds and dogmas, that for centuries have enslaved the human race, dead and obsolete laws in life's great statute book. I see knowledge take the place of faith and superstition; I see the awful fear of death banished from every human heart, and mankind at peace. I see a world of thinkers, honest and free, teaching the gospel of truth, the religion of nature, and philosophy of meta-psychics, the new science of matter.

Let this fact sink deep into every human heart: the individual thought must at all times be kept clean and pure, for this wondrous and ever active mind of ours is from day to day throwing the shuttle through the web of life, incessantly weaving the fabric of condition that will clothe the naked soul on the threshold of the after-life, and those in the great beyond watch beside the loom.

In all ages Man has pursued happiness by countless paths and innumerable roads. Some have thought that within the hollow crown that rounds the mortal temples of a king, it kept its seat; some have thought that on the throne it sat and smiled, and have waded through seas of blood to reach it; some have thought that behind the walls of splendour it made its home; others, despairing of finding it there have pictured a world beyond, where happiness could be found perfect and complete. But know, there is but one royal road that leads to happiness, and that is to practice the plain, old, yet incomparable maxim, "Do unto others as you would have them to do unto you." These sacred words six hundred years before the alleged birth of Christ, in different form, fell from the lips of the great Confucius, and are to-day found in nearly every sacred volume of the world.

THE END.

EXCHANGE AND REPLY POSTAGE.

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

MEDIUM WHO FOUNDED THE THEOSOPHICAL SOCIETY.

By **Harry Boddington.**

The teachings of Madame H. P. Blavatsky, which were absorbed by Theosophy, are dealt with below by Harry Boddington. That Madame Blavatsky was a medium is proved by the testimony of Colonel Olcott, though it is persistently denied by others of her followers.

A THEOSOPHIC leader was asked at our study group, who or what it was that mediums saw when they described spirit people whose separate individuality they are able to prove in many ways. The medium who put the question was gravely told that her spirit guides were probably her own individuality masquerading under four different personalities.

In other words, her spirit guides were all lying one against the other, although the medium is normally a most truthful person. This type of present-day Theosophist has quite innocently swallowed "Blavatskyism" with the same unthinking credulity that accepts creedalism at a mother's knee.

Confused Teachings.

Many are confused by the teaching that, after "death," Man divides up into sections, and that the mental portion gets far away from all earthly considerations, while the astral counterpart of the physical slowly disintegrates, and the section that clairvoyants see is an etheric shell that flits about graveyards or bobs up at seance rooms until in time it also disintegrates.

Neither the astral nor etheric portions have any consciousness of their own, and are said to

squeeze some semblance of consciousness out of mediums.

Theosophists thus endow the unconscious with greater power than the conscious, and grotesquely exaggerate all theories of subconscious activity, rather than accept spirit control.

Only a mahatma—a man still living in a physical body with his seven vehicles (bodies) intact—could perform the miracles of the seance room. Many occult theories revolve around this idea.

Reincarnation.

Their other dilemma hinges on the doctrine of reincarnation. Many Theosophists readily accept the statements of any spirit who teaches reincarnation, but repudiate all others.

As will be seen from our articles on healing, the doctrine of reincarnation conduces to obsession, because its believers cling tenaciously to the idea that the earth is their future dwelling-place. They thus mentally chain themselves to it in their hunt for a human body to possess.

They regard the earth as the only place where full consciousness is expressed, because each section of the seven bodies at "death" is believed to take a portion of the mentality with it, and never reincarnates with its previous sections.

It is folly to permit people holding these ideas to sit in developing circles. They are on the same plane as the Christian who feels called upon to do battle with unseen hosts of adversaries in every seance room.

Even with a well-developed medium present, able to explain the cause of all their sensations, their fears prevent phenomenal development.

This is even more apparent with the type who feel it their duty to prove the "power of their own minds" on the phenomena while in the seance room, and thus frustrate the very object for which the meeting is held.

When Enemies Unite.

Occultists are split up into numerous antagonistic groups, but unite to attack Spiritualism. What Spence's Encyclopaedia of Occultism thinks about Mme. Blavatsky may be gathered from the following extract:—

"She (Madame Blavatsky) was well known in America as a Spiritualistic medium." (I pause at this point to emphasise a fact persistently denied by her followers).

"Mme. Blavatsky was the daughter of a Russian Colonel. She twice entered Thibet, and, finding it exceedingly difficult and dangerous to do so, probably decided her to adopt it as the home of the mahatmas or great masters. These were presumed to be gigantic intellects who have mastered the yoga philosophy and are able to leave their bodies at will.

The "Great Masters."

"The idea was exploded when explorers discovered the savage nature of the Thibetans, quite the opposite of her assumptions. Since that time new localities are continually being found for the 'great masters,' mostly in India, where it is easy to keep up the deception."

The evidence for the existence of mahatmas rests mainly upon the statements of three or four people who may, or may not, have been deceived.

Her teaching may be summarised thus:—

Man at "death" splits up into etheric, astral, mental, intuitional, spiritual, nomadic and divine sections.

Each is supplied with a body separate and distinct from its fellows, which eventually gets absorbed into other forms of life. Individuality in the physical sense is impossible to the discarnate spirit. As the various sections decay, that part of the nature dies also.

Finally, an emasculated mentality seeks reincarnation.

Theosophists are hard pressed to find explanations for the conclusive evidence for spirit identities of the seance room, and explain it by peopling the spirit world with thought images called elementals.

These have no consciousness of their own, but borrow it from the medium, and thus personify any character in the medium's thoughts. The impertinence which assumes that all mediums are deceived and only the assumptions of Theosophists are correct, the assumptions of absolute ignorance, needs no refutation; it defeats its own ends.

Those Elementals!

They claim that Theosophic seers go into the spirit world and get their information at first hand, and that spirit mediums are misled by elementals. It is unfortunate for Theosophy that the majority of its seers see nothing clairvoyantly until the illusion is created by the "instructions of their masters." In other words, auto-suggestion is the basis of most of their visions.

Some objections to the teaching of reincarnation will be dealt with in a later article on Allan Kardec, but its main defect lies in the fact that Nature produces one spirit associated with the form it first manifests through.

How They Argue.

In order to accommodate the doctrine of reincarnation, this primitive and original spirit is pushed on one side in order to make way for spirit number two, who was originally born like spirit number one but now dispenses with the process. Nature never stultifies herself in that way.

On the "death" of Mdme. Blavatsky in 1891, there was a bitter struggle for leadership, during which charges of fraud, hallucination, and even

less desirable epithets were freely bandied about. In the resulting split, W. Q. Judge retained the leadership of the American section, succeeded by Catherine Tingley: while Mrs. Annie Besant with Col. Olcott remained heads of the English and Indian sections.

Hostile Sections.

They are still bitterly hostile to each other, but the British Indian section contains elements which are slowly emancipating themselves from the literal acceptance of Mdme. Blavatsky's assertions and partly embracing Spiritualistic ideals and theories.

Col. Olcott's "Old Diary Leaves" reveals Mdme. Blavatsky's mediumship quite clearly. He shows how she was used for automatic writing, but instead of ordinary spirit control, he claimed it was control by a mahatma or great master who still possessed an earthly body.

Spiritualists have often duplicated this form of spirit control, and deny that it proves Mdme. Blavatsky's claims. Frederic Bligh Bond, in the American Psychical Research Journal for 1929, gives a very clear instance of receiving automatic script from a friend in the body, who gave full name and details, which Bligh Bond checked on returning to England, thus proving that it is not necessary to pass through the change of "death" before we can act as spirit controls.

—"Psychic News."

GENERAL BOOTH AND SPIRITUALISM.

Salvationist's Striking Admission.

IN "The Two Worlds" of November 19th, 1897, an interesting article on "General Booth and Spiritualism." It runs as follows:—

In his "War Cry" for October 2nd, in the course of a beautiful tribute to the memory of his wife, General Booth takes his readers into his confidence about his spiritual experiences thus:—"Through all my history my personal intercourse with the spirit world has been but limited. I have not been favoured with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit, and yet I have a spiritual communion with the departed Saints that is not without both satisfaction and service, and specially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful in the night season. Amongst these, One Form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal Salvation of the Multitudes—and that is my blessed, my beautiful Wife!"

We published the above extract in our issue for October 15th, and in the "War Cry" for October 30th the following disclaimer appeared:—"In consequence of three or four lines, written in haste, relative to communion with the memory and spirit of my dear wife, I understand that the Spiritualists have been claiming me as one of their "Very Own," and that some of my people here and there have had their hearts thrown into a fluttering condition on account of my supposed agreement or sympathy with these mistaken people. Now, I have no time to go into any explanations of the particular words used on that occasion, but I will make the opportunity, if possible, to declare my views in an unmistakable fashion on that subject at an early date, and meanwhile wish it to be understood by all concerned that my views on the subject are as far as is well possible from what

are known as those of the ordinary Spiritualist."

Accuracy does not appear to be the General's strong point. He speaks of "three or four lines written in haste," and says we have been claiming him as one of our "Very Own." The extract from the "Cry" takes fully thirteen lines in our paper, and occupied more space in his own organ! We merely headed it "General Booth a Spiritualist." We did not claim him as our very own, nor anything like it, but if he meant what he said when he referred to his "personal intercourse with the spirit-world," and his "spiritual communion with the departed saints," and the "one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle . . . and that is my blessed, my beautiful wife!" he must be a Spiritualist. If words have any meaning—if the General was not merely rhapsodising, or talking figuratively—then the frequent visits of his wife, and her assurances of continued partnership proved that he has enjoyed spirit-intercourse, the comforting and consoling blessings of the ministry of the departed saint of his heart's love, and therefore he is a Spiritualist—for he admits to have received and enjoyed spirit-communion, and all who do that are Spiritualists in the true sense of the word.

We are promised the General's views in an unmistakable fashion, and shall await them with interest. But the above-cited assertions on his part will take a good deal of explaining away. We have no doubt that his views "are as far as is well possible from what are known as those of the ordinary Spiritualist." But we care little as to his views; it is his facts that are most important.

(As far as we can learn the promised "views" were never published.—Ed. H.L.).

THE GLORIES OF THE SPIRIT WORLD.

An Enchanting Word Picture.

Indescribable Joy and Beauty.

(The accompanying contribution is an extract from one of a series of very remarkable messages, couched in fascinating and most inspiring language, received by an Australian lady who has for many years written under what is termed "impression" or "inspiration." It purports to emanate from an ancient Greek philosopher, and in leaving its perusal to the reader we may, not, perhaps, inaptly, quote the Scriptural lines: "Eye hath not seen, near ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—(1 Cor. chap. 2. v. 9.)—Ed.).

THE message I would give to your world to-day is: "Man, know thyself." They of my day wrote it above their Temples and quoted it to one another, but few applied it. Still, it did not altogether fail. But you of your day should be better able to appraise that message than those of preceding centuries. "Man know thyself," should be engraved on the stones of your Temples of worship, in your Senate and city halls, placed in your school-houses and colleges, for I tell you it is the greatest, the most important, the most vital, of all Knowledge. For, in knowing yourselves, you would know all. You would penetrate the mysteries and be empowered to walk and talk with the gods. But this is of the past, and it is of the present that you desire to know, and I to give, will return to my awakening and to the great joy at being liberated from my earthly vehicle, and at meeting the Great Ones who had passed beyond long ages ere I was.

Loving greetings, loving welcome, were extended to me on all sides. Think of it, child—I

who had experienced the greatest contumely, to be met with welcome and love! You may realise in a dim way what it would mean to a hungry soul. But the glory of the awakening was more than compensation. And so it ever is. I was then taken to a home to rest, or to mediate would be more correct. It was not a strange home to me. I had full knowledge of every part of it, and had great joy in renewing memories of which I was not conscious when in the body.

I wandered through the gardens and was uplifted with their beauty, marvelling at the wealth of flowers and the glory of their colouring. In some indescribable way the flowers manifest their love. As you stop to admire they bend to greet you, and surround you with waves of perfume which bring you into close communion with the Creator of all this glory. And through my meditation the sweet music of the birds broke through. And again I marvelled as they circled round me with their rainbow dazzling plumage, and they, in the same wonderful way, impress their love on you and for you.

* * *

And meditating on this great revelation of divine love I went forth, as was my wont, alone to find the Temple of Worship wherein I could offer up my worship to this Unknown God whom I had always known in my heart. I said I went forth alone, but ere I had gone many paces, I was surrounded by vast numbers of intimates and sympathisers who desired to worship with me. To describe the wonder, the glory, of that worship, the glory of the Temple and its surroundings, is beyond my power. No artist could depict it, no pen describe it; no words could express it—that I must leave to your imagination.

Imagine for yourself a vast concourse of people giving thanks and love. Again, imagine, as far as met together, all of one mind, and that of

worship, you can, the most glorious Temple of dazzling purity, studded with gems, and of the grandest architecture; then listen, for the music of the spheres is around us, and angelic voices are singing as the Great Ones come from afar to greet me and bestow the blessing of their presence upon our worship, and we were veiled with the colourings of the aspirations of the concourse and of our Heavenly visitors. There was little said that to you would be intelligible, yet in it was the most marvellous wisdom, and I was uplifted by the power of the Great Ones, which enabled me to converse with them, and from them I learned what my work had been and what I had overcome and accomplished, and wherein I had failed.

When the Great Ones had departed, the worship and ceremonies ceased, and I found myself alone, filled with exaltation and unutterable love, and the glory and power of the Holy Ones had translated me to another sphere, and I held close communion with those who had passed before—aye, and those who had passed long ages ere I was. From them I learned of the mysteries of life, much of which, since, then, has been unveiled to the earnest seekers who have ceaselessly knocked at the door of Wisdom, for now on the earth to-day there are those among you who have much of that wisdom, and they, in their turn, pass it on through the channels which they find made ready to receive it. But at the time of which I speak there were very few who sought the Wisdom of the Unseen, and gained the knowledge of other lives at the back of them, and other lives to be lived ahead. Therefore, there was much for me to learn which, to the advanced thinker and occultist of to-day, would be already known to them.

* * *

I would not have you think that all is known of the mysteries of life. Time cannot be gauged when all will be known. Only just so much is un-

veiled to the persistent one who knocks—just so much as he can absorb, enough to carry him forward one step higher up the ladder of life, ever to be followed by further and greater efforts to acquire deeper wisdom, knowledge, and understanding. And the same law that applies to you applies equally to us who are discarnate. Like you, we knock and a door is opened wide for us to pass in to learn of deeper truths, greater wisdom, all manifesting and expressing the marvelous love of the Great Creative Power whom men call God and we The Un-nameable.

There was laid before me a map or chart of the Universe from which I could trace the rise and fall of the different races and nations, and their evolution, their successes and their failures. To the average man and woman world events appear to take place in a haphazard manner. Nay, nay, my child! There is nothing haphazard—no law of chance in anything pertaining to Divine Law, which is governed by Divine Love, and which governs all nations, no matter how contrary, how adverse, they appear. Still, again, I tell you all is according to law and order. I cannot too frequently emphasise this fact. Bear it in mind, and by its light much will be revealed, and you will grasp the truth that whatever come to the nation, or to you as an individual you yourselves sowed the seed of that which you are now reaping.

For adverse events in your world you are apt to blame those in power. That is, as a rule, not just. Your vision is not wide enough: you do not take into account the forces which work against those in power, nor do you realise that they occupy their positions because of the great working of the same law. For they are reaping the harvest of great knowledge, the seeds of which previously they sowed, and from that knowledge much will be wrought. Universal progression is the law, and

is an established fact, though not perceived by the masses.

* * *

I perceive that you desire to hear more of my personal life, and of my surroundings. I will try to give it to you, but for me it is so difficult to put into words. I am liable to wander on and philosophise on the problems of life as I knew them and as they are repeated with you to-day. Think not that the glory of my surroundings does not affect me. I am, as it were, saturated with the joy of it, and the beauty, the details of which I fail to observe, for it is the great harmonising effect of the whole, and the unutterable peace that broods over all that completes the enchantment, and fills me with rapture and thanksgiving to the Creator who, of His love, has so beautifully provided for the joy and happiness of his children.

Try to visualise what brings to you the greatest joy on earth. If you love the glories of Nature, the mountains, lakes, sea and green fields carpeted with Nature's carpet, ablaze with the colour of many hues, flowers whose perfume permeates the atmosphere, they are here. If, again, your love is for music, art, or science in its many aspects, they are here. All is here far beyond anything that your imagination could picture or suggest. The higher you raise your mentality, your consciousness, your love of colour and beauty in every form, the more intense will be your appreciation and happiness. We are steeped in joy and beauty, the details of which I am unable to give. I can find no words, no language, to express what I see around me: but what fills me with awe and the deepest reverence is the ever-ascending beauty, or perfection of beauty, of the Spirit Forms and Angelic Beings I contact: and even I, my child, reflect somewhat of their beauty and grace.

Previously, when speaking to you, I bewailed the fact that I could not use my native language—the pure Greek of Homer. I said I was lost. But not here is it lost, for nothing that was ever created is lost, and I experienced the joy of conversing in the pure Athenian Greek with Homer who, with many others of the Ancients came to welcome me, among them being Diogenes who groped in the darkness of ignorance when on earth, looking without for that which was within himself, as so many are doing in the world to-day, and have been doing adown the ages past, never realising that what they look for they will most assuredly find. You will not need a lantern to discover Truth and Honesty, or any other virtue, when once you discover them within yourself. My child, think and apply the lesson.

Farewell!

PASSING OF REV. F. C. SPURR.

Author of "The Heart of a Father."

**By the Rev. C. Irving Benson, D.D., in
"The Herald," Melbourne.**

Frederick Chambers Spurr, who died recently at the age of 81, is gratefully remembered in Melbourne for his rich and fruitful ministry at the Collins Street Baptist Church. From his very first Sunday in Melbourne the church was filled, and continued so for five years. The Auditorium had to be used to accommodate the crowds which flocked to his evening services. But perhaps the most striking feature of his Melbourne Ministry was the weekly Bible School, which drew appreciative listeners from all denominations. Dr. W. H. Fitchett did not exaggerate when he said that it was "without question the most remarkable bit of

religious work of its kind that Australia had ever seen."

He was a charming Christian, a persuasive evangelist, an attractive expositor, a forceful preacher, a keen thinker, a seasoned traveller, a facile writer, and a man of the world in the best sense. His outlook was wide, his mind active and alert, his judgment sane, his versatility was great, and his spirit buoyant and tolerant. Early in his ministry he wrote a little book entitled "The Exiled God" which won the warm praise of Mr. Gladstone. He wrote a dozen other books on such subjects as "Prayer," "Death and the Life Beyond," and "The Age-long Struggle"—an admirable exposition of the Book of Revelation.

I shall always cherish the memory of a summer evening that I spent in his home in Birmingham. After tea we sat out in the garden as the slanting rays of the setting sun touched with fiery gold the massed flower beds and green lawns. We talked on into the gloaming and until the twilight began to fade. I had heard that he was interested in spiritualism.

"Tell me about your psychic experiences," I said. "Well," he replied, "I want you to clearly understand that I am not a spiritualist, but I have had certain experiences which I cannot gainsay if I am to trust the evidence of my senses.

"When I was in Melbourne," Mr. Spurr went on, "a woman came to my house in Gipps Street and talked to me about joining the Church. She made it quite clear that she was a spiritualist, and wanted to know if this would be a hindrance. I told her that it would not make the slightest difference so far as I was concerned—the main thing being that she accepted Jesus Christ as her Lord and Saviour. She was about to go and then said, somewhat diffidently, 'Some of us have noticed that when you are preaching in the Auditorium a spirit

presence stands behind you, helping you.' Her description did not convey anything to me. On a sudden impulse I went to a drawer in my desk, and, taking out an armful of photographs, threw them on her lap and asked if any of them resembled the figure she had described. Running quickly through them, she held one up and said confidently: "'Why, this is the very man.' It was Pere Felix, a Roman Catholic preacher I used to admire in my youth. He was the greatest orator I ever heard, and I modelled my public speaking on his style. He exercised such a formative influence over me that I called my first-born son after him."

This incident in his Gipps Street home seemed curious, but he did not place much value upon it. He had always been suspicious of spiritualism. After making investigations years before he had turned from the subject with repugnance. He detected one medium in open fraud. Further, he saw no evidence that spiritualists were in any way superior to others.

Then he lost his youngest son under tragic circumstances. This boy, Anthony, was born in Melbourne. "From the first, it was apparent that he was quite an exceptional child. His little body was perfect, without a flaw. His head was large, and the width of the forehead unusual. He had large blue sparkling eyes, fringed with wonderful eyelashes. It was embarrassing to take him out into the streets. People turned round to look at him, and asked who he was. At school he absorbed knowledge with incredible rapidity."

Back in England, Mr. Spurr sent Anthony, then aged eight, away with his mother for a holiday in Lincolnshire. Arriving at mid-day he went out into the fields to pick flowers. Somehow he fell into the canal, striking his head near a boat and was drowned. That afternoon Mr. Spurr went to a cinema. At 4.45 he felt a strange sense of

the nearness of his boy, so much so that he glanced at the next seat, half-expecting to see him there. Later he found that this was the very time at which the tragedy occurred.

It is easy to have faith when life is comfortable and contented, but it is in the awful darkness of loss and loneliness that the fight for a man's soul begins. Religious platitudes and trite phrases are useless then. Mr. Spurr went through months desolate with sorrow. Then he and his wife read a little book, entitled "God's Wonderland," by a well-known Wesleyan lady. It was the story of the passing of a little boy of four, and his subsequent communications with his mother. Mrs. Spurr wrote to this lady, begging her, if possible, to obtain some news of Anthony. Within a week a message was received: "Ask the parents if he was known by his remarkable laughter and his wonderful eyes . . . tell them he is known here by the same things."

Then one evening Mr. and Mrs. Spurr were sitting in the drawing room, and became conscious of the presence of their son. They yielded to the impulse to experiment in communicating with him.

"The next twenty minutes," said Mr. Spurr, "can never be forgotten. A guide brought our little lad to us, and we talked to him."

"Daddy, I'm standing between you and Mummy. I'm touching you. Can't you feel me? Can't you see me? I can see you."

"Are you happy, boy?"

"Yes, daddy, ever so happy."

"Tell me, would you like to come back to us, darling?"

There was a long pause; the question was repeated, and the answer came hesitatingly: "I'd rather not now, but I want you and mummy to come home to me."

Then Mr. Surr asked if he remembered being drowned. And the answer came. "Yes, I remem-

ber it, but it wasn't much. I soon got over it. I have lots of friends here who look after me."

The phrase "it wasn't much" was quite characteristic of him, Mr. Spurr explained. Then they tested him with questions about his friends and he made reply, telling them things they were quite unaware of.

Mr. Spurr told me that he had brought from America a song "Out of the Ivory Palaces." The boy picked up the chorus and was constantly whistling it about the house. At another sitting Mr. Spurr sang a verse, whereupon the boy took up the chorus.

"I tell all this as an honest Englishman," declared Mr. Spurr. "Many times since I have had absolute evidence that my boy is alive and well on the other side."

Mr. Spurr was very wide awake to the perils of spiritualism. He emphasised Sir Oliver Lodge's warning, that this is not everybody's business. Christianity, he believed, had nothing to lose, but everything to gain by evidence which confirms faith in life after death. He felt that the Church should teach people to wait in silence and develop whatever psychic powers they may possess and also protect them against the fraud which so easily enters into seances.

A SPIRITUAL REVIVAL.

(The following letter "To the Editor" was printed in a Katoomba (N.S.W.) Paper):—

"Sir,—I predict that soon the above will rock the earth. Man is now on the road back, for man at last sees the futility of his handiwork. The Atlantic Charter will be implemented, through the change-to-be attitude of us all. The slum, the no-children-wanted flat, the health problem, all will be crusaded against and righted. Land and money,

wrongly monopolised, will no longer frustrate the will of man. The spirit of real Christianity, ushering in one Church of God, one unity, one brotherhood of man, will, I predict, bless the earth. I see man now thinking as never before, and it is to God that his eyes and hopes are turning—the God that most of us, I fear, had forgotten, had left out—and hence world-wide disaster. Now let us be up and doing, in humble meekness and honest sincerity; ask for Divine light to flood the world from the darkness of to-day. If we are sincere,

J. H. BROADLEY,

“Hazelbrook,” Blue Mountains, N.S.W.

LOVE, THE SPIRITUAL FOUNDATION.

A Trance Message.

“Feel your common humanity. It constitutes a brotherhood as close as that of blood. “Peace on earth and goodwill towards men.”

God must be a God of Love. Oh, bear this in mind—that in any discord or unfriendliness of act or thought you set yourselves in opposition to one of the great principles of the Author of all, you are rebels against the Governor of the Universe, and you know not how long the impression made on your own mind may take to efface.

If Love is the governing spirit of all your lives, if you never allow any occasion to pass of doing good to others, whether materially or spiritually, you will better fit yourselves for rapid progress in the Spirit World.

Love is the great foundation on which the superstructure of all spiritual progress rests. Without it, all must be as a house built on the sand, which must collapse and fall in the ruins. By practising Love you become God-like and approach nearly to the great type of perfection in the human race—the Man Christ Jesus.

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A SPIRITUAL HEALING CENTRE

DAILY at 9 a.m. (South Australian time) the Editor has a short service that includes absent treatment and spiritual healing. You are invited to join by spending a few moments in silent aspiration and concentration, then sing or recite the words of The Pilgrim's Daily Prayer:

Thou Source of Life, O hear my prayer

For guidance thro' each day;

May Thy pure guiding angel's keep

My feet in Wisdom's way.

Then go on with your usual work. You have linked up with us and your spirit will do the rest.

Those desiring treatment may send their name, address and nature of complaint. These treatments are free.

We earnestly invite our friends to join with us at this time in our endeavor to make manifest in this Centre a Force of Spiritual Healing that shall be a blessing, a comfort and a help to those who are in need of and desire this help and assistance.

To Receive Spiritual Healing

Sit silently in meditation a few moments, then quietly repeat the prayer for Spiritual Healing.

I ask the Great Unseen Healing Force
To remove all obstructions
From my mind and body
And to restore me to perfect health.
I ask this in all sincerity and honesty
And I will do my part.

I ask this Great Unseen Healing Force
To help both present and absent ones
Who are in need of help
And to restore them to perfect health
I put my trust
In the love and power of God.

After sitting quietly in prayer and meditation for fifteen minutes offer a prayer of thankfulness for blessings received, thanking the Lord Christ and the Spirit Friends for their presence with you. Let the first few moments of each morning be spent in meditation, asking for spiritual strength and guidance for the day.

Bear in mind the predominant thought of kindness and love which is the basis of all harmony, for in this will be laid the foundation for a happy, and joyous day with success attending all of our most worthy efforts and endeavours.

The Centre's Healing of Prayer

O Lord, Who hast given unto man bodily health and vigor wherewith to serve Thee, we pray Thee to free Thy servants from their sickness, affliction, sorrow, or limitation so far as may be expedient for them, and by the power of Thy blessing to restore unto them that which they need, both outwardly according to their material requirements and inwardly in their souls, through Christ our Lord.

The Blessing

Christ, the Son of God, the Lord and Giver of Life, supply all thy needs and heal thee of all thine infirmities. May the Light of His love enfold thee forever.

Absent Treatment

"Let me thank you for the absent treatment that you have been giving me for a week and which I now know I have been receiving. My ankle is really wonderful. The doctor expected it to be stiff when it came out of the plaster, for he said that he would give me an anaesthetic to assist me during the first exercises.

"But without any exercises I can move it almost freely and can walk almost normally and practically without a limp. It was a big surprise to all, but not to those who know that help has been given from the Other Side."—C.F., Dulwich Hill.

A THOUGHT

By J. M. Moorey, Ph.D.

You say: "You're having trouble,"
There are others just as bad,
But they're not troubling trouble
About troubles they have had.
They get up every morning
With a cheery, "How do you do?"
They start the day a-smiling.
Then they smile the whole day through.
Its troubling over troubles
That makes this life so sad.
So stop **your** troubling trouble,
And be **happy**, well, and glad.

Mr. CHARLES NEIL, Organiser of Spiritual Propaganda, of 8 Hatfield, Waruda Street, Kirribilli, Sydney, N.S.W., suggests that one of the most effective ways of spreading psychic knowledge is to buy modern psychic books and to lend them to inquirers.

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By J. STUART MORRISON.

This typescript handbook should be studied by every home circle group. It contains full instructions how to form a circle for investigation of Spiritualistic phenomena, what to do, and, most important, what not to do. It contains information not to be found in even pretentious books.

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J. T. HUSTON, Nat.Dip. F.A.P.A., etc.

Box 64a, G.P.O. Adelaide, South Australia.

THE SPIRITUAL CHURCH, BRISBANE

MEIN AND BOUNDARY STREETS

Sunday, 3.25 p.m. Public Circle.

7.25 p.m. Service.

Tuesday, 8 p.m., Healing Guild Conducted by Mr. F. HARMAN.

Ladies' Social and Discussion Class every THURSDAY Afternoon at 2 p.m.

Mr. C. S. PAYNE, President.

Miss G. BIGGS, Treasurer.

Miss J. HARMAN, Secretary (above address).

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