

The
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A
PSYCHIC DIGEST

Edited by

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

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Pentecost, Spiritualism, and the Church.

Suspicious of the Trumpet.

Spiritual Phenomena—How Produced.

The Fight Against Credulity.

Animal Survival.

A Word of Warning.

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The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO
Psychical Research, Spiritualism, and
Spiritual Philosophy

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

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Pentecost, Spiritualism, and the Church

By REV. WILLIAM A. REID, Glasgow, in
"Light."

PENTECOST is the fiftieth day after the beginning of the Feast of Seven Weeks. It was the Jewish Harvest Thanksgiving. On that day, Jews gathered from many quarters to give their Temple offerings, to distribute gifts to the poor, and in all to express their thanks to God for His goodness.

The story told in Acts 2 is simple and direct. A small company, mostly the Apostles, are gathered in a room in the early morning of this fiftieth day, no doubt praying and wondering how they could utilise the opportunity to speak to the Jews, often foreign-speaking, and to the inquirers, with a sprinkling possibly of foreign-speaking Christians. Suddenly, in the dim light of the early morning, "a strong, rushing blast of wind swept past them"; and over each of them were seen shimmering lights, like the moving forks of a flame

of fire. Then they began to speak in foreign languages. Tremendous excitement followed; and the news was passed to the strangers that some untoward thing was happening among a company of Jews. A crowd gathered.

The Apostles came out of the room and began to speak to the crowd of Parthians, Medes, Egyptians and others in their own languages. Of course, the crowd felt no strong wind and saw no forked flames quivering over the speakers. Naturally, they wondered how these Galileans could speak these tongues; and when they recognised that they talked about "the wonderful things God had done," about which they were all thinking at the moment, and almost certainly heard them talking about the resurrection of Jesus, they recognised that the happening was of God. Some said the men were drunk.

The explanation given by the writer is that "they were filled with **the** Holy Spirit and began to speak in foreign languages as the Spirit gave them words to utter" (Weymouth). This, however, may also be translated, "They were filled with **a** holy spirit and began to speak in foreign languages as the spirit gave them words to utter." More of this anon.

Peter Said It Happened Before

Peter dismisses the accusation of drunkenness as absurd, as it was only the third hour of the day—that is, 9 a.m. Then he quotes from the Prophet Joel that such things were always happening: God was always pouring out His Spirit on men, and they saw visions, had dreams, prophesied, and such wonders as pillars of cloud and fire were constantly happening.

He must have elaborated this; and he would have said: Think of King Saul, suddenly inspired, joining a band of Prophets and prophesying with them. Think of the child Samuel, to whom God spoke in the night season. Did not God's Holy

Angel speak to Moses in the desert out of a bush aflame with spirit-light (Exodus 3), as had been done with them in the room they had just left? Speaking with tongues is only **one** manifestation of the Power of God.

It is worth while reading the New Testament for similar manifestations of "speaking with tongues." It is noted later as one of the gifts, or chrisms, or endowments of the Spirit. Paul said he had this gift. It had a curious outcome in early Christian meetings. Occasionally, one with this gift got up and spoke in an unknown tongue, and there was no one who understood and no other with a gift of interpreting. Thus, confusion ensued. But the gift was there, and was probably fairly well known in the Mystery Religions.

This reminds us that a parson may be filled with the Holy Spirit (or with a holy spirit) and be unable to speak with tongues, but he might see visions, and dream dreams, and prophesy.

We Say—It Is Happening Now

Peter's argument is sound. He cautions us against accepting such a happening as that at Pentecost as if it were only a single happening, which had never happened before and cannot be expected to happen again.

Two special psychic happenings in the Pentecost incidents call for some comment:

1.—Being filled with the Spirit. This, in modern language, describes a man of good-will being conscious of an external power lifting him, changing him, giving him what is called ecstasy, peace, confidence. These are the men of God; and they have always existed, and the Apostles were examples of such.

2.—Being endowed by the Spirit, or by a spirit, with a gift which can be used for good—tongues, visions, prophesy, etc. We can produce

now the psychic phenomena here described. We can produce super-normal lights and winds, and can hear foreign tongues spoken and addresses far beyond the capacity of the speaker. And the modern claim is the same as the claim in the Bible—that human beings are being used by spirits. We, who are Spiritualists, do not claim, any more than the Bible claims, that the communicating spirit is always God Himself directly, even if it is a good spirit. We know that a foreign-speaking spirit, or any communicating spirit, may be very far from good.

The foreign-speaking spirits at Pentecost were almost certainly deceased Jewish Christians. We can reproduce their homily. They talked about the wonderful works of God about which they think at their Harvest Home—winter, spring, sowing, reaping ever repeated. Then they would tell how they found themselves quite alive, as the Great Prophet Jesus had told them and proved. Each speaker would find himself surrounded by a small band of his own countrymen, whom he might know and recognise, and the spirits might be able to prove that they were father, or mother, or neighbour. In this way they were able to demonstrate human survival. A little enlightened imagination enables us to reconstruct this interesting scene; and we know that the same thing is being repeated in thousands of Spiritualist meetings. And Peter would say: "Why wonder at that? There would be more cause for wonder if it were not so."

Church People And Pentecost

Church people on the whole are a good sort. A very learned contingent among them, like spiders, spin elaborate theories out of their own brains. By quibbles, words, whimsies, they attempt to prove human survival; and too often they are trying to measure the heavens with their

little span, as if they were God Himself (Isaiah 40). They very rarely even convince each other. Then a vast crowd take things on trust. They believe what they are told to believe, and are content to accept the statement that we cannot expect proof now. How strange that these good folks cannot follow the advice of common-sense Peter, and say: "What is, was; and what was, can be again. Prove the past by the present."

What a wonderful number of people I know who have investigated, and have found that Pentecost was true, because they can produce a Pentecost now. Sensible Church people welcome this proof. I need only mention scientific psychic research, which, I think, proves the phenomena; and I feel sure Peter would say: "If you trace the stars in their courses, why not trace the human spirit in its wonderful career after the body dies?"

It will be known to many readers that in 1921-22 the Church of Scotland had a Committee to examine the modern psychic phenomena. The result was that they pronounced the subject as having a "bearing on the cure of souls," and that there was "room in the Church of Scotland for Christian Spiritualists." When the United Free Church united with the Church of Scotland, the same subject was raised, and the same pronouncement was made with even greater clearness. So, as far as Church of Scotland ministers and laymen are concerned, everybody has full liberty to reproduce the past in the present. In fact, they are invited to prove Pentecost true, when they are sure to find, as Peter said, that Pentecost was very far from being new, even in New Testament times.

Suspicious of the Trumpet

By MARCELLA DECOU HICKS

TO the novice in trumpet phenomena, the first experiences are fraught with doubt and suspicion unless he is so well acquainted with other forms of spiritual manifestation that the trumpet voice and demonstration are not such a shock to his credulity. Usually the first suspicion has to do with the fact that trumpet phenomena usually take place in the dark. Why the darkness? Is it just to give the medium the chance to play tricks unseen? Why do the voices sound so much alike, and, often, so much like the voice of the medium? And why doesn't Aunt Susie's voice sound like Aunt Susie's voice as it was when she was among us?

There must be all sorts of wires and gadgets to control that trumpet's movements, from ceiling to floor and every level in between, round and round it goes with lightning speed, in and out between closely packed people, never disturbing a hairpin or knocking off a pair of glasses nor even actually touching anyone unless pleased to do so. The medium must be pretty clever to perform so faultlessly. And why didn't we *see* some of these wires, rods and gadgets before the lights went out? There we sat in the bright light, talking as usual while all the trumpets rested on the table, and none of us saw any wires or any cupboards, drawers or shelves where even so much as a match could have been concealed. And—if the aids to fake phenomena were concealed in the medium's clothing—how did she enter the room with such gracious ease, and seat herself so natur-

ally and comfortably among us? One would think that some of those rods concealed in her clothes must have prodded her somewhere, or some of the wires pricked her, or her clothing bulge peculiarly and suspiciously here and there.

Let us dissect these suspicious elements one by one. First, the darkness necessary for satisfactory performance. Do you happen to know that light rays of certain values, qualities and velocities disturb, diffuse and cause to disintegrate certain chemical elements? It is a fact. In trumpet phenomena certain chemical substances exuding from the medium and the sitters are necessary for the building of the ectoplasmic voice box in the trumpet by means of which the spirit entities speak—a manufactured larynx. Light rays cause this chemical substance to disintegrate, hence the necessity for darkness. And just why should this be a suspicious necessity? We do not suspect photography because a photograph must be registered first in the black depths of the camera box—any light filtering in causing ruin; nor are we suspicious later because the plate or film must be developed in the dark. We are not suspicious of vegetation because a seed will not germinate on top of the soil in the hot sunlight, but must needs burst its covering in the warm darkness of mother earth. The embryo has its initial development and full growth in the warm, dark inner chamber of motherhood. Why not concede that there may be other things, and no more mysterious, that need darkness for their perfection?

Scientists, both of earth and in spirit, are at work to evolve means for nullifying the effect of light upon ectoplasm, and with some success. There are mediums who have developed the ability to bring trumpet voice through in the light, but the voice usually is very faint, and one must hold an ear close to the small end of the trumpet,

exactly as if at the telephone, in order to hear at all.

Trumpet voices frequently resemble the voice of the medium, for this reason—most of the ectoplasm used in trumpet phenomena comes from the medium's body and the greatest pull is on the **medium's own voice mechanism** and solar plexus. This being true, it stands to reason that voices manifesting are bound to sound more or less like the medium's. But the phraseology, intonations, pronunciation, and characteristics of expression will always identify the individual, whatever his voice timbre or quality may have been in life. And if he is able to get enough practice in trumpet expression he will learn so to modulate, that the voice he manufactures will eventually take on tone qualities similar to his own.

At a seance one time a voice began to speak that sounded exactly like my own. Someone spoke up, and said, "That's Mrs. Hicks talking, isn't it?" I happen to possess a very deep, low, resonant speaking voice—not at all a usual woman's voice—and I was much startled to hear its duplicate issuing from the trumpet. At the same time I felt a most peculiar gripping of my throat and a pull at the solar plexus that was nauseating. When the spirit finished speaking, he said, "I have been speaking independently—not through the trumpet and have been deriving all my speech-power from Mrs. Hicks. Now you see why the voices we manufacture sound like the voices of those from whom we take the ectoplasm to build the voice box." And thus was it shown to me why trumpet voices often sound so much like the voice of the medium.

For the same reason do all the voices issuing from trumpet at the same sitting usually sound similar. Each spirit entity manifesting must use the identical combination of chemicals that form the ectoplasmic voice box built into the trumpet

and composed of the ectoplasm exuded by the group.

Give ten musicians the same violin on which to play, and the underlying basic tone quality, as each performs, will be the same. Yet the technique, expression, modulation of tone will be so individual and so dissimilar as to identify each artist to one familiar with his execution. Some will slur, some will staccato; some will swoop and some will chop—and so it is with trumpet voices; though the basic timbre may be similar, individual inflection will identify the entity.

In view of the foregoing it should not be necessary to explain specifically why Aunt Susie's voice doesn't sound like it did on earth. Aunt Susie's physical mechanism of voice lies mouldering in the grave, and in trumpet seance she must speak through a metal megaphone by means of a voice box built up from the ectoplasm of different people. Be glad that she can speak at all, and do not demand the impossible.

I remember being particularly chagrined one time when a very dear friend, who had had a big, deep, masculine voice, first came through the trumpet. She came through in a light little pee-wee voice, at which she herself laughed as she said, "I'm sure, Marcella, you won't believe that this is Harriet. I sound like a mama doll, but all these ladies here seem to be soprano ladies except yourself, and for some reason I can't really get hold of you."

At another time two ladies attending the seance found it necessary to leave in the middle of things, and upon resuming the seance after their departure we found the voice timbre of spirits subsequently manifesting noticeably different from that of those who had spoken previous to the ladies' departure, proving that some change had taken place in the chemical structure of the mutual voice box.

In this article I am talking about the usual in trumpet manifestation. There are marvellous exceptions to every statement I have made. For instance, I have heard trumpet voices absolutely duplicate in every particular their earthly timbre, qualities and cadences—but they were usually the voices of mediums who had passed on and who naturally better understood the laws involved, and were more adept in expressing back to earth. Either that, or they were spirits of much practice.

Now for the wires and gadgets! You enter the medium's seance room. It is probably perfectly bare except for a circle of chairs, a centre table, two or three trumpets standing on end on the floor or table, and probably some vases of flowers. You see no shelves or cupboards that could conceal the minutest gadget. The "sitters" seat themselves, the medium enters and seats herself in the centre, by the table or somewhere in the circle of chairs. One wonders how she manages to sit down so easily and comfortably with all those wires, rods and other paraphernalia she is said to have concealed in her clothes!

Somebody turns out the light and the Lord's Prayer is repeated. Instantly one or more trumpets are up. You see their luminous bands near the ceiling and in opposite corners of the room. Clever medium! She's managed somehow to get them up there on those rods or wires she had concealed in her clothes. And now voices, two voices, are issuing from them, and the medium is talking at the same time. Really marvellous woman! She must be able to talk with her eyes and ears as well as her mouth, and to use three different voices simultaneously, expressing three different personalities. The trumpets move now at lightning speed, now near the floor, now in mid-air, now back to the ceiling. In and out, behind

and between closely packed heads; at request touching the hands, bodies, heads, arms of designated people and never making one false move. What eyes that medium must have, and what cleverness, to be able by manipulating her wires and gadgets to race those trumpets all over the room and never disturb so much as a hair of anybody's head.

Now a third trumpet takes to the air! Now a fourth, and all talking to someone in the group. Meanwhile the medium herself is explaining to some novitiate just what is taking place. Any man or woman who could fake this type of demonstration would be far more wonderful as a master of legerdemain than as the authentic channel for spiritual phenomena which he or she actually is. Dozens of times I have heard voices issuing from as many as four trumpets simultaneously and speaking in as many different languages. On one occasion, English, German, Swedish and Dutch.

Good people, be logical! Use your reasoning powers about this matter. Does it stand to reason that any person on God's good earth could talk through four trumpets at once and in different languages? It is a strange thing but one I have contacted frequently during my twenty years in Spiritualism—people are willing to use reason, logic and good sense in anything and everything except that which concerns Spiritualism and its phenomena. Only in matters of this nature do they insist upon dictating to law and demanding that demonstrations must be performed thus or so to be acceptable. They do not question the authenticity of chemistry, biology, surgery; but when it comes to psychism, each individual insists that he must dictate the law. And, as I have said before, it is amazing what folks will believe, in order not to believe what they don't want to believe.

I do not say that there are no fakers of trumpet phenomena. There are. But also there are shyster lawyers, quack doctors, dishonest bankers and hypocritical clergymen; but do you disparage and relegate to the trash heap law, medicine, banking and theology because they have their cheats? If you doubt a trumpet medium's genuineness, ask for a demonstration in your own home where you know there are no wires, rods and gadgets concealed. I have had many a seance within my own four walls for specially invited guests and with all manner of phenomena forthcoming. I have sat alone in my home with trumpet mediums. They have been several feet away from me and usually with a table between us, and the trumpets have been placed behind my own chair before seance began. Sometimes one has levitated immediately, tapped me on head and shoulders, steadied itself in front of me and talked. It has gone to a vase of flowers in a far corner and brought me a blossom in its depths. Many times three or four trumpets have been up simultaneously, and all talking, not necessarily to me or the medium but often to each other.

I have been given treatments through the trumpet, and by that I mean that I have stood erect while the trumpet has pummelled me from head to feet—the medium always across the room with table between us. Wires? Gadgets? Rods? Don't be foolish!

I have heard many mental mediums disparage physical phenomena. "Trumpet voice? There ain't no sich animal!" What can the sceptic and the public think when a medium will assert, "I'm genuine, but he's a fake." I have always felt that the bitterest enemies of Spiritualism and the greatest impediments to its progress are within its own ranks and not among the sceptics outside. And until mediums themselves are rid of corroding

and stultifying jealousy, mediumship as a stepping stone to the understanding of psychic philosophy will continue to have a hard row.

A PSYCHIC WEB

"Will Have to be Considered by Medical Science"

THE existence of a "psychic web," which interpenetrated the body, and left the body at death, was referred to by Mr. F. Norbury, Manchester, at the Edinburgh Psychic College (says the "Edinburgh Evening Dispatch").

Mr. Norbury was speaking on "Adventures With the Living Dead."

The temperamental outlook of modern man, he said, was one of passive agnosticism. He would no longer accept a religion that was based merely on a mystical or theological interpretation of life.

After describing experiments demonstrating the existence of a psychic "web" interpenetrating the physical body, the speaker said he was convinced that the more medical science related itself to psychic science, the nearer they would be to a philosophy of human health. The vital psychic structure and the energy that came through that structure would have to be considered in the medical science of the future. At death this etheric web was dissociated from the physical body, and the body then entered into a state of disintegration; it was no longer controlled by the energy pouring in from the psychic level.

The lecturer proceeded to give experiences of mediumistic communications which shut out the explanation of telepathy. The word "telepathy"

seemed to cover a multitude of ignorance. Those who talked most about it knew very little about it.

Communications that had been given him, he mentioned, purporting to come from D. H. Lawrence, had been found very evidential afterwards when detailed to an intimate friend of Lawrence.

WHO WAS HE?

There was once a minister of the Gospel who never built a church, and never preached in one; who never promoted a church bazaar in order to buy a new carpet, organ, or hymn books; who never founded a sect; who never denounced, burnt, killed or tortured those who differed from him in opinion; never received a salary for preaching or a palace to live in; never wore a black suit or gaiters, white tie, lawn sleeves, silk aprons, triple crown, or red hat. He never wrote a sermon or used a prayer book, or hired grown-ups or boys—draped in white gowns—to sing for him, and attract an audience. He never learned or wrote his sermons, but was inspired by God; never went to a Theological College, advertised his meetings, or kept the Sunday as holier than any other day. His name was unknown in his own time, but now millions bow the knee to him and even acclaim him as God. Hundreds of thousands pay their last earthly possessions to catch a glimpse of a ragged coat which some impostor claims that he wore nearly 2000 years ago. But they won't do as He bid them!

Professor W. F. Barrett, F.R.S.E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland:

"The impressive fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

THE EVIDENCE FOR SPIRIT PHOTOGRAPHY

By RONOLD McCORQUODALE, London,
England, in "Psychic Observer."

From time to time, for over three years, "Psychic Observer" has published Spirit Pictures . . . in every instance, each picture has been carefully checked and authenticated. Occasionally, a heckler, an orthodox Spiritualist, or a magician will take exception and claim that some spirit picture is not genuine . . . when these same people are challenged to specify their reasons . . . our letters remain unanswered. Our severest criticism comes from those who know the least about the subject of psychic science . . . for their enlightenment, we publish this article.—Ed. "P.O."

IN 1894, Mr. W. T. Stead wrote: "No question in the whole field of psychical enquiry has been more hotly debated than that of spirit photography." Certain psychical researchers, while admitting the reality of telekinesis and materialisation, will not admit the reality of spirit photography. Thus, Mrs. Henry Sidgwick declared that the alleged cases of the appearance of a deceased person on a photographic plate were either wilfully misrepresented or capable of normal explanation. This was her considered opinion, published in the Proceedings of the S.P.A. (vol. vii).

Sir William Barrett left this question of spirit photography an open one. Such was his attitude in his book, "On the Threshold of the Unseen." Writing in page 92, he said: "It is so easy to produce a photograph by double exposure and otherwise, and there are so many accidental

causes that give a 'spirit' impression, that we need more conclusive evidence on the subject."

Caesar Lombroso

It was in 1861 that this phase of objective physical phenomena began. It commenced with a William Mumler, of Boston. Thus Professor Caesar Lombroso writes concerning Mumler: "This gentleman employed his leisure hours in taking photographs. One day he detected on his proofs a figure that did not belong to the group he was developing."

This proved to be the first spirit photograph. Very many psychic photographs were obtained by Mumler, among the most famous being that of President Lincoln, obtained by Mrs. Lincoln (who went incognito, giving the name of Mrs. Tyndall, and being closely veiled up to the time of the photo being taken).

Many practical photographers tested Mumler. In 1869 he was prosecuted, but so strong was the evidence of experienced photographers and of leading citizens who had received recognised portraits of deceased relatives on plates taken by him, that the judge decided that the prosecution had not made out a case that could even go before the jury, and he discharged Mumler.

Alfred Russel Wallace

Various other mediums succeeded him—one, Mr. Hudson, was experimented with by Mr. J. Beattie, a retired professional photographer, and Dr. Alfred Russel Wallace.

Mr. Beattie received, under test conditions with Mr. Hudson, a spirit photograph recognised by himself and his mother as a nephew. He wrote a detailed account of the experiment to "The British Journal of Photography." This was in 1873. Alfred Russel Wallace and William Stead received much evidence. Indeed, Dr. Wallace wrote then: "The evidence is of such a nature

as to satisfy anyone who would take the trouble to examine it."

David Duguid

In 1893, Traill Taylor was convinced of the reality of spirit photography after testing David Duguid. Mr. Taylor was editor of "The British Journal of Photography," and also President of the Royal Photographic Society. Writing in the Journal for March, 1893, he said: "My conditions were that I should use my own camera and unopened packets of plates—and should be excused from allowing a plate to go out of my own hand till after development. I myself took the plate out of a packet just previously ripped up. I placed the slide in my pocket, and exposed it by magnesium ribbon, which I held in my hand, keeping one eye, as it were, on the sitter and one on the background. I myself took the plate from the slide, and, under the eyes of two detectives, placed it in the developing dish, and under these conditions spirit extras were obtained." What more could anyone desire?

In 1919 was founded the Society for the Study of Supernormal Pictures. This society came into being to scientifically study and investigate supernormal photographs. Dr. Abraham Wallace was its President, and Sir A. Conan Doyle a Vice-president; and its members included many experienced photographers. The evidence which was accumulated is most convincing. Much of it will be found in "Photographing the Invisible," by Professor Coates, and "The Case for Spirit Photography," by Sir Arthur Conan Doyle.

Sir William Crookes

William Hope has been experimented with by many eminent persons, including Sir A. Conan Doyle, Sir William Crookes, Stanley De Brath, and Dr. Gustave Geley. Take the experiment of Sir William Crookes: This is his own account pub-

lished in "The Psychic Gazette" for December, 1917: "I went down to Crewe, and had my photograph taken by the psychics known as the 'Crewe Circle.' My portrait was a good one, and on the same negative is a good recognisable portrait of my departed wife, just by my side. Now, I had taken the packet of plates with me, from London, in my pocket. I took the packet down unopened, just as I had received it, and when I got to Mr. Hope's, I went into the dark room with him. I then opened the packet of plates myself, and took out one of them, which I marked with my initials.

William Hope

"I wrapped up the remaining eleven plates in the paper they came in. Then I put my marked plate in the dark slide, and put it in my pocket. We next went into the room where Mr. Hope takes his photographs. I sat down in a chair, and when all was ready to photograph me, I handed the dark slide to the lady who was with me, from London, and she handed it to Mr. Hope. Mr. Hope simply put the slide into the camera, and handed it back to the lady, who gave it to me.

"Thereupon, I took it into the dark room, and developed the plate myself. I may say I am an experienced photographer. **Mr. Hope did not touch the plate until after it was fixed.** I brought it home, and printed from it. Everybody who has seen the 'extra' who knew my wife—not simply relatives and family—recognises it as her portrait. It is not like any other portrait I have. The expression is similar to that she wore during the weakness of her last illness."

A Case For Hecklers

Now, Mr. Sceptic, how do you explain that away? Our critics lay down the conditions under which spirit photography should be tested. Well, what about the case, reported in "The Case for

Spirit Photography," page 48? "The S.S.S.P. presented Hope with a new camera in 1919. Mr. Barlow (Secretary), Mr. Pearse, and Mr. Walker—all experienced photographers—were the three delegates who conveyed it to Crewe. On this occasion, photographs were taken with the new carriers and camera. Mr. Barlow loaded the carrier with his own plate alone in the dark room. In developing, all three delegates went into the dark room, but Hope did not accompany them. Three out of the four slides showed no supernormal results, but the fourth showed three faces, one clearly recognised. The document which contains a detailed account of these facts is signed by all three observers. Could any case be more satisfactory and final?"

William T. Stead

Mr. Barlow, the Secretary of the S.S.S.P., points out that it is not such an easy thing as some persons imagine to duplicate spirit photographs. Under test conditions such as Mr. Hope has sat under, wrong-doing is rendered impossible.

But, apart from all this, the case of spirit photography does not rest on so-called "test" experiments.

I will conclude with some words of William T. Stead, which seem to present an admirable summary of our position: "Let me disarm any sceptic by admitting that nothing is more easy than to duplicate spirit photographs, and, further, that an expert conjurer may cheat the most vigilant observer. The use of marked plates which I handle, expose, and develop myself, no doubt afford protection against confederates. **But my belief in the authenticity of spirit photographs rests upon a far firmer foundation than that of the fallible vigilance of the experimenter.**

"The supreme test of an authentic spirit

photograph is that a plainly recognisable portrait of a dead person shall be obtainable by a photographer who knows nothing whatever of such a person, and that no visible form shall be seen by the sitter in front of the camera."

A SONG FROM THE SHADOWS

By FLORENCE TAYLOR, in "Reason."

Do not think that I forgot; dearest, I am with you yet.
Though you cannot hear my footfall on the stair,
I am ever here beside you, and, unknown to you, I
guide you;

Though you cannot feel my presence, I am here.

Do you never hear me whisper, in the gentle hour of
vesper,

When the sun we watched so often sinks to rest?

Do you never hear me calling, when the twilight shades
are falling,

And their glow lingers in the distant west?

When you stand above my grave, where the long green
grasses wave.

Do you think I do not see your falling tears?

Do you think that I am dead as the stones above my
head?

Do you think that I forget those past sweet years?

When you feel a great relief in the wildness of your
grief,

Do you never think I soothed away your woe?

I am with you when the day fades in night's embrace
away,

Whether flowers bud or softly falls the snow.

Do you think that I forget; dearest, I am with you yet,
Though you cannot hear my footfall on the stair,
I am ever here beside you, and, unknown to you I guide
you,

Though you cannot feel my presence I am there.

SPIRITUAL PHENOMENA—HOW PRODUCED

By HENRY H. WARNER, in "The Progressive Thinker."

HOW are phenomena of Spiritualism produced?" has been a question that has agitated the minds of many intelligent thinkers, because of the great wave of spiritual phenomena that has swept over the world in a remarkable manner. In the study of this question various theories have been promulgated to the world and many and startling explanations of their purely human character made.

What are the facts of the case? We have a class of phenomena varying from crude physical demonstrations of force to the subtle and delicate actions of an unknown mental potency, and we are required by one set of theorists to blindly swallow them all as the product of disembodied human spirits; by the second class we are asked to relegate them all to the realm of imagination; the third class seeks to explain them by the unknown force in nature, animal magnetism, electricity, mesmerism, hypnotism; any "ism," in fact, rather than Spiritualism.

It shall be our province, in the space allotted us, to trace out an explanation, as far as possible, of how these phenomena are produced on the ground of their being in accord with nature and nature's laws, and hence perfectly normal manifestations of human agency.

Well, whoever claimed any other source for them, at least among Spiritualists? Have not the advocates of the spiritual origin of these phenomena always said they were produced by spirits, and what are spirits but human beings freed from the chains of the material body; souls with their

enwrapment of spiritual substance instead of material substance?

But we are obliged to go a step farther. Granted that there are spirits, how do they produce these phenomena? What are the means by which they operate on the forces in nature and produce some phenomena that are in apparent opposition to known laws of substance? Here comes the real difficulty of our case. Scientific men, professors in our colleges to-day, are teaching the atomic theory of construction, and yet none of them have ever demonstrated the existence of an atom, alone, separate and distinct from all other atoms, the ultimate of all evolution; yet they deny the existence or force in nature, because they have not been able to discover it by material agents, the material senses. With equal propriety we might retort: "The atom is simply a figment of a diseased imagination, an overworked brain; a stalking horse for big words and learned nothings, by which alleged scientists are enabled to humbug the people en masse."

How do we know that human spirits have any existence? By the evidence of the senses, both physical and spiritual, and by the intelligence conveyed through the media of the physical and mental phenomena. There is only one animal in all the universe of nature's evolution upon the earth that has intelligence sufficient to express words and sounds by written language, either in pictured or lettered characters, or by telegraphic symbols or sounds.

And when the raps, tips, or other phenomena communicate intelligently words, names, dates, etc., beyond the knowledge of the human beings in the form who are acting as the mediums for the transmission of this force, it is proof to us, at least, of the existence of a disembodied human being who is acting as the agent in the production of these phenomena, and who is knowing to the

facts or has the means of ascertaining them.

But how does the spirit make the raps? We say in a manner analogous to the opening and closing of the circuit on the telegraphic instrument, the spiritual circuit being formed by the medium and sitters and the attendant spirit intelligences. The experiments of Reichenbach and others, as Loveland, in his admirable and well-nigh invaluable book on mediumship, has shown, have demonstrated the fact that all human beings, as well as other forms of nature, are storehouses of a subtle substance, which is being continually generated in all the processes of human evolution and in all forms of nature's evolutions, in fact.

This substance or force is automatic in a great degree, and yet is capable of being brought under human control, as are its congeners, electricity and magnetism. It is neither electricity nor magnetism, but may be evolved from them, and they in turn may be evolved from it. It is positive and negative in its qualities, and hence possess polarity.

In a collection of human beings in the flesh gathered around a table, all are generating this subtle force substance, and it is passing off into the atmosphere about them, and surrounding them are a host of disembodied human beings, from whom also is passing this same force substance, only in a finer degree, and by means of one or more of those peculiarly organised beings called mediums or sensitives, who are generally to be found in such a gathering a connecting link is formed, the wire between the opposite poles of the spiritual battery and your circuit is completed. Now, your disembodied spirits or humans, acting upon this current generated by this combination, produces the sounds called rappings, or the movements of the tables.

"But that doesn't explain the lifting of ponderable bodies, such as the medium or a piano, or other things we might mention." Why not? You have no doubt some of you witnessed the electrical experiments where the soft iron rod is held suspended in the inner space of an induction coil without being in contact with the wires at any point of its surface, even being one-half inch to eight inches distant according to the power of the coil. Well, the spirit operators use this force in much the same way. Your humans embodied form the inner coil of coarse wire. Your disembodied humans form the outer coil of the wire, and your table, piano, medium or other body to be lifted from the iron core suspended by the power of this substance generated by human battery.

And just as there are single cell and double cell batteries, liquid or dry, chemical or gravity batteries, rheostats and dynamos of varying powers, intensities and motive force, so there are various grades of these human batteries; and as we would not expect a single cell battery to do the work of a dynamo, so we must not expect our medium, who is the battery for rapping, to produce slate writing or materialisation. Each and everyone has his or her own place, and can fill that and no other.

We think that the reader can apply and carry out these deductions to other phenomena in a like manner, and so see what we meant when we said the phenomena were neither supernatural nor superhuman, but purely human, as it requires human intelligence to co-ordinate these various forces in the indicated channels.

Nature is natural in all her changes. The God-spirit is breathing through every fold of the rose, every leaf and ear of corn.

THE FIGHT AGAINST CREDULITY

By the Editor of "The Two Worlds" and
Published in that Journal

"EVERYBODY'S WEEKLY" of November 22, carried an article, "Spirit Guides Are Working for Nazis." I suppose such a headline is popular journalism, but it contains the danger of the usual half-truth.

Men of all nationalities have to die, and after they have passed, it is quite possible for them to communicate with those they have left behind. Since the people who pass to spirit life carry with them their own characters and prejudices, it is obviously quite possible that deceased Germans are communicating with their own relatives in their own country. Nothing can stop them.

But it is equally true, of course, that British citizens in the spirit world are also communicating with us, and are often revealing to us what they have discovered as the result of their visits to other countries, and what they have gathered from their fellow spirits. A great deal of information has come through to English circles as to what is happening in Germany, as Dr. Wood's articles have clearly shown; and much of this information derived from spirit guides (the best of whom who are always interested in freedom and progress) is going through to high places in this country. I have reason to know that much information is being obtained by this means, and is being used. It is further true that the neglect, and the repression, of Spiritualism in this country is clearly limiting the amount of assistance obtainable by us from the spirit world. If the Germans establish closer contact with the spirit world than we do, then they will undoubtedly gain an advantage which they ought not to possess, for Nature's

laws take no notice whatever of nationalities or prejudices.

The article in "Everybody's Weekly" contains a good many statements which its anonymous writer would find it hard to verify. For instance, we are told that Harry Houdini reproduced on the stage seance manifestations which had baffled investigators. Now I often saw, and enjoyed, Harry Houdini; he was a clever performer, but I never heard of him even attempting to imitate seance phenomena, despite the fact that, before he went on the stage, he sat in many circles. In fact, it is even suggested that, after sitting with the Eddy brothers as a young man, he took to stage magic because he could not produce mediumship. The "Weekly" claims that John Neville Maskelyne reproduced the phenomena of mediumship, but "Everybody's Weekly" does not tell us that the only time his claims were tested in the Law Courts, he lost his case, the Court deciding that he did **not** imitate the phenomena he set out to reproduce. That case cost him £1000 damages. Some day the facts may leak out as to the reason why David Devant left him. I have been told that differences of opinion on Spiritualism had much to do with it.

"Everybody's Weekly" tell us that Robert Houdin, the most famous of French conjurers, tricked a number of Arab chiefs for state purposes, but the "Weekly" does not tell us of the sittings that Robert Houdin had with the medium, D. D. Home, and others, as the result of which he became a whole-hearted Spiritualist, and testified that he had seen in the seance room things which he could not explain, and which he believed could not be imitated.

"Everybody's Weekly" suggests that Goebbels is financing fake mediums in many countries, who

are striving to impose upon the public in the interests of Germany. But every Spiritualist knows from long experience that the life of a "fake medium" is a very short one. The genuine spirit medium will often labour in the cause for 40, 50 and even 60 years; the fake medium's active life seldom extends more than a few months. Most of the so-called fakes which this article quotes appear to be American, and seem to me to be based upon rumours and stories which have been very imperfectly investigated, if at all.

There are, of course, critics of Spiritualism, who would have us believe that the mass of human kind is composed of millions of credulous fools who will swallow whatever they are told (even by the newspapers). That may have been so in days prior to the coming of the school-master. I am finding to-day that the investigation of psychic phenomena, even by the man in the street, is becoming a matter of keen analysis and rigid criticism, and it is under these circumstances that Spiritualism is growing.

That constitutes the weakness of the present-day religious bodies. For centuries they have lived by asking belief in a certain set of doctrines, and have seen it laid down that it was sinful to doubt these doctrines since they were divinely inspired, and postulated by our spiritual superiors. In days of illiteracy and ignorance, such claims answered very well. To-day they have to come to the bar of investigation. Credulity and superstition, while they still exist, are steadily declining.

I do not hesitate to say that four-fifths of the credulity which exists in this country—the acceptance of things on their face value, the adoption of false standards because they are dogmatically asserted—is directly attributable to the religious training of the people, who have been taught

that it is sinful in the extreme to doubt the word of authority; while most of the authorities have been self-elected and appointed.

To teach, as the Church does, that a certain set of dogmas must be believed without investigation encourages credulity, until intellect awakens, after which rebellion breaks out. That is very largely the position of the Churches to-day, and I say this, not to disparage the position of other people, but to emphasise the fact, which Spiritualism has insisted on for nearly 100 years, that no opinion should be taken for granted unless and until it has become based upon strict examination, analysis and evidence.

Religion has undoubtedly been the cradle of credulity, and Spiritualism has been handicapped throughout its existence by that fact. It (Spiritualism) is steadily helping to establish the acceptance of psychical phenomena and religious truth upon a more permanent basis.

It is but fair to state that the article in "Everybody's" does insist that leading Spiritualists are just as keen in unmasking fraudulent mediums as any sceptic. I will go farther and state that the sceptic, by his ignorance, often finds the unmasking of fraud a difficult matter, while the experienced Spiritualist finds it just as easy to distinguish between genuine and fraudulent phenomena as the diamond merchant finds it to distinguish the genuine stone from paste.

It is easy to overrate the prevalence of fraud in psychical phenomena. Half a century of investigation has shown me that cases of wilful fraud are extremely rare. For instance, in the last two years hundreds of cases have appeared in the Courts in which people and firms have been prosecuted for substitution, over-charging and adulteration, in dealing with the food of the people. But

it is still true that 90 per cent. of the butchers and bakers and candlestick makers of this country maintain a fair standard of honesty and fairness. Let us expose fraud, by all means, but to get the "jitters" because a few individuals break the rules is but another form of credulity.

ANIMAL SURVIVAL

An Unexplored Channel of "Natural Law"

By J. F. JUSTICE

ANIMAL "survival" is as well authenticated as human "survival," and many records are available of the return of domestic pets; but possibly few have experienced manifestations of wild-animal return in a modern ordinary house, as I have in my home.

By loud purrings in the night, clairvoyant sight, psychic illumination of a mounted leopard skin, occasional wild-beast "scent" in parts of the house, and by physical contact—when a large animal brushed past one of the occupants with sufficient violence to nearly throw her off balance—has the presence of wild-animal life from the "beyond" has demonstrated; and some suggestions as to the cause and meaning of the visitations, or other reader's similar experiences, would be welcomed.

It has been ascertained that the ground on which the house is built was formerly used as the habitual "site" for a well-known menagerie on their periodic visits, but—even if they wintered there—this could only have been transitory.

One suggestion is that their earth life associations with the spot, now assisted by the psychic "atmosphere" within the house, enable the animals

to manifest; another is that the channel has been opened for them by the owner's own domestic pets on the other side of life, who are constantly manifesting their presence visually, audibly, and by touch. Or are they drawn by the many "living" pets in the house?

Other suggestions are that they may be drawn back by the percipient's intense love for all animal life; or in some obscure manner may be attracted by the several wild-animal skins and trophies scattered throughout the house.

In accordance with Spiritualistic belief, it is claimed that survival is as biological a fact as life itself; it is a law of life, and according to natural law, and in common reason must equally apply to animal life as to human.

These experiences demonstrate some little understood aspect, and unexplored avenue of that eternal natural law. The continued existence of "animal" life seems, of course, to be proved; but what "conditions" are requisite to enable that life to manifest itself from the other side, it is freely confessed, are still unknown, although same must have been experienced sporadically for the past seven months.—"Two Worlds."

LIKES THE CO-EDITOR'S ARTICLES

I must tell you how much I have enjoyed the articles by Marcella De Cou Hicks, her personal experiences give her such a wonderful background to speak from, and as a sensitive I understand and appreciate the matter she writes upon.

I also think the free interpretation of much Biblical matter is good, we have much there that is veiled in Eastern symbology and it needs a mind free from Orthodox limitations, to unveil the real value and meaning of that wonderful book.

The interesting extract from other psychic magazines and books are also welcome.

M.C., Brisbane.

A WORD OF WARNING

By the late P. W. BEDDOW, Editor of
"Spiritual Truth."

I HAVE said that these psychic powers, capacities, "gifts," are for all. So they are. Each human being may have them, should have them. But this does not mean that each soul on earth to-day is ready and fit to use them, nor even to begin to develop them. Some are; others most certainly are not.

There is no one who may not study, and study most carefully, all the higher teaching that comes to the earth plane by and through the right use of phenomena of all kinds; it is given us for that very purpose. We can never know too much of the laws of creation nor of how God carries out His great purposes. Nor can any of us ever understand too well all that concerns our own relationship to the Almighty Father. Not one of us can over-estimate the need for the evolution of his own soul; nor seek too earnestly for all knowledge that may help us to progress.

But this is quite a different thing from the development of mediumship, and that is only safe, or desirable, for those who are really spiritually minded, who have knowledge of psychic matters, and who have character—mind force. Such people are not only spiritually fitted for the work but mentally equipped also, nor will they be in too much of a hurry. These men and women will see to it that ignorance of psychic law is replaced by thorough knowledge; and they will, above all things, take infinite care that every approach to the practice or study of phenomena of any kind, and to the development of mediumship, is made only after due preparation, realising its serious-

ness, and with a clear perception of its being, in reality, an approach to God. . . . All this also applies, in degree, to everyone who takes any part in phenomena, its production, or its investigation.

A fine control with a historic name and who has been in spirit for some 16 or 17 hundred years, said to the author: "I am interested in the way you write for those who are just beginning to learn of psychic methods: more of such instruction is needed. I look about and I see many a person becoming confused and entangled, simply from lack of instruction. Yes, I have even some of those who are considered to be advanced in knowledge of such matters, groping blindly. Many of them need to begin at the very beginning and seek real instruction. Very few of the mediums that you have at present know anything much of the powers they are using. Such a condition would seem to me appalling if I had not studied well. The seriousness of the work, the seriousness of the powers, cannot be emphasised too much.

"When I lived upon the earth I understood a great deal about psychic powers and I used them; and from my own knowledge and experience I would rather frighten and dissuade people from using them than risk their using them wrongly. It is only as the mediums, and the developing mediums, seek to understand their powers, to learn more of them, to use them well, and to control them, that the greater psychic phenomena will be obtained. They are promised, and will come, but when they will come depends upon the mediums, and I would like you to impress this fact upon those who are just beginning.

"It is not only devotion to psychic matters that is needed, but devotion to God, and devotion to spiritual matters. You, at present, are only at the beginning of a cycle of psychic power, so that you cannot fully understand the great

consequences for good or for evil that can be brought about through these fresh powers. I know, myself, from my own experience; and I would warn everyone who uses such powers for their own ends, and without any real spirituality."

Does she make her meaning clear? Psychic phenomena, mediumship in all its many forms, is not merely science, nor mental evolution, not simply psychic—of the soul, but it is closely, indissolubly linked with spirit. It opens up to us the spirit world in a marvellous way; our use of it may drag us down to the hells or lift us up to the heavens; how careful, then, should each one be in making the approach, in taking part, in studying it, and in seeking to develop any form of mediumship.

Nevertheless all those who have any of these "gifts" are failing badly in their duty to themselves, to their fellows, and to their God, if they do not earnestly seek to develop and use them. With right motives, desiring to use them only for the good of others and the spiritualising of the world, with knowledge, sincerity, perseverance and true humility, as servants of the Christ Spirit, these "spiritual gifts," these capacities of the soul, may be made channels of Divine grace and may have a most glorious and blessed part in helping to bring about the coming of God's Kingdom upon earth. And what greater honour can any of us seek?

AN APPRECIATION

The following was contained in a letter from one of our oldest subscribers. He has passed the 90th milestone.

"I have watched the Harbinger grow for many years and now it is nearly perfect in its little book form. The only thing I would like is to see it in its bright cover again. It (the H. of L.) does not belong to the dark side of life."

Richard Smith,
Lewisham, N.S.W.

A CASE OF OBSESSION

By WM. STANSFIELD, Newcastle, Pa., U.S.A.

IN glancing back at life's shadows—many of which come unasked—my mind reverts to a very important scene in the history of my family. My third child had been given me, and after its birth, my wife began to suffer in the region of the head, and as the years passed, her suffering increased in volume and intensity. Various physicians were requisitioned, but not one could do any permanent good. My wife became almost despondent, and the family were about at their wit's end to know the reason of these attacks. They gradually increased from once or twice a month to as often weekly. They began towards the latter part of the day and increased in their intensity until after midnight, when it culminated in a paroxysm of apparent lunacy. These took place when there was no possibility of medical or other help available, as we were alone in our chamber, and it took all my strength to hold my wife in the struggle that took place.

During these struggles all kinds of foreign language was emitted from the lips; this gradually subsided, and my wife came to herself again, utterly exhausted, after the present crisis was over. For from two to three years before relief came, we suffered these attacks.

It was evident to all the family, that my wife, and the mother of my children, would have to be removed to the asylum. This was a terrible alternative to have to face. But, there appeared an Angel of Light, in the shape of Spiritualism, that came in our way; we were advised to sit with two of our friends, in circle; and on the first sitting, intelligent controlling influences were using my wife's organism outside of her own cognisance.

That is twenty-five years ago, and I thank God and His Angelic Messengers, that no more of those horrible times afterwards occurred.

The foreigners came, but they had learned how to behave, and brought joy and pleasure in place of sorrows.

Now may I not point out, that this case is one of those instances where Spiritualism can and does save supposed "lunatics" from the asylum. There could not be a much clearer case of obsession and its cure, than in this instance. With an intelligent committee of Spiritualists, fully equipped with spiritual ardour and with a thorough knowledge of the higher aspects of their work; many of the incarcerated ones could be liberated, and placed once more in the midst of their family and friends. What is obsession, then, but an unintelligent use of the organs of the human instrument by the spirit across the border, who finds it possible thus to make its presence again manifest to the material.

How important, then, is the work before us, as Spiritualists, in educating the world to a knowledge of the true relationship of humanity to the world of spirit!

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R.J.F., Ferntree Gully, £5; D.F., Narrogin, £2/10/6; R.S., Lewisham, £1/10/-; E.J.D., Armadale, £1; J.McD., Kalgoorlie, £1; H.C.W., Norfolk Island, 18/8; J.D., Nth. Melb., 10/6; R.C., Laingholm, 10/6; A.P., Wahroonga, 10/-; W.P., Coburg, 10/-; A.R.D., Townsville, 10/-; J.D.R., Geraldton, 5/6; A.T.J., Hawthorn, 5/6; D.W.B., Leeton, 5/6; M.F., E. Orange, 5/6; W.F.C., Elsternwick, 5/6; J.K., Warrnambool, 5/-; Capt. McD., Seddon, 5/-; F.E., Heidelberg, 5/-; E.C., Monument Creek, 5/-; Sister M., 2/-.

SHOULD SPIRITUALISTS CHANGE THEIR NAME?

By REV. B. F. AUSTIN, M.A., D.D., in "Reason."

WHAT'S in a name? The old adage that the rose would be as sweet by any other name leaves out of account the power of association. Every old name has gathered about itself certain associations that have a psychologic value and power. Leaving this out of account, it may be true the rose would be as sweet if called a poppy.

Spiritualists have frequently been counselled by friends outside their ranks, and by some well-meaning but mistaken persons within, to change their name to some other expressive term with a view of eliminating the reproach cast upon Spiritualism by those who have stolen its livery to serve base purposes by fraud and trickery. "Immortalists" has been suggested by many and a good Episcopal bishop in Chicago has founded a society of this kind and called it Immortalism.

It cannot be denied that the proposal possesses some temptation to numbers of Spiritualists who shrink from a designation under which so many travelling fakers and frauds have fleeced the public and upon which so much unmerited opprobrium has been heaped by orthodoxy and the general public. The proof of this is found in the fact that there are now in existence multitudes of small societies of Spiritualists who have chosen some designation savouring of new thought, or psychic science, or human progress and they are essentially in teaching and practice Spiritualists with the name left out. A few years ago we met a Mrs. La Grange at Spiritualists' camps in Michigan, and she was then developing mediumship and giving readings, etc. She was a fine

psychic and afterwards organised a new thought church in Detroit, delivering lectures on Sunday morning under the inspiration of an arisen American Bishop, and in the evening giving scientific addresses under control of a Hindoo spirit guide many thousands of years in spirit life, yet the term Spiritualism was taboo and multitudes of Detroit Spiritualists forsook the name "Spiritualists" and became "New Thinkers."

It is idle to deny that with the masses and the unthinking ones certain advantages may thus be gained and yet have our friends advocating a new name ever seriously thought of the disadvantages?

First and foremost is the loss of self-respect. To genuine Spiritualists self-respect is a thousand times more valuable than popularity and honour from the world. Every one who knows Spiritualism to be true and who senses in any degree the supreme importance of this truth to the world should be ashamed of the cowardice that refuses to bear dishonour for the truth's sake!

Glance over the pages of history and see if the names most honoured among religions to-day have not come up to honour and power through obloquy, and contempt in their early history. Methodism was at first a term of contempt; so was Quakerism; so, even, was Christianity.

People who change their personal names for some worldly advantage generally are cowards or tricksters, and religionists who believe they have a truth of supreme value to mankind and hide their testimony to that truth from the world through fear cannot stand very high in their own estimation or in that of their spirit guides and helpers.

The folly of this proposal is seen in the turn of the tide to-day in favour of modern Spiritualism. All the advantages in science and the recent great discoveries and inventions are either con-

firmatory of the teachings of modern Spiritualism or in harmony therewith; the new theology which is a department of the spiritual philosophy, is rapidly winning the day; evolution, another feature of Spiritualist teaching, is coming even into the theological seminaries (cemeteries—some call them); the whole power of the press—judging by present indications—will soon be on our side; orthodox ministers are rapidly appropriating our teaching, stealing as much of our philosophy as they dare make use of; the whole world to-day is gaining a clearer insight into the matchless beauty and unanswerable demonstrations of our religion; Spiritualists themselves are becoming imbued with a higher conception of Spiritualism and its profound value to the world—why, under such conditions, in our hour of coming victory discard a name that has been honoured by our illustrious leaders and martyrs of the past, and is loved and revered by all spiritual Spiritualists to-day? The only class of Spiritualists who should change their name is that all too large class who have no higher conception of their religion than some worldly gain. Ever since Spiritualism originated there have been, and still are, multitudes of Spiritualists who have no conception of it as an open door for the revelation of truth, a new realm of knowledge for humanity, a mighty instrument for self-development, a heaven-devised character—to whom our divine philosophy and phenomena mean recreation, amusement, wonder worship, pleasure or gain, only that and nothing more.

It would be an unmeasurable gain to true Spiritualism instrumentality for Spiritualising human minds if these material Spiritualists could be awakened from their worldliness and sloth and stirred to some sense of the vast responsibilities upon them. Failing that, let us hope **they** may seek another name.

BOOKS AND MAGAZINES NEEDED BY RED CROSS

JUST how much a book or a magazine can mean to a sick or wounded soldier confined to the tedium of long periods in hospital or convalescent depot is difficult for those of us at home to realise. But if you could see the stream of appreciative letters which flow into Australian Red Cross Headquarters from grateful servicemen to whom the Red Cross Book and Magazine Service is a veritable gift from the gods, you would realise poignantly the great part played by this lesser known of Red Cross services to the sick and wounded.

The Red Cross Book and Magazine Section at Red Cross House, Headquarters of the Victorian Division of the Australian Red Cross, is doing magnificent work. Here is an idea of the magnitude of its service. Since its inauguration in February, 1940, the Section has despatched: 112 cases, containing a total of 34,047 items; 932 parcels, of 36,489 items; 6,521 books for Christmas boxes; and 5,087 daily, weekly and country papers to servicemen hungry for the every-day news from home. In all, a total of 82,144 items of reading matter have been sent from Victoria alone.

These figures convey something of the magnitude of this service and the demand which it meets—a demand which increases consistently. The Book and Magazine Section not only helps to supply reading matter for the hospitals, and convalescent depots overseas, the sick bays on troop ships, naval vessels and, of course, the hospital ships themselves, but all the military hospitals, convalescent homes and camp hospital units in Victoria.

But the maintenance of this service depends almost wholly on the generosity and co-operation of the Australian public—and the figures quoted above offer abundant evidence of the manner in which this has been forthcoming in Victoria.

So if you have any copies of "The National Geo-

graphic" "The Wide World," "Walkabout," "The Windsor," "The Strand," "Humour," or any English illustrated papers you have finished with, remember the amount of pleasure and entertainment they will bring to those in hospital, and send them along to help the Red Cross to maintain this service.

These magazines are special needs of the Section at the moment, but, of course, any other books or magazines you may have are equally welcome. And if you can include in your bundle any copies, old or new, of the "Saturday Evening Post," you will win the gratitude of a great many people, for there is a consistent demand for these.

With most people it is simply a matter of remembering to do these things—none of them needs to be asked. So take this as a reminder, and gather up all that reading matter you have no further use for, and send it in to "The Red Cross Book and Magazine Section, Red Cross House, 289 Swanston Street, Melbourne."

You can imagine the diversity of taste the Section has to cope with. If you were to go into the Red Cross House any day of the week, you would find the workers in the Book Section surrounded by piles of every possible type of reading matter. But it has been found that magazines and small light editions such as Penguins and kindred publications are most appreciated by men in Hospital.

So don't forget, please, to send them in. The small amount of time and trouble required on your part is rewarded a thousand times by the gratitude and appreciation of those to whom these little things mean so very much.

Those of you whose local suburban station has a goods yard attached may leave bundles of books there, and they will be carried freight free to the city, provided the bundles are of reasonable dimensions and clearly marked "Red Cross Book Section," Melbourne.

Country folk may also send their gifts of books to the city freight free on the railways in the same way.

ORIGIN OF RE-EMBODIMENT DOCTRINE ON THE CONTINENT

By MARK A. BARWISE, LL.M., in the
"National Spiritualist," U.S.A.

A MERICAN Spiritualists for many years, as was I, have been puzzled as to why the great majority of European Spiritualists on the Continent, as distinguished from English Spiritualists, were believers in re-embodiment, when the overwhelming mass of teaching from spirits through English and American mediums is definitely and squarely against any such notion. A little investigation revealed to me that this widespread doctrine could be traced definitely to the influence of Allan Kardec, who published the "Spirits' Book" in 1856, and shortly afterwards there were established in Paris his own paper, "La Revue Spirite," and several other journals in other parts of France, all devoted to teaching this central doctrine of re-embodiment, and ignoring all phenomena of spirit utterances contrary to it, and in fact making no attempt to understand the meaning of the great majority of the many phases of mediumistic phenomena.

The next step in this investigation was to find out if possible where the ideas in this book came from, and fortunately I ran across an investigation conducted by the Honourable Alexander Aksakof, the Imperial Russian Counsellor, and published in the "London Spiritualist" in 1875. Aksakof clears up the whole problem in his remarkable essay. He visited Paris in 1873, and as a result of his investigations sets forth the following facts:—

That Madame Celina Japhet was first put into a mesmeric sleep by M. Ricard when she was sixteen years of age; that in 1841 she had a severe illness and was mesmerised by her brother, and in that condition prescribed for herself and was cured; that in 1845 she went from the country to Paris to search for M. Ricard, and met M. Roustan at the house of M. Millet, a mesmerist;

that she became a professional somnambulist under the control of M. Roustan and gave medical advice with the aid of the spirits of her grandfather and Hahnemann and Mesmer, and received a great many communications from each of them and from others; that M. Roustan was a believer in re-embodiment, and always put her into the trance condition for her work; that she received the doctrine of re-embodiment from the spirits of her grandfather, St. Teresa and others, while in the mesmeric sleep induced by M. Roustan; that in 1849 Madame d'Abnour returned from America and organised a circle like one she had witnessed here, for the study of Spiritualistic phenomena, and this circle continued to meet once or twice a week for nearly twenty years at Madame Japhet's house, 46 Rue des Martyrs; that M. Roustan continued as principal mesmeriser of Madam Japhet at these circles and in her private work until 1864; that among the members of this circle were MM. Sardou, father and son; that in 1856 the elder Sardou introduced her to M. Denizard Rivail, connected with the journal "L'Univers"; that for several years before meeting M. Rivail she had developed automatic writing and had obtained a great quantity of manuscripts; that after a few weeks M. Rivail gathered up all these manuscripts and took them home, refusing to return them; that a few months later he arranged the manuscripts and published the whole thing as the "Spirits' Book," never even mentioning Madame Japhet's name as the medium through whom they came; that three-quarters of the book came through Madame Japhet, and the rest through Madame Bodin, a member of another spirit circle; that M. Rivail took two names as his nom de plume, which he had been told through Madame Japhet and Madame Roze that he had borne in two of his previous embodiments, Allan and Kardec; that Kardec left the Japhet circle soon after the publication of the "Spirits' Book," still refusing to return the manuscripts, and never sent Madame Japhet a single copy of the new book; that M. Kardec formed a new circle with Madame Roze as the medium, and arranged for the publication of the

"Mediums' Book," although all of the substance of it was in the Japhet manuscripts; that when Aksakof visited Madame Japhet in 1873 the Kardec party in Paris had reported her as dead, and she was never mentioned in any of their publications; that M. Kardec had nothing to do with any medium whose controls would not endorse re-embodiment; that he tried to get D. D. Home to join the Spiritist party—that is the re-embodiment party—but when Home informed Kardec that his controls did not endorse Kardec's doctrine, Kardec ignored him; that Madame Japhet was controlled for Aksakof and prescribed for him, and that as late as 1873 she was still putting herself under control by holding articles mesmerised so many years ago by M. Roustar.

So we learn, rather late perhaps, that the great book, the "Spirits' Book," which so many thousands of Spiritualists regard as a sort of Bible, and accept its contents as a dogma not to be questioned or contradicted was not written by Allan Kardec at all, but was mostly written through the hand of Madame Japhet before he met her, and that the slant of all its teachings was imparted to the mind of the medium by the mesmeriser, M. Roustan. Kardec only arranged and edited her manuscript.

It was rather common in the early days of Spiritualism for mediums to be placed in a trance condition by mesmerisers, or as we should say by hypnotists. Andrew Jackson Davis at first was put in a trance condition by a mesmeriser, but later was controlled independently by spirits without such mesmeric aid.

It has been noticed, too, by students of mesmerism that the mind of a mesmerised subject is apt to become impregnated with the ideas of the mesmeriser, with his prejudices and beliefs, and especially so if he possesses a strong magnetic personality. These ideas cling to the mind of the medium so developed, and it is very difficult for spirits later controlling such a medium to dislodge them. They are apt to colour and suffuse all that comes through such a medium.

Our own Mrs. Richmond spent a winter with the Countess of Caithness, who later held the title of the Duchess de Pomar, who was a disciple of Kardec. When she left America she was a typical and outstanding American Spiritualist, but after associating for months with the re-embodimentists she returned, a convert to their doctrine, and endorsed it in her book, "Psychosophy." A scattering few of our Spiritualists adopted that view, but the great body of American Spiritualists have adhered to the full teachings of the early controls, who were, as all the greatest controls are now, unanimous on all the basic truths of Spiritualism as taught through the earliest mediums following its advent at Hydesville.

The only way we can learn all that it is possible to know, with our present capacities, on any subject, is to study all the evidence bearing on the subject. If we ignore part of the evidence, and only admit what fits our prejudices, we can prove anything under the sun. This is fully as true in Spiritualism as in any other science. The only way to become a full-sized Spiritualist is to study all the many different phases of the phenomena, and to give careful attention to the teachings of all the ablest controls of our foremost mediums. Anything less than this makes a lop-sided Spiritualist.

No spirit has ever reported that he has learned of any evidence in the spirit world that supports the doctrine of re-embodiment. There are a great many spirits in that world who believe in re-embodiment, but they all believed it when they were here and have not yet outgrown it. No spirit has ever seen another spirit who offers any evidence of his having been embodied more than once. No spirit has ever reported the slightest proof that has been submitted to him that any spirit in any of the zones that have contacted with earthly mediums has ever been re-embodied. More than half of the people of this world, counting all the teeming millions of the East, believe in re-embodiment, but they

believe it as a dogma, as an article of faith: they do not believe it as a matter of knowledge derived from the study of evidence, which is our western, scientific method of arriving at truth. Our whole western training, derived from the method of Columbus, Copernicus, Galileo, Newton, Lyell and Darwin, demands evidence for every proposition laid down. We say, and say rightly, that evidence is the only logical barrier separating western knowledge from eastern fairy tales, whether these fairy tales are the stories of the Arabian Nights or the dreams of the re-incarnationists.

What a tragic example it is that is exhibited by the perverted method of Kardec! Here was a great man with the whole field of Spiritualistic truth before him, who deliberately ignored all the physical phenomena, who deliberately ignored the great majority of French mediums, who deliberately ignored all the English and American mediums, who deliberately ignored all the teachings that grew out of the Hydesville phenomena, and who adopted with child-like faith the outpourings of three or four second-rate mediums as the whole law and gospel of spiritual matters. His very method, with the best intentions in the world, could not have arrived at anything but error, could not have escaped building up a few half-truths over-laid with an obscuring mass of untruth.

It is pitiable to note that probably two-thirds of the Continental Spiritualists regard Kardec as almost a god, and visit his tomb with a reverence that Catholics exhibit at the shrine of a saint. But it is encouraging to note also that all the great students of the science of Spiritualism nowadays, in France and Italy and Germany, are adopting the English and American methods of studying the full body of mediumistic phenomena, and are coming to the same knowledge of a full-orbed science, philosophy and religion of Spiritualism, as has appealed to English speaking Spiritualists as a great system of cosmic truth.

TRAILS OF TRUTH

By J. O'HARA PINCOCK

Spiritualist Monthly, California.—"Trails of Truth is a voluminous, philosophical discourse and record of 35 sessions held by 70 persons, most of whom were professional and college trained—it is full of human interest and spiritual instruction; its evidential accounts of the continuity of life grip the heart and mind of the reader with an overwhelming force."

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vival and communication after reading the many remarkable tests it records."

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Florizel von Reuter (Violin virtuoso and author).—"I think your book is extraordinarily interesting, and I have written a long and detailed review of it for the '*Zeitschrift fur Parapsychologie*,' the leading psychic monthly magazine in Germany."

Wm. C. Hartmann, Publisher of Occult Press.—"Was delighted with your clear and evidential exposition of the Cartheuser mediumship, and consider your book a decidedly favourable addition to the literature on psychic science."

Waldo Maas, Editor of The Direct Voice.—"I have now finished reading *Trails of Truth*, and think it is wonderful. It is the best book I have read since Dennis Bradley's two books, and it is equal to these in every way."

D. D. Reese, Los Angeles, California.—"A remarkable and convincing record of facts of Spiritualism phenomena with but few, if any, rivals. It's style is forceful and has the touch of enthusiastic earnestness that carries conviction. It should be in the hands of every sincere investigator."

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A CALL TO THE NATION

"Men and women of Australia! This is the gravest hour in our history," was the solemn warning sounded by the Prime Minister (Mr. Curtin) in a national broadcast immediately following Australia's declaration of war on Japan.

"The call is to you for your courage, your physical and mental ability, your inflexible determination that we, as a nation of free people, shall survive. My appeal to you is in the name of Australia, for Australia itself is at stake in this conflict."

In this stirring appeal for the willing and whole-hearted co-operation of the nation in whatever measures the Government found it necessary to introduce in the interests of national safety—no matter how drastic, no matter how dislocating to civilian life as we had previously known it—the Prime Minister expressed his faith in the patriotism of the Australian people, and his firm confidence that his call would not go unheeded.

For over two years now Australia has been at war, but with battlefields thousands of miles distant the tendency has been to regard the conflict as something remote; something necessitating, of course, the large munitions production, the recruitment of young men for service oversea with the fighting forces; but as something not touching directly upon the even tenor of Australian civilian life.

Now, all feeling of remoteness is past. When Japan launched her attack in the Pacific with such dramatic and treacherous suddenness, war was brought nearer to Australia's shores than it had ever been before.

"No part of Australia is invulnerable," warned the Prime Minister. "Therefore, no part of Aus-

tralia will be permitted to immunise itself from the duties and responsibilities which the war with Japan involves. We are all endangered. We must all be at the place of duty and service. Neither fighting nor working must be slowed or stopped."

The weeks that have passed since December 8, 1941, have not lessened our danger; rather, as the battle area has widened and crept closer to our northern shores, it has been intensified. Australian territory in New Guinea has already been attacked; Australian shipping in Pacific waters is being subjected to continuous hazards; far-reaching decisions affecting Australian co-operation with the other allied nations have been reached, and Australia finds herself called upon to play a vital role not only on the battlefield, but also as a centre of supply in the Pacific war.

To fulfil this role successfully, Australia is called on for a stupendous effort and the Government is faced with the colossal task of organising and regulating the country's material resources, manufacturing processes and distribution of labour so that the maximum results will be achieved.

In bringing about the change from civil to war production on the extensive lines now found imperative by the Federal Government, great changes will be made in our peace-time manner of life. Orders already issued restricting the use of petrol and other materials of a vital defence value, and the freezing of stocks of tools and an increasing number of other articles, have necessarily caused inconvenience and perhaps even hardship, but the Prime Minister and the Minister for Supply (Mr. Beasley) have appealed to every Australian man and woman to co-operate, not tardily or with a bad grace, but at once and cheerfully in these measures which are so vitally necessary for their

safety, and to resist with all their strength any movement which is anti-Australian in intent or designed in any way to hinder the vigorous prosecution of the war.

Mr. Beasley has said that all activities of the Supply Department have been reviewed, necessitating a vast national stock-taking, and that, while the supply position is at present satisfactory, he intends that it shall remain so.

With the Pacific war, many of our oversea lines of supply have been cut off or endangered and therefore it is absolutely essential to conserve the stocks we have now.

Mr. Beasley has stressed the part which petrol plays in modern warfare, and he has appealed to car owners to use their cars only when absolutely necessary. While there are no restrictions or regulations concerning the manner or time in which existing petrol rations may be used, he has asked each motorist, each time he feels tempted to use his car to consider well, as a responsible citizen, whether the occasion warrants it, and to conserve as much as possible of his allowance and hold it in tanks against a possible emergency.

Therefore, it is up to every one of us, as responsible citizens of a threatened country, to go about our allotted tasks with vigour and courage; to give of our best in the service of our imperilled nation; to give to our elected leaders, with all our strength and will power, our uncomplaining loyalty and obedience; and to give whatever we have in material resources, in hard work and in sacrifice.

In the challenging words of the Prime Minister:—"Let there be no idle hand. The road of service is ahead. Let us all tread it firmly, victoriously."

PSYCHIC TRUTHS

"Told in the After-Life."

By EDWARD C. RANDALL, Author of "The Dead Have Never Died," Etc.

Many years ago, investigating psychic phenomena, I discovered that conditions could be made that would enable me to talk with people in the after-life, which unusual privilege I have since enjoyed. Many men, that the world calls dead, have discussed with me some of the fundamental laws of the universe, explained many great problems, and taught a new psychic philosophy.

Some of Nature's truths gathered in this way are given herewith.

IS death the end? Is that sleep so deep it never finds its day? This has been a problem of life ever since men came out of savagery, of greater importance than all other aims, ambitions, and desires combined.

Long ago, free from prejudice, I began a search for the truth regarding the change called death. I heard a whisper from that land whence it is said no traveller returns, and with it a hope was borne, that has ever since been watered by desire, and nourished with effort.

As one comprehends a little of Nature, there comes a limited conception of its immensity and grandeur, and knowledge begins in wonder.

Death is like birth, with this exception: In death one takes with him the knowledge acquired in this material existence, which we are told is a period of preparation for eternity.

All life has intelligence; all intelligence has language; all language, expression.

The psychic sphere is still unknown, unmarked; only the borderlands have been explored.

One who does right and has the courage of his conviction will find in the after-life a radiant happiness, and the censure of this little world will fail to sting.

Force, the breath of Nature, wherever found, or how expressed, is life. We are beginning to realise that it is the invisible that is the real, and that the seen is only the effect of invisible causes. What to us seems space is filled with intelligent and comprehensive life, governed by laws as fixed and immutable as our own.

Origin and destiny are no longer beyond the grasp of the human mind. God is universal good, and dwells in the heart of mankind. These are the times when we are akin at Nature, when our spirits are uplifted and strengthened, and we feel the heart of the universe beating close to us.

Thought is a wonderful force, and we cannot grasp its magnitude, nor understand all its power. It is a living, vital thing. A thought born in your mind is for good or evil, a thing to be reckoned with again in the after-life, when it will confront you face to face, and claim you as its author.

A thought can have many branches, but the parent stem is planted deep in your own soul, and only your hand can remove it. You can truthfully say that thoughts are different notes of sound.

Do you not think that the great intelligence that planned millions of worlds, and made them move with perfect harmony and precision, that people them, that fixed and marked each one's course, and lighted its pathway in infinite space, knows what is best?

The sun touches the mountain tops before it does the valleys. It never penetrates mental caves, where ignorance and prejudice dwell. Suppose

that here and now the secret thoughts, motives, selfishness, greed, and desires of men could be photographed, suppose a camera would make character visible, how startled the world would be.

There has never been, and never can be, a secret in the world; our every thought is visible to the inhabitants of the invisible world. Into the dull face of superstition we throw the shining lance of reason; in the darkened room of prejudice we light a torch.

Around and about us are great forces of occult power. Vast influences are continually at play upon the well-being of man. Research is making this field classic. It is no feverish excitement or vain ambition that leads men to this thought, it is a higher feeling, a holier motive, a desire to understand and to comprehend the economy of Nature, and to grow wiser and better through that knowledge.

Death is natural. In the change we only work along new lines, learning new laws, and how to apply them; the condition there is a perfectly natural one, just one step beyond. It is only good-night and good-morning.

Nature has always been revealing herself, not through a single book, but through all perfection and beauty. In every tree that grows and fruits, in every seed that flowers, and in every birth, there is a revelation.

Progression is unlimited. It stretches away into the vast future. One may climb and soar, but never reach the end of all that can be done to make oneself a perfect being.

Nature is God, is always good, always smiling, even in her storms Nature is but fulfilling her promise of future plenty, as a mother goes through the storm of child-birth that she may replenish the earth.

THE TRUMPET MEDIUMSHIP OF MR. NEIL MICHIE

By M. C. BENSON, Mosman, N.S.W.

MR. NEIL MICHIE, trumpet and direct voice medium, who returned from New Zealand last spring, has been holding seances at which I have been a regular sitter. I sat in Mr. Michie's circle before he went to New Zealand, so have seen the wonderful development of the voice power with this gifted medium.

Mr. Michie is in deep trance throughout the whole sitting, the trumpets are placed in the middle of the circle, and everyone in the circle handles them before the seance commences to make a personal contact, or link with them. We have a Bible portion read, then lights are turned out, hands joined around the circle, and Mr. Michie says a short prayer followed by the Lord's Prayer, in which we all join. Then we release hands, and place them on our knees and sing "Nearer My God to Thee," while Mr. Michie goes into trance. Presently we see the trumpets rise from the floor (they have luminous bands painted on them, so that we are able to follow their movements). They circle high over our heads, and presently a loud, clear voice proceeds to give us an inspiring address of help and encouragement. Among the speakers who have addressed us have been Balfour, Asquith, Vale Owen, of England, Joseph Lyons, Dean Talbot, and John Story, of Australia. They have told how their views of life altered with the other world experience, and the general trend of their conversation is to inform us that it is character which counts on the other side—what we are, not who we are.

Among Mr. Michie's spirit guides or helpers is a genial, jolly Scotchman, Jock Gordon, who passed out fighting in France in the last war, and who is the life of the circle with his merry quips. There is a certain amount of healthy rivalry between him and Michael O'Connor, one-time Irish Home Rule advocate. This rivalry usually runs to singing the songs of their respective countries with the circle joining in.

Among well-known people who have spoken through have been Mr. Britton Harvey, Mr. Terry, Mrs. Sadie Morrison, Vivian Deacons, Stan Walsh, and many others.

Our own dear ones also speak to us to cheer and comfort. My own dear husband passed out very suddenly last October, while he was taking a short rest. He had been in the city shopping only a few hours before. He told me he was distressed at finding himself suddenly on the Other Side without an opportunity to say good-bye, and what a joy it gave him to be able to come back and speak to me. So we see that it works two ways—comforts those who are left on the earth plane and gives pleasure to those who have passed on.

My husband had for long years been a Spiritualist, and he tells us that the Spirit World has organised bands of workers, who take the victims of bombings to places prepared for them on the Other Side (the many mansions of the Bible). He also tells us that soldiers who die fighting very often do not believe they are out of their physical bodies. Until they see that they can no longer destroy anyone, or anything, then and only then do they realise they are in the world of spirit. When they are told that spirits can communicate with the earth world they are amazed and disbelieve it until they experience it. We need to teach the truth of the after-life so that no one need fear death.

The voices in Mr. Michie's circles are loud, clear and well-sustained. He is an excellent medium, and having had long and wide experience, having sat with the Rev. Susannah Harris, Mr. Brice, Mr. Vivian Demon, Mr. Stan Walsh, Mr. Chas. Bailey, and other private voice mediums, and it is a privilege to have Mr. Michie with us.

Sometimes sitters are apt to forget that their attitude helps to make or mar a seance. We should go to a seance with an open mind, and kindly thoughts to all. It is wrong to go to a voice seance immediately after having a quarrel or speaking crossly, or if in a state of ill-health, as this lowers the vibrations, resulting in the voices not being as clear, and it makes the medium very tired and exhausted afterwards. The voice vibrations are helped by intervals of singing or the playing of suitable records on a gramophone.

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THE EDITOR TAKES TO THE AIR

On Saturdays at 1 p.m. the editor gives a Health Talk over the air through station 3AK. Victorian readers are invited to listen in.

The Comperé of the session is Miss Mary E. Foley, well-known in health circles and the organiser of the Health Forum.

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Editors

REV. J. T. HUSTON, N.D.
MARCELLA DE COU HICKS.

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GHOSTS ARE REAL

Declares Dr. Nandor Fodor

IN an address to the Folklore Society, Miss M. E. Durham advanced a theory that ghosts and evil spirits dreaded by men were, in fact, the invisible germs, seen as in a glass darkly, of infectious diseases.

Of all speculations which have been put forward to explain an age-old belief in the existence of beings on another plane this is the weirdest. For if ghosts do not exist, folklorists, to whom psychical research would have to bequeath this field of inquiry, should have at least noted the essentially human character of all these manifestations.

Can anyone seriously suggest that an Army officer who faced the hell and furies of No Man's Land would be driven out of his house by the wraith of a bacillus? That it would drive a dog mad, that it would scare guests out of their wits, that it would rattle windows, cause the sound of

footsteps, show a triangle of bright light, and, last of all, that it would appear in daylight both to this officer and a visiting solicitor as the cowed figure of a monk?

Biologists should take instant notice of the discovery of such a remarkable microbe. I suppose it would have to be called *bacillus ecclesiasticus*. To some occultists it may suggest a new speculation in metempsychosis—transmigration of the soul into microbes. To me it suggests arrant nonsense.

Over 50 years ago the Society for Psychical Research arranged a systematic inquiry into the reality of phantasmal appearances. The report concluded:

"Between death and apparitions a connection exists not due to chance alone. This we hold a proved fact."

An apparition is commonly called a ghost. Why should it be seen at the moment of death or after? As Andrew Lang answered: "Only one thing is certain about apparitions, namely, that they do appear. They are really perceived." Perceived how?

Are they telepathic impressions which ordinary brain processes externalise, or are they objective appearances? No such hard and fast line can be drawn. They may be mental impressions; they may be objective in some rare cases as a *Fata Morgana* is, and in some rare cases they may be sufficiently physical to achieve material effects.

Nothing has been more abundantly proved throughout the ages than the reality and interaction of an unseen world. He who rules out such wealth of experience should beware lest he rules out human testimony altogether.

Not the Less Real

And it behoves those who accept unchallenged the testimony of men of science in the orthodox

directions to reflect whether they have the right to reject their discoveries if they are outside the orthodox pale. All great discoveries have been unorthodox. A ghost may be unorthodox but none the less real.

I would advise all scoffers to spend a night in the haunted house from which the captain referred to above was driven out. For the ghosts which haunt differ but morally from the ghosts of your loved ones.

They may awake with a dreadful realisation of a misspent life. They will be earth-bound by spiritual gravity. Those who haunt certain localities are tied to that place by an anguished soul.

Imagine the agonies of a man who murders his wife and children, commits suicide, and awakens to a dreadful realisation of his ghastly deed on the other side. No fury of hell can inflict such suffering.

Under the name of rescue circles heroic work has been carried on for decades past by bands of Spiritualists to save these lost souls. They get in touch with them, in a deeply religious atmosphere, through an entranced medium, teach them, enlighten them as to their true condition (some of them do not even know that they are dead) and point out the way to freedom and progress infinite.

It is the most dangerous missionary work in the world. They may run against powerful, malefic entities. But a faith, firm as a rock, and help and guidance from friends in the unseen, joining in the work, usually assures the victory. It is an epic of human courage of which the world knows nothing and which it would only meet with scorn and abuse.—“Daily Mail.”

There is not a cubic inch of space in all the universe that is not filled with life.

Mr. CHARLES NEIL, Organiser of Spiritual Propaganda, of 51 Kirribilli Avenue, Sydney, N.S.W. (tel. Sydney XB4669), suggests that one of the most effective ways of spreading psychic knowledge is to buy modern psychic books and to lend them to inquirers.

He is prepared to supply the following books:—"On the Edge of the Etheric," by J. A. Findlay, 3/6; "Rock of Truth," 5/6; "Towards the Stars," 6/-; and "Oahspe, the Kosmon Bible," 6/6. Add postage 1d. for each 1/-.

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