

The  
Harbinger of Light

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A  
**PSYCHIC DIGEST**

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Edited by  
Rev. J. T. Huston, N.D.  
PRICE, 9d.

Romance of Christian Spiritualism.  
Psychic Influences in Australian Bush.  
Animals in Unseen World.  
Direct Voice Development.  
&c.

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# The Harbinger of Light

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

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

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## The Romance of Christian Spiritualism

Adapted and Condensed from an Article by  
Maxwell Savage.

ONCE upon a time, in the little hill-town, Nazareth of Galilee, a woman named Mary went down in the darkness to the edge of the river of life and brought back a baby boy. Later they named him Jesus. He grew up with his brothers and sisters, dreamt, meditated, reflected, until John the Baptist brought his spirit into action among them. For Jesus taught and lived and therefore cast a mighty influence for the Fatherhood of the One God, Matthew xxiii: 9; the Brotherhood of all men, Matthew ii: 23; his own Leadership, Matthew iv.: 19; a salvation dependent only on spiritually moral character, Luke x.; and growth or progress toward better things, Mark iv.: 25. He was killed, and with his death his simple teachings were overlooked. Ecclesiasticism, formalism, and ritual were carried over his head from the earlier to the latter days. Intellectual speculations about a metaphysical Christ, to fit a governmental and me-

chanical scheme of salvation, were set up in place of his historic figure. And this composite, in which he took no part, was set up in his name as Christianity. Long centuries this condition of affairs existed, while those who would be direct and simple in their thought and worship were kept under, hunted, hounded and killed.

But man is "set to the future with inviolable springs." The blood of the martyrs was not the seed of the church but the seed of the Kingdom of God, which, growing with an increasing democracy of heart and mind, split the rock of the church and released worship as Jesus taught it. Just prior to, during, and after the Reformation conditions became more agreeable for those who had the temerity to assert liberty of mind and conscience in religion.

As civilisation has come increasingly to mean an atmosphere of broad spiritual depth, charity, live-and-let-live, religion has become democratised and has freed itself **from** the religions of external authority of either Church or Book, and **for** the religion of the inner spirit. Learn this story, visualise it by imagining all the courage, heroism, martyrdom and romance that have entered into the making of what to-day we receive as Christian Spiritualism. See it as the outflowering not only of poets' dreams and of prophets' insistence on the future tense in announcing the better days, but as the fruit of men's intensive study of the sciences. It acknowledges with deep gratitude the discoveries of science, as men have verified each step in the search for truths, and in the glowing, glorious light of the spiritual and moral teachings of Jesus the Nazarene, it interprets these discoveries for this generation. In a world filled with irreligious morality and immoral religions it stands without fear of failure through testing. Every religion demands of its adherents some thought. All differ, both in the quantity and quality of thought

required, but the true Christian state of mind is far more a matter of intuition than of intellectual gymnastics. It is emotional, and you and I should feel it as such.

To-day we are told that over half the people of the English-speaking world are without church affiliation. Let us see it as natural, for what was true in Paul's day is again true in ours, namely, "There is a dis-annulling of a foregoing commandment because of its weakness and unprofitableness." Let us see it, as Paul did, as a challenge for the "bringing in thereupon of a better hope," "a better covenant, which hath been enacted upon better promises." "That which is becoming old and waxeth aged," (official orthodoxy in all its varied forms) "is nigh unto vanishing away. He taketh away therefore the first, that he may establish the second."

He offers to establish it through us. The only question is, are we willing and ready to be so used by Him for service?

The average man and woman, freed from the the old covenant, is not free for the new and better Covenant, because, not knowing it ourselves, we have not expressed it as it should be expressed.

See the name Christian in its large significance. It stands for the greatest facts of the ideal world: unity of the universe; unity of God; unity of Law manifested in the universe; unity of man; unity of the religious-moral aim of the world, that is, the endeavour to get into right relations with God.

See Jesus as neither God, demi-god, Persian Prince, man-of-sorrows or effeminate figure of mediaeval, old world art, but as Jesus the Nazarene, man-divine, human and therefore all-inspiring example for other men; a man of joy as well as sorrow, and capable of the excoriating "Woes" as well as of the Beatitudes.

See God as Spirit, a conscious-companion.

found through that prayer which is communion of spirit with spirit, resulting in a change in you, not in Him.

See Man as the Brotherhood, to be realised only as we approximate, through obedience, the Laws of God in the Laws of man.

See Salvation as social, won only in so far as men listen, hearken to and obey the laws of Love, Justice, Mercy and inward humility as they search after God if haply they may find Him.

See and recognise Hells whose only hope is that they are not eternal but temporal, and Heaven as "a place where love may dwell secure."

See and rejoice in evolution as the earnest of progress, and immortality as essential to both religion and morals, for without it man is at utter loss to explain life here.

See the Bible as the grandest book of any race or age, reaching the heights of prophecy and spiritual vision and moral ruling, beginning with crude barbarities as it chronicles the life-history of a people to whom religion was what art was to the Greeks, the possessing passion and dream.

And when you see these things, know that you are looking at the faith which is the hope of the religious world of your generation. Conscious of that, turn and find and fortify yourself with the story of this which, like democracy, is a movement of men, born in their hearts, guided by their brains and borne witness to by their lives.

There is no simpler, freer, more comprehensive summing up of religious and moral purpose than the Covenant, "In the Love of Truth and in the Spirit of Jesus we unite for the worship of God and the service of man."

When Worship and Service are attempted in the love of truth and in the spirit of Jesus, meaning is **given** to life. The ideal is found in the actual, and the road to the ideal is seen as it runs through

devotion to the world as we find it to the world as we should leave it,—better for our having lived.

Glorify as holy the epic of the free spirit which is become ours in this day; learn it and storify it, making it an oft-told tale which, catching the imaginations of men, will be loved and held as sacred by all who hear!

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## Mr. CHARLES BAILEY.

### "Lest We Forget."

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We have received the following appeal and commend it to our readers:—

"Another Christmas is close at hand and we take the liberty of asking if you would care to help us in a little collection so that we can give a Xmas present to our friend, Mr. Charles Bailey. Every year he is getting older, and of course, less able to meet the battle of life. We, who understand, do all we can to help him to keep going. You know the world doesn't understand mediumship and what a wonderful thing it is. It is only the few who have vision and who realise this.

"We hope to get together at least five pounds if we can, and, if successful, we know that this will help to gladden his Xmas and New Year and give him fresh courage."

We shall gladly acknowledge and undertake to follow any donations sent for this purpose.

Received

Mr. C. A. Robins, Hobart . . . . . £1 0 0

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## WANTED TO BUY.

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"A Dweller in Two Planets," new or second-hand. State condition of the book and price to J. T. Huston, Box 64a, G.P.O., Adelaide.

# Psychic Influences in Australian Bush

(By Leigh Hall).

**B**USHMEN whose lives are spent in the heavy toil of taming the wild unsettled areas of our continent seldom have time to rest and meditate upon things spiritual. The struggle against the elements is too intense, and the practical mundane considerations of wringing a livelihood from the land occupies most of their waking hours.

Nevertheless in my movements from place to place in the outback, or what used to be the outback, I have heard several stories bordering upon the mystic; stories which I have always treated with the greatest reserve, but which sometimes appear to have been fairly well established. If others have had similar experience it might prove interesting to hear them related through these columns. I am sure the Editor would extend the courtesy of free discussion of any worth while experiences.

My own experiences have been very limited—just sufficient to make me stop and think sometimes—not sufficient to carry any conviction to a sceptic, of course. I know I received a definite mental jolt a few years ago when I was involved in a car accident. I have been driving a car for fifteen years, and have never been involved in an accident save this once. It was at a bridge some distance north of Maitland, N.S.W. I think it was the day after the accident that a neighbour remarked to me, "You need to be careful of that bridge, it has a very unsavoury reputation." To my queries he replied, "Well, it is an old yarn, going back twenty years or more, but a man was found dead at that crossing. The cause of death

was presumed to be accidental, but a curious relative happened to visit the tent of a fortune-teller at the local show shortly afterwards. "This relation asked the clairvoyant about the death at the bridge, it has a very unsavoury reputation." "To not accidentally killed, he was—" At this point the man in charge stopped the proceedings, but the place has had a bad reputation ever since, and there have been many mishaps there."

I wonder if many readers remember the "Monkerai Murder Case" a few years ago. The Monkerai Hill is a steep brush-covered climb a few miles north of Dungog, N.S.W. I have driven over it hundreds of times, but each time I have been conscious of an eerie feeling when entering the brush from the northern side. Of course it is only one's imagination playing tricks, just because the change from open forest and open sunlight is quite sudden, still, the feeling was there, and others in the car with me have remarked upon it also, so it was not my imagination alone that played tricks.

One day I was driving a dear old man with me as passenger. When we came to this spot he remarked to me: "This spot is known as the 'Dark Entrance.' In the early days it was a brave man who would ride through it after dark."

If there is nothing at all in this so far (and I am still prepared to believe there is not), what are we to think of the experiences of the O'Reilly family of the Lamington Plateau, on the Macpherson Ranges, bordering N.S.W. and Queensland?

Readers will remember Bernard O'Reilly, I think, even in the southern States. There was such a hue and cry over the fate of the lost Stinson Airliner bound from Brisbane to Sydney in February of 1937, and so many clever observers (who presumably did not have fertile imaginations like mine) saw the plane as far south as the Hawkes-

bury River, that O'Reilly's discovery of the plane in the jungles of the Macphersons sent a thrill throughout the Commonwealth.

After reading Bernard O'Reilly's book, "Green Mountains," I do now definitely believe that O'Reilly was guided to the scene of that wreck by something other than his own superb bushmanship. He himself believes that his mother's prayers, having been heard, were answered.

As the author remarks, there is a psychic streak in the O'Reilly family. Yet their whole lives have been spent in taming the wild places of our country, first in the Lithgow district, where times were hard and fate was cruel.

Then, after the first World War, the O'Reilly boys selected an area of virgin jungle and rain-forest on the Lamington Plateau. The years since then have been spent in subduing the native bush—that is until the present holocaust. O'Reilly himself is now in the R.A.A.F.

What a life! Every pound of equipment had to be packed up the precipitous mountain gorges to the Plateau, either on the backs of men, or later, of pack-horses, but that was a good deal later, after a track had been hewn and blasted out of the mountain-side.

Yet, through all those years of struggle, the old Stockyard Creek Gorge always possessed a "banshee." What it was none can tell, but all heard its cry at night. If it were that of any bird or animal alive O'Reilly would have known it. He knows every living creature on those mountain wilds—even to the tiny Rufous Scrub Bird, which is certainly the rarest bird in Australia, and has sent many ornithologists to the Macphersons. The Powerful Owl has a fearsome call at night, the O'Reilly boys knew all about it upon hundreds of occasions. But the Stockyard Creek banshee was something totally different. They never solved the

mystery. No one ever has. Nor has anyone explained the terror of the animals on several occasions.

In the following incident, let me quote from the book itself:—

“The Stockyard Creek Depot was at the head of the gorge before the climb; it was a lonely spot, there was an iron roof without walls, and the great *tristanias* towered one hundred and fifty feet above it. The floor of the gorge was a bare fifty yards wide, and on either side the ranges rose steeply to a great height. While working on the telephone I camped there alone for some weeks, and on scores of other occasions, nights of storm and wind, I have taken refuge there, but it was impossible for me to shake off an uncanny feeling which always seemed to manifest itself there. It was not loneliness, that sensation was well known; upwards of a thousand nights of my life have been spent alone under the stars, mostly in jungles. This was something different, a feeling that someone or something was behind you, a feeling that made you want to look over your shoulder as you sat by the camp fire. Other members of the family had noticed it too, something vague and indefinite, but something evil.”

No argument is advanced here as to how much we owe to imagination in this matter, or how much to the psychic propensities of Irish ancestry, but Viola (his wife) too, has noticed this and she has no Irish blood. It is possible that imagination coloured it, the spot was a dark evil one, even on summer nights, great black snakes dimly seen would slide out of the way of your horse, it was the favourite haunt of the subtle and terrible death-adder—probably the world's deadliest reptile. There were occasional sounds, too, which experienced bushmen could not account for. It is necessary to reveal all this in order to give a

fuller background to an inexplicable experience which Rose O'Reilly had in Stockyard Creek Gorge.

"It was a February night, there was a strong south-easter with black rolling clouds and misty rain, a night on which it would be difficult to see one's hand. Rose, who had taken a party of guests to the train in Beaudesert was returning late; she had got into a bog in the black-soil flats and it had taken her a long while to get the car out. It was dark before she skidded up the jungle road to the depot. Her horses were packed by the light of the headlights, an old trick, and soon her string was moving up the track; with her was a town youth, an excitable, highly-strung chap.

"They rode rapidly for some distance up the climb, then reined in to give the horses a blow. It was the youth who saw it first; he had been finding the dark ride a little too eerie for his liking, and on looking a little uneasily over his shoulder saw something. "What's that light? he yelled. Rose looked around; fifty yards back, where the track turned a corner, there was a bright orange glow which illuminated the falling rain. As they watched, it came around the corner of the track, a steady flame of light, about two candle-power, it advanced for about four seconds and then disappeared. Rose called out; no answer. No bushman ever born would refuse to answer such a cheery call on the wilds on such a night; Rose was curious but not alarmed. The horses suddenly began to plunge and reef at their bits from fright. Rose called again, "Hello, who are you?" No answer. "I am going back to see about this," she said, heading her horse down the dark track, but the horse reared up, swung round and dashed back to his mate before she could check him. She swung the horse again, but by this time the lad, who had had enough of these goings on, spoke up, "Don't

go back down there, or I'll gallop home." This put Rose in an awkward position, a badly-scared lad and a fear-maddened horse were a dangerous combination on the cliff track that night; reluctantly she gave up her quest, and headed for home with a final defiant yell at the apparition.

"There was a sequel, if you may call it such, a week later. I was bringing a big car-load of people from Brisbane after business at night, and Rose was driving a string of fourteen horses down the cliff to meet us. The horses, walking single file down the cliff track, were strung out over a hundred yards. About an hour after dark the cavalcade reached the bend where the light had been seen; here the leader, stolid unimaginative Blackbird, the pack mare, snorted loudly and stopped. It took twenty minutes of shouting and stone-throwing before Rose got them going again. On more than one occasion afterwards the horses bunched up badly at that same spot; on one occasion in particular when Viola was driving back a string of horses at night after I had taken a car-load of people to Brisbane, she had great difficulty in getting them past this bend. It is most unusual for horses to stop when homeward bound."

The author concludes by saying, "We are completely at a loss for a satisfactory explanation." So am I.

In conclusion, may I repeat that I believe the columns of the "Harbinger of Light" might benefit from a psychic forum wherein readers could relate their own experiences for whatever they are worth.

("Green Mountains," by Bernard O'Reilly, is published by Messrs. W. R. Smith and Peterson Ltd., Brisbane).

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Thou art as much his care as if beside  
Nor man nor angel lived in heaven or earth.  
J. Keble (1792-1866).

## SIGNS AND WONDERS.

### The Hall-Marks of the Spirit.

(By Jessie Ulph in "Light").

#### The Old Signs.

**W**E are often told that, for some reason, the prophetic gift failed to work in the early Christian Church; that it fell into disrepute and, finally, disappeared, in common with other psychic gifts.

Why was this? At first, the more we puzzle over it, the stronger it appears.

We look back over the Old Testament, and find it one long record of prophetic triumphs, prophets and deliverers. Was ever a nation so blessed in its seers, or so apt to forget their messages, as the Children of Israel? But this only seems so to us, no doubt, because we are looking back on such an immense distance of time. Crowded into the one "Book," their history appears to be a continual swing of the pendulum—from relapse to rescue, and back again.

One is apt to forget what many generations of men separated these psychic giants, the one from the other, what vast gaps in time lay between these stars of the spiritual firmament.

And yet, in reading about them again, one finds that, although they differed from one another as greatly as the needs which they were called to meet, there is the one distinguishing mark peculiar to them all—the sign (or signs), given them as earnest of God's purpose, and displayed by them as proof of their calling.

From the time of Moses onward, it was ever the same. Moses, fearful of his mission, was only convinced by a sign, and was then told: "If they will not believe thee, neither hearken to the voice

of the first sign . . . they will believe the voice of the latter sign . . .” And: “. . . he (Aaron) shall be to thee a mouth, and thou shalt be to him as God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.” Aaron was to do the explaining, and Moses was to do the work. The signs usually had to precede the explaining; and when the people refused to listen, the signs had to be repeated, or fresh signs were sent.

### The New Signs.

To continue: we will pass on to much later days, to the accounts given in the New Testament, to St. Mark himself. This is how he ends his brief record of his Master's work: “So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.”

So the distinguishing signs had not faded by then. On the contrary, they all (and one especially—that of healing), had assumed a new, divine significance. They were an integral part of the new expression of a Father's love. Jesus did, indeed, rebuke the nobleman when He said: “Except ye see signs and wonder ye will not believe;” but that did not prevent Him healing his son.

And what of these men, who afterwards worked the works of Him that sent them? Did the signs continue to follow them? This is Peter's testimony: “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; . . . he hath poured forth this, which ye see and bear.”

And the result? “. . . fear came upon every

soul; and many wonders and signs were done by the apostles."

And St. Paul confirms this. "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works."

Then these signs and wonders did follow these men, and accompany their efforts to teach the crowds which invariably surrounded them. Signs and teaching, together, characterised this amazing new mission. The signs seemed to appear naturally—automatically—as it were. Why? Surely it was the superabundance of spiritual energy which these friends of Jesus possessed that inspired their words, and then overflowed—through the functions of the soul—into the visible and material affairs of time and sense.

But after the friends of Jesus had ended their work on earth, this great out-rush of power subsided—gradually became a trickle—and then, finally, ceased . . . with the exception, now and again, of refreshing springs which arose, surprisingly, down the ages. Again we ask—why? The generally accepted answer is that, as the psychic gifts of speaking with tongues, healing and prophecy faded, the early Church gained other higher gifts to take their place—spiritual gifts. Does this answer explain this mystery? Or is it inexplicable? We believe the true answer to be that there was a decline of spiritual power. That, owing to the vast inflow to the Church of converts who knew nothing of its origin, except from hearsay, and who were, perforce, taught by those who had not shared the Apostles' great experience, the results of that experience naturally declined.

This conclusion is borne out by the evidence of the Church itself—by its great exceptions to the general rule—in the lives of its greatest saints—St. Francis, St. Joan of Arc, and St. Thomas a Kempis, for instance, and of many others, who all bear the authentic signs of soul power.

Thus we are forced to believe that these first great trustees of Christianity had learned a secret from their Master, which they themselves were empowered to practise, but which they were unable fully to pass on. What was it which they had learned so thoroughly? Was it not the secret of believing prayer?

They had had it so perfectly demonstrated to them all—beyond all possibility of doubt. They had learned it in the only way that we can, any of us, ever learn anything fully—first, they knew it for a fact, then they witnessed its effects, and finally, they learned to test it for themselves.

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### A PLANT OF GOD.

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You are a plant of God, set by Him in His plantation on earth, to have a certain leaf, blossom and fruit. He knows where He has set you, and He takes into account all the adverse influences which bear on you. He puts the plant where it can best show forth the beauty He has given it. He knows the amount of frost, wind and sun which suits it . . . As the plant of God you are an exotic, and there is no other plant like you . . . I think it is a great thing to be assured that I am not only a peculiar plant but that I am placed in a peculiar spot, and that if I don't express the virtues and qualities of the exotic there, that I should do so less in any other circumstances.

God knows the only spot in His plantation where you can or could grow according to His intention.

Whatever our circumstances may be, dark or bright, they are really the most favourable and the most adapted for growth, and this is an immense comfort.

—J.B.S.

## PSYCHIC TRUTHS.

### TOLD IN THE AFTER LIFE.

By *EDWARD C. RANDALL,*

Author of "The Dead Have Never Died," etc.

**V**ITAL force is only loaned us by nature, our physical body but the waggon that carries the load, the vital force the vehicle of spirit expression.

Thought is the life of the spirit, and vital force is the life of the physical.

Selfishness in the human heart is the cause of all evil, where selfishness dwells love cannot abide. Selfishness and love cannot occupy the same place at the same time.

Wisdom sits in the presence of a theory, but stands in the presence of a fact.

An atom from the great ocean of spirit finds lodgment in a physical organism—and behold a man.

Character is the product of trials, conscience is born of suffering.

Mortals need spirit suggestion, but spirits indeed of mortal thought, have just as great a need.

Already the scientific and philosophic mind is convinced of the continuity of Nature, which continuity holds in man, who is a part of Nature.

Man cannot be saved by proxy, he must be his own Saviour, there can be no remission of sin through faith or prayer.

Evil is not an inheritance; it is the result of ignorance of natural law.

Limitation and failure are the penalties man pays for doubting and fearing, and they spring from a limited conception of his endowments.

Matter is an outer crust, a crystallisation of Mind.

The trees and solids of which our earthly furni-

ture is made were once full of sap, which is life. They came out of the invisible by a process of growth. They will disintegrate again, and he worked up into other forms by the permeating Spirit — the resistless Energy of the universe that is constantly changing all things.

Different rates of vibration give us different planes of consciousness. On the physical plane, one rate gives us sight, another hearing.

The widest realm of all in the undiscovered country is that region of the Mind called Will. No one has yet learned its limits or confines.

Many there are who fail to penetrate the debris floating on the surface of popularity, and are quite unaware of the unfathomable waters of human possibilities.

Be true to conscience, which is God's voice.

The philosophy of materialism, the belief that the material is the real, is fast passing into decadence.

Whoso gives must also take, and he must take largely and freely for himself before he can give.

Another name for vibration is motion.

When I hear music or sounds of any sort, I know that I hear only because sound travels. It moves in waves, just as light does, but the sound waves take a different direction, and are of different length than the light waves. Therefore, light and sound are simply energy, or force, moving at a different rate of vibration, and in different directions. All force is motion.

Our progress is through the relative to the absolute, through the finite to the infinite, through weakness to strength, through bondage to freedom, through man to God, through death to life.

When the thought is fully focussed by the will on the thing desired, force must be put behind it, else it is like an engine without steam trying to pull a

train of cars. Though fully equipped with masterful machinery, it will not budge an inch till the force is applied.

Love is to thought what steam is to the engine.

Thought is a power that must be recognised in the divine economy.

Providence will not guide the plow, turn the furrow, or plant the seed; all this must be accomplished through man's unaided efforts; and by his own labour he thus becomes master.

Man has made his own condition; yet the blunders and crimes he has fostered and committed have been ignorantly ascribed to Providence.

Will is an architect; intellect is a builder.

Founders of great enterprises and promoters of philanthropic causes do not lose their interest in this world's affairs, because they have cast off their outer sheaths of personality.

A rational view of life's continuity and a clear statement of what awaits them in the Beyond are among the greatest and most truly answerable demands of the twentieth century.

Life enough is given to rule each day in our kingdom, but not enough "for to-morrow," and peering into the future will not enable us to live stronger or better lives.

We live day by day, and if we live to-day thoroughly poised in mind, taking no anxious thought concerning anything, we will have fitted ourselves to live the morrow when it comes.

Let us have no fear of anything, but realise that we are one with the universal power, that power which can supply our every need, that health, strength, and happiness are our legitimate birthright, that they are ever potential in our lives, and that our bodies may express them now.

The seeker for Truth should expect to find it everywhere. Thus alone will he realise the brother-

hood of souls, the unity of religions; for Truth cannot be confined within the limits of a creed, or restricted to the necessities of a few, this is the New Thought.

All things work together towards a high ideal in the kingdom of the spirit.

Living without the light of the New Thought is like having a grand musical instrument in the house without the ability to awaken its magnificent melody.

Every soul is a law unto itself, and would outrage its own sacred birthright, should it accept the criterion of another instead of its own.

The time allotted to us upon this earth is so short that our development, however rapid, must still be comparatively slight, and the highest good and the greatest happiness to all can only be obtained when all are labouring to their utmost ability for the universal good.

There should be less worship and more work among men.

When men know how to make the best use of their time, both for the present and future life, they will cease to do wrong, and learn to do right.

A god whom limited intellect could comprehend would not be a God; the intellect would be the greater.

The only religion that will save the world from its sin, and raise it from its degradation, must find its way to the hearts of men through the filtering process of human reason. Science and philosophy will be its handmaids, and eternal laws and immortal truths its gospels.

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We are here such a short time at best that the crowning glory of existence is the fact that though those we love disappear from our sight in the physical, we shall again find them in that other life, towards which we are all journeying.

## A MESSAGE FOR THE PEOPLE

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**Given by the Late E. H. T. Plant, Charters Towers,  
Queensland.**

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**W**HAT is the most important subject the human mind can interest itself in? The grand old statesman, Gladstone, said it was the study of life after death of the body, and millions are now turning their attention to this all-important subject. Science has demonstrated that a bridge has been formed between this life and the next, and that communication with those who have gone before is possible, if the right conditions are provided. Psychology and metaphysics are now important branches of science, and many eminent scientists are devoting much time to their study. The phenomena of modern Spiritualism, though spirit communion, is as old as humanity, but was crushed out of religion by the priests of the religious sects of Europe, to give them more power over the people.

The present movement is a new dispensation to break down materialism and bring people back to God and teach them to lead more spiritual lives, with more love for one another. We are here to learn the lesson of earth life; the better we learn the lesson the better we fit ourselves for the change to the spiritual realms and more rapid progress to still higher and more glorious conditions. There is more than one Heaven and more than one Hell, and many intermediate states.

God has no need to punish humanity for their sins. God has made divine laws, the disregard of which brings its own punishment. Any wrongs committed must be atoned for either in this life or in the next, before a happy condition can be attained. We are spiritual beings now clothed with flesh, which enables us to manifest on earth. We never die; it is only our earthly covering of flesh that

dies when the spirit withdraws from it, leaving the body as so much clay. The spirit has a spiritual body, in form the same as the earthly body, so much so that spirit friends of ten have trouble to convince newly-arrived spirits that they are not still in their earthly bodies!

Persons who commit suicide to escape from trouble find they have increased their trouble by the act of taking their own life. A depraved sinner may be centuries in spiritual misery before he is able to rise to a condition of happiness. God has given us the blessing of free will, to obey or disobey his laws; if we prefer the latter we bring on our own punishment. God has given us a beautiful world to live in, and if men would be less selfish and more Christ-like, we could have Heaven on earth.

In the spirit world the wicked cannot associate with the good; everyone goes to the place that suits their condition. The wicked spirits cannot rise toward a happy state until they show a desire to leave their sins, when they are at once helped by teachers sent from the higher spheres, who care for them and teach them how to make atonement for wrongs committed. There will be many surprises for us in the spirit world. Worldly position counts for nothing there. Many of low position and despised here will be exalted there. Our acts are not so important as the motive which prompted them. Here it is often difficult to discern the saint from the sinner; in the spirit world you cannot hide your condition.

God will not ask what religion you are, or what accident of birth made you one or the other. It is not the religion but the life you lead that counts. We are blessed by the teaching and example of One whom we believe to be the greatest prophet ever sent to this earth, to show mankind the way to fit themselves to gain a happy state in the glorious world, which earthly language is inadequate to describe its beauties—Jesus the Christ, whom we adore, let us

be guided by His example and teaching. It is to be regretted that the Church has so clouded pure Christianity by its theology and dogmas that the mass of people cannot accept its teaching, such as only a select few are to be saved. That the blood of Christ atones for our sins. That those who are not saved were eternally punished? That we sleep in our graves until the judgment day? That a vile sinner can escape the penalty of his sins by a death-bed repentance? These fallacies do not appeal to the common sense and judgment of the majority of thinking people. No wonder the churches are so empty. Religion is the slowest to progress, and the clergy who have been reared in an orthodox belief are the slowest to accept new truths. As ages roll on and man is more fitted to receive them, new truths are revealed to him. A few notable clergy have got away from the old hidebound doctrines, and are teaching purer Christianity, and the crowds they attract show that their teaching appeals to the hearts of men. It is only a matter of time when the other churches must follow or remain empty.

I would ask those who have no thought of life beyond death of the body, and think only of this life and its pleasures, to pause and consider. The period of life on this earth is only a drop in the ocean compared to eternity. Man never dies. Death of the body frees the spirit from encumbering flesh to a state far transcendent of earth life. You are here to learn the lesson of earth life. Make good use of your time, learn your lesson well, and there will be no sting in death; it is a birth into a glorious state of continued advancement. The unseen is more real than what we see or feel by our mortal senses. There are more wonders in Heaven and earth than man has any conception of.

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**Eternal truth it is that Thou alone art God, and there is none besides.**

## IS THE OUIJA-BOARD CONTROLLED SUB-CONSCIOUSLY?

By HERBERT ASBURY in the "Popular  
Science Magazine."

**T**HERE has always been a great deal of controversy about the Ouija-board. Its most zealous supporters contend that the messages which are spelled out by the little triangular table are, in reality, communications from the dead while the sceptics have held all along that if the operator does complete a change in the flash of a moment as to not knowingly manipulate the board he, at least, does so subconsciously.

Sunker Abagi Bisey, a Hindu scientist, has invented a new sort of Ouija-board by which he believes it will be possible to settle absolutely and without doubt the question of conscious or sub-conscious operation and manipulation. It is not possible for an operator to control the Bisey ouija-board, which he has called the "spirit typewriter." It is constructed of steel, and writes only when the triangular table is operated upon a steel tray, which is fitted with blind keys connected with an invisible ribbon, such as is in common use on all typewriters.

The operator does not see what he is writing until he has finished, and then the paper which has recorded the progress of the table is taken from its hiding-place and he sees the message. The triangular table is nothing more than a piece of steel fitted with three castors or rollers, as ordinary ouija-boards are, the tray on which it moves being the mechanical part of the invention. Instead of touching the letters, as is done on the wooden and visible board, it pokes a point between the pegs and strikes a key. Each key is connected by a lever to a letter or numeral beneath the tray,

and a touch between the pegs impresses that key or numeral upon a typewriter ribbon, which is also hidden.

The keys correspond to the letters and numerals found on an ordinary ouija-board. The ribbon moves one space after each printing of a letter. The tray upon which the ouija moves is round, and all of its pegs and posts upon its surface are perfectly plain-faced and exactly similar to one another in appearance.

Set an operator before the board, turn it about several times, and it can easily be seen that the board cannot be knowingly manipulated.

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## AN OLD STORY RE-TOLD.

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### The Ghost on the Fence.

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(By O.Z.)

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Longfellow pictures owners and occupants of earlier dates stretching dusty hands from their graves — "holding in mortmain still their old estates." So with our ghost on the fence!

Early in the nineteenth century at Campbelltown, New South Wales, owning and sharing the same farm and house lived two men — George Worrall and Frederick Fisher. Fisher was an emancipist, having the freedom of the Colony, but forbidden to return to England. In July, 1926, Fisher was reported missing, and it was concluded that he had clandestinely sailed away as other emancipists had done.

Worrall settled down alone, took possession of Fisher's property, collected his money, sold his horses, and, apparently, forgot his mate. In the dusk of an evening in October of the same year a man named Farley, smoking his pipe, strolled near the

Worrall house. Much to his surprise, he saw Fisher, sitting on a post-and-rail fence in a corner of the paddock, 50 yards from the house.

"Hullo, Fisher!" he said; "back again?"

Fisher did not reply, but pointed with his finger, up-creek.

### THE POINTING FINGER.

Farley went nearer, only to find that there was no Fisher on the fence! Terrified, Farley startled the neighbours with his story and secured the interest of the police by asserting that he had seen a ghost — Fisher's ghost.

The fence where the ghost had appeared was blood-stained; so, following the pointing finger, the blacktracker, Gilbert, by aboriginal methods, located a body buried in a creek bank. It was that of Fisher!

Worrall tried to fasten the blame on workmen on the farm, but he was arrested, convicted on his own suspicious actions, pronounced guilty, and sentenced to death. He then confessed to the crime, and was hanged on February 5, 1827. He was buried at Dawes Point.

Chief Justice Forbes, who presided at the trial, said: "It is impossible to consider the 'ghost' evidence, but it is also impossible for men, even if so charged by a Judge, to exclude from their minds what seems portentous."

No explanation of Farley's ghost story was ever forthcoming, so we may presume that Frederick Fisher, having settled matters to his satisfaction and disproved the axiom that "dead men tell no tales," sat on the paddock fence no more.

—Sydney Morning Herald.

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**Concerning all spiritual life, state and being, Spiritualism is sustained by proven facts and corroborative testimony, both ancient and modern.**

## OUIJA BOARD EXPERIENCE.

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(By H. O. FRANKCOMBE)

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During this last few years I have received some remarkable information through the Ouija board, but was puzzled for some time as to what caused it to work, and why I received extremely accurate information *which was generally against my own opinion*, but proved its correctness later.

So far, I have never been able to get communication before 8 p.m., and have tried many times. On several occasions I have attempted at 8 p.m. by the clock, but got no response for some minutes later, when I've been told the name of speaker, and "it is 8 o'clock." On each occasion the clock had proved to be a few minutes fast.

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## IS YOUR SUBSCRIPTION PAID?

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In these perilous times there is even greater need to stand by the conviction that THERE IS NO DEATH. "The Harbinger of Light" is the only journal in the Southern Hemisphere devoted to Survival. It yields no monetary profit to anyone, and would be produced at a loss if it were not for the generosity of friends and the support of subscribers. Our sole aim is to spread the tidings of Survival and communion with our loved ones. Every subscription and donation not only helps us to carry on, but also enables us to keep our readers in touch with the progress of Spiritualism, and to reach many who would not otherwise learn of our faith and the comfort it brings. The prompt payment of your subscription would make our task less difficult and you would enjoy feeling that you have helped to further the Cause in which you believe.

## PRACTICAL APPRECIATION.

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An example of the practical expression of brotherhood in our Spiritualist movement, which has "so often extended to the "Harbinger of Light," we quote from a letter recently received from the Wellington (N.Z.) Spiritualist Church. The President (Mr. L. Corndle) says:—

"On behalf of the Committee and members and followers of this Church, I have much pleasure in enclosing £1 money order donation towards your appeal fund. All who buy the Harbinger derive great benefit from the reading therein, and we send you very best wishes and thoughts for the success and continuance of the editing of the 'Harbinger of Light.' "

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## A MESSAGE FOR TO-DAY.

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(By *AMELIA S. MOORE.*)

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In my mind and in my daily practice, faith is the "Golden Key" that makes it possible for the Father's fulness of blessing to flow into our human lives and our circumstances. We are living in times when the world is receiving such severe shocks that faith is sorely tested. Our Master, Jesus, said of these days: "Except they be shortened there can be no flesh saved." I believe that faith in the God and Father, who is above all, and through all, and IN us all, is the door to the flow of the Power that alone can save the earth from chaos. Also faith in our Father's indwelling brings help to us in our personal circumstances and supplies our needs.

One of the great Unity writers in U.S.A., Imelda Shanklus, says in her book: "What are You?" that "being sons of God we must practise our sonship.

. . . I Will. . . I will have Faith. . . I Will Love.  
. . . I Will Lay Hold of Life."

Dana Gatlin, another Unity writer, said in a recent article: "The way to know God and to experience His blessings is to start inviting them into your consciousness. Think of God in the midst of you as the reality that fills your needs, until you actually feel a new stir of life and energy within you. Your own consciousness must be your operating ground for the positive spiritual qualities you wish to put into operation. God is my Shepherd, I shall not want."

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### PASSING OF A SUBSCRIBER.

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Writing to notify us of the passing of one of our subscribers, our correspondent "F.C.B." says:—

"My dear friend, who had reached the age of 82 years, passed away on May 4, after a long period of suffering, and a short attack of dengue fever to hasten his passing. He was a man of fine, upright character, and both his mental and spiritual equipment were of a high order, and when I first met him, nearly five years ago, his spiritual outlook was such that, within a short period, he had wholeheartedly embraced the belief and teachings of Spiritualism, and during his long months of pain and suffering he derived an immense amount of comfort from them. He loved "The Harbinger of Light," and looked forward eagerly to its arrival each month."

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God is love, and God is light; whence it results that love is light, and it is only by following the effluence of that light, that intellectual power issues into intellectual pride, is out of the way to wisdom and will not attain even to intellectual greatness.

Henry Taylor (1800-1886).

## THERE IS NO DEATH.

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I tell you they have not died,  
They live and breathe with you;  
They walk here at your side,  
They tell you things are true.  
Why dream of popped sod,  
When you have realised Truth;  
When flow'r, and soul, and God,  
Know there is no death!

Death's but an open door,  
We move from room to room;  
There is one life, no more,  
No dying and no tomb.  
Why seek ye them above,  
Those that ye love dear?  
The All of God is Love,  
The All of God is Here.

I tell you they have not died,  
Their hands clasp yours and mine,  
They have but journeyed on  
Into the Spirit World;  
They live, they know, they see,  
They shout with every breath:  
"All is Eternal life—  
There is no death!"

—Gordon Johnstone.

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## THE PASSION PLAY

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(By WALLIS MANSFORD IN "LIGHT.")

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The stage setting, open to the sky with the mountains for background, was admirable in its simplicity and grandeur, and the thrilling drama of the Passion was presented under Anton Lang's capable

and sympathetic direction with such artistic perfection, that only those privileged to witness it can fully visualise the faultless artistry of its action, diction and music. But the remarkable thing was that, at the performance I witnessed on Sunday, July 22, 1934, nature harmonised her forces to coincide with the stage presentation, thereby enhancing the realism of the scenes depicted. Throughout the morning, when the scenes of Christ's youth were portrayed, the stage was illumined by bright sunshine.

In the afternoon, when the scenes leading up to the Crucifixion were presented, the sky became dark and overcast, and rain fell in torrents, but the actors of the play proceeded without hindrance, and, more wonderful to relate, Christ had hardly uttered his final words on the Cross, when they were immediately followed by flashes of lightning and three loud natural peals of thunder which reverberated through the adjacent mountains; and Euan cried out, "What is that? The earth trembles." And when this was followed by Zorobabel rushing on to tell the High Priests, "The veil of the Temple is rent in twain," the effect on the large audience of 3,500 people was electrical. A compelling wave of exaltation and wonderment surged through the attentive crowd of onlookers, charging them with a tense expectancy and vibrant emotion all too deep for words. Then when the closing scenes dealing with the "Resurrection" were presented, the sun again appropriately burst forth in all its glory, flooding the stage and costumes with its beautiful light, made more effective by the contrast of the gloom of the storm that had preceded it.

When in Oberammergau in 1938, I went over the theatre and behind the scenes to see the beautiful dresses, and when chatting with the Custodian about my experiences when witnessing the play four years earlier, he said: "Yes, I remember that particular Sunday, it was marvellous! We have often

had hail, rain, thunder and lightning, but without relation to what was being enacted on the stage, but never has nature, before or since, so completely harmonised herself with what was being presented on the stage as was done at the performance you attended. It was striking, unique, and unforgettable!"

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## LIFE AND LOVE.

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Miss Marion Steel, the gifted leader of the Brisbane "Temple of Truth," and whose work among the "down and outs" and other unfortunates is well known, in a letter to the Editor, expresses herself in her own original way. She writes:—

Life to me is like a mosaic pattern. We are all expressing ourselves in a different way, yet we are all working for the ultimate good of all. All mediums are different. Still they are all giving their message to humanity. If criticism and jealousy were overcome, I am confident that our truth would be accepted by more people. I think we must live the life of the Spirit ourselves. I always remember the story of Stanley Jones in "Christ of Every Road." He was preaching a sermon on "Love One Another," and a lady in the front pew of the Church went out. After a little while, she returned to her seat, and at the conclusion of the service she remarked to the Minister, "I suppose you wonder why I left the Church"? He said: "Would you care to explain"? She answered: "I wondered if you were sincere or a hypocrite, so I entered into a conversation with your coachman and asked him about your conduct at home and his answer satisfied me, because he said in all the years he had served you, you had always practised what you preached, so I came back to listen to you." "There is no condemnation in them who walk with Christ" (Romans viii. 1). We

expect criticism from other people who do not understand Truth, but it seems a pity to me that Spiritualists are not more tolerant with each other.

I have many interesting adventures in my life. A party of Christadelphians visited the Temple of Light and informed me that I should be destroyed for leading the people astray. I gave them a Bible reference, and requested them to study it. They remarked that I had the wrong conception of the Bible—it was really amusing. I said, "Will you think along my lines?" They replied: "Certainly not." "Very well," I answered, "You must allow me to have my own views. I claim the right to think for myself." I said goodbye, and hoped I would meet them in the Spirit World some time. I enjoy listening to the ideas of various people, as long as they do not become abusive.

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### ST. COLUMBA.

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In his book on the Saint of Iona, the ancient writer Adamnan said:

"Among the miracles which this man of God, while dwelling in mortal flesh, performed by the gift of God, was his foretelling of the future and making known to those who were present what was happening in other places; for though absent in body, he was present in spirit and would look on things that were widely apart. According to the word of St. Paul, 'He that is joined unto the Lord is one Spirit.' Hence this man of the Lord, Columba, when the brethren would sometimes enquire into the matter, did not deny that by some divine intuition and through an expansion of this inner soul he beheld the whole universe drawn together and laid open to his sight as in one ray of sun."

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## "SENSATIONAL PSYCHIC EXPERIENCES."

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*Reviewed by PALMER EMERSON  
in "Psychic Observer."*

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**S**YLVAN Muldoon, wellknown both here and abroad as a keen psychic researcher, is issuing a new work on "Sensational Psychic Experiences," the first volume of which has appeared. Not only are Mr. Muldoon and his writings well known in this and other countries, but his qualification in a highly important branch of the study, is positively attested by even so eminent a witness as the late Doctor Emil Mattiesen, who called him "the most amazing excursionist of whom I have knowledge." The word "Excursionist" refers here to Muldoon's own numerous experiences outside of the physical body.

The weight and value of the above testimony may be appreciated from the fact that, among Spiritualist scientific researchers in Europe, Mattiesen's high standing has placed him, side by side with Signor Bozanno of Italy, the French even calling Mattiesen "the German Bozzano."

In his last great work, "Das persoenliche Ueberleben des Todes," the third and final volume of which appeared not long before Doctor Mattiesen's transition . . . that great author devoted considerable space to Mr. Muldoon and his work. The reason is simply this.

### "ANTICIPATION OF DEATH."

In Mattiesen's exhaustive three-volume review of the world-wide field of proofs of the truth of Spiritualism, embraces fully authenticated facts covering the various angles, and gathered from all over the world. The crowning argument of all, which he presents, is the "anticipation of death," as he calls it . . . that is: it is the subject's own actual experience of completely leaving the physical body

for a time . . . showing to him in advance the initial stages of life after "death," and proving to him by his own actual experience that the human spirit naturally lives on after separation from the physical.

This temporary emergence of the human spirit from the physical organism Mattiesen calls "Exkursion," while Muldoon calls it "Projection." Mr. Muldoon has had and recorded so large a number of these experiences that his records naturally took a place of honor among others similar . . . in establishing Mattiesen's crowning argument.

Doctor Mattiesen did not incorporate this phase of the subject in his first volume, however, and neither does Mr. Muldoon now in his first, which is completely occupied with other significant evidences intended to attract the interest of average people, without including any "preachments."

But although the purpose is to entertain, yet one could hardly expect the effect of the book to be restricted to just that in minds that really think.

### "NO SICK ANIMAL."

Those who do not think might perhaps receive these reports as the boy reacted to his first sight of a giraffe by exclaiming: "There hain't no sich animal!" . . . unless the narratives were accompanied of some kind of explanation showing why and how they are credible, as well as evidence that the events related really did occur.

This last point is pretty well taken care of . . . especially in the first chapter, which deals with psychic experiences of President Abraham Lincoln . . . during the Civil War and just before his assassination.

These include such events as were written into responsible documents at the time, and, as I understand, are still accessible. A glance at the chapter headings show how interesting are the events narrated: (1) Abraham Lincoln Talked with Spirits in the White House; (2) Lord Dufferin's Ghastly

Experience; (3) Mr. Silbaugh's 276,000 dollar Dream; (4) Lincoln's Spirit Advised Carl Schurz; (5) Paschal Baylon, "The Knocking Saint," Communicates from Beyond; (6) Louis Adamic's "Millvale Apparition"; (7) John Wesley's House Was Haunted.

### "SENSATIONAL ONLY RELATIVE.

The general title of the whole book "Sensational Psychic Experiences," contains something instructive. The word "sensational" is one of the relativities. Strictly speaking, ALL phenomena of daily life and of the universe are sensational, intrinsically. We merely refrain from applying the term to events of whose intrinsic wonderfulness our appreciation has been dulled by familiarity.

The author naturally calls these experiences sensational, because they are outside of the daily, familiar experience and habit of thought of his average "man-in-the-street"; and yet, if the common everyday experience of that average man . . . including his daily physical acts . . . were examined and correctly analyzed, it would be found even more amazing and sensational intrinsically than the phenomena of spirit communication.

It is only that the average man does not realise this, hence he will feel that it is only these facts of less frequent occurrence that are sensational. When you use the telephone today, you do not consider it a sensational experience; but the people who first used it did! Sensationalism is merely our own unjaded capacity to appreciate the wonderfulness which is in everything, and to be thrilled by it.

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Patience is the ballast of the soul that will keep it from rolling and tumbling in the greatest storms.

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Spiritualism is like a bird—it travels the earth on wings of joy.

## TRUTH IRRESISTIBLE.

(By *LILIAN WHITING*)

More than once I have had occasion to remark that no high and mighty opposition to the truth of Spiritualism, for one moment, disconcerted me. Although I was born and bred, christened and confirmed, in the Episcopal church (which I love with all my heart) I have never, I am glad to say, doubted the great essential truth of the Spiritualistic order, and if I know any fact or truth, I know that to be true. So that no denials, no opposition, intelligent or unintelligent, have ever troubled me in the least.

"The solar system has no anxiety about its reputation," says Emerson; and Spiritualism may have just as little anxiety. If I have alluded to the matter of my church it is only to try to affirm that the church itself, that religion itself, is founded and based on Spiritualistic phenomena. What manifestations can compare with the marvellous and sublime story of the resurrection of Jesus the Christ? What phenomena of any order can we have in latter days that could exceed, even if it equals in impressiveness, the psychical phenomena recorded in the Bible in both the Old and New Testaments? Between organised religion of any church or any sect and Spiritualism, there can properly be no antagonism.

Truth is irresistible in its potency. All that is not true perishes in time. The world has no use for it. All that is true remains and develops and increases, because truth is vital; it grows and progresses because it is alive.

We are on the very threshold of such new and even greater revelations of the oneness of the universe; the absolute unity and commingling of the physical and the ethereal realms; of the absolute continuity of life; of consciousness totally unbroken and uninterrupted by that change we call death. We

are on the threshold of such compelling proofs of all these that one may well rejoice to live in so interesting an epoch. The world is being remade — not only industrially, politically, economically, but (in the way which is the fundamental basis of all) it is being remade spiritually. The love of God which has been so largely regarded as an abstract religious expression, is now realised as that ever-present energy in which literally we live and move and have our being. While it truly passes understanding, we yet understand it more and more; and we constantly live in it and by it. And this "love of God," what is it to us? The ever-present directive and guiding force. It is the most practical aid; and is freely given every day and every hour to all who ask.

So evolutionary progress goes on, and truth is always establishing itself.

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### SPIRIT HEALING.

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In spiritual healing persons of loving dispositions and with strong convictions, coupled with positive mentality, are apt to be the most effectual and to effect a cure most speedily, although no specified time for bringing about a cure can be stated beyond this, that the patient will be quickly healed when inwardly thoroughly aroused to a consciousness of a perfect at-one-ment with God, accompanied with a conviction that God is perfect health, and that in this supreme power they live and have their being.

Is there anyone in the present age who doubts whether people are ever healed by spirit power and by spiritual processes? If so, they differ only in degree, not in kind, from those who would doubt that water could, by the application of heat, be resolved into invisibility.

There is no department of human folly so curiously significant as that which has been concerned

during the past half-century with suppressing, denying and concealing the wonderful results of the curative agency of spirit.

We are coming to a different base or mental attitude. Some mysteries of nature that were scouted and hooted at 50 years ago as empty pretences of fraud and imposture are now recognised as realities and worthy of serious attention.

However fully or however lacking may be the recognition of spiritual healing, to whatever degree it actually obtains, it is but an index to a higher spirituality in the world, for the true healer must be spiritual, and the healed must be awakened to their spiritual at-one-ment with the Divine Spirit.

Spirit healing is a phenomenon expressive of the power of Spirit, and the power invariably emanates from another or supermundane plane.—F.W.

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## THE EVIDENCES FOR A LIFE AFTER DEATH.

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### REPLY TO A SCEPTIC.

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The mistake lies, we think, in limiting your attention to a few cases or a single phase of psychic manifestation. Some people base all their faith on a single experience, but while they are, in our view, right in their conclusions, we regard their evidences as incomplete. The serious student must survey the whole field, and not simply a section of it. Let us quote to you some remarks by Sir William Barrett in his Introduction to a book of the Rev. C. Drayton Thomas, "Some New Evidence for Human Survival." Sir William there writes that "even the book and newspaper tests described in that volume do not in themselves afford evidence of human survival when taken alone without collateral evidence. That collateral evidence is gained by taking account of the knowledge shown, knowledge not possessed by

the entranced medium, but by the deceased person who purports to communicate.

Our own view is that regard should also be paid to cases in general, as some afford evidence which is wanting in others. We must take in a large field and in that way build up a complete body of proof. To us the facts are super-abundant and the case is proved many times over.

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### A CONTEMPTIBLE LAW.

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(By E. W. OATEN, in "*The Two Worlds*.")

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The police are changing their tactics in the persecution of psychics. For many years they insisted that all clairvoyance was "fortune-telling" under the Vagrancy Act, and those accused were generally convicted on the unsupported, and often fictitious, evidence of a paid "agent provocateur." In a recent case, however, a second witness — not a paid spy — was put into the box for the first time in my memory. The accused, however, did not hesitate to affirm that the police witnesses wilfully lied. That, of course, is customary in such cases.

Recently a new variant of the Vagrancy Act was brought forward against a Mrs. May Reeves, of Southwick, Brighton. She was accused of "using certain subtle means, namely, by crystal reading to deceive and impose upon Mabel Read and another of His Majesty's subjects." The other witness, however, was the driver of a police car. Mrs. Reeves did not claim to be a Spiritualist. Her claim was that she was a palmist and clairvoyant. She had been bombed out of London and came to Hove to practice. She had a firm belief in her own powers — the crystal merely helped her to concentrate — and she claimed that she was able to state facts about her clients, whom she had never seen before. She believed what she told Miss Read.

Now! in such a case it is simply silly to suggest that the clients were deceived. Paid police spies are sent in order to get a conviction, and the wheels are generally set in motion by detestable methods. Inspector Lovell said the prosecution was undertaken "as the result of complaints." I know those complaints! They are nearly always anonymous letters and are often sent by order of the priest of a certain denomination, whose antipathy to anything savouring of the occult is well known.

Meanwhile, in the "Daily Express," William Hickey tells us of a sitting for experimental purposes which he had with one of the reliable mediums attached to a leading London psychic centre. The sitting was not over successful, but he found it interesting and informative. The fact seems to be that in some places anyone may consult a psychic, which other districts see the chance of collecting fines. I have said before if prosecutions by "agents provocateur" were to stop the practices which are proceeded against, no one would be more annoyed than the authorities. They are a means of producing revenue when things are slow.

But why one law for Brighton and another for London? Why one law for the man who can pay 28/6 and another for the woman who can only afford 5/-?

Crystal gazing has been a matter for interesting experiments by the Society for Psychical Research for over half a century. It is commendable when tried by the well known and wealthy. It is an offence when indulged in by the general public. That seems to be British law!

Now I know there are charlatans who take advantage of the ignorant. I am aware that some supervision and standard of efficiency, as well as responsibility, is necessary.

You cannot let loose upon the world a whole

tribe of harpies. But no effort has been made by the authorities to direct psychic activities into useful channels — and they can be so directed.

When Spiritualists introduced a Bill to regulate mediumship and psychic practice, the government promised that it would not oppose it, and would give it sympathetic consideration. On the second reading of the Bill the government put on the whips to defeat it.

The present Vagrancy Act is a stupid and cumbersome measure. Many of the Chief Constables of this country have admitted that it is difficult to operate. Under it the common informer can sneak behind his anonymity and use the police as a cat's paw. The paid police spy is out to justify his choice and get a conviction. The present system is responsible for unlimited perjury, and the magisterial bench, too often occupied by pious nominees of narrow creeds, is by no means impartial. With the growing interest in psychical science people want to know the facts. There is no real reason why truth should be suppressed. By all means let us protect the public against abuses. But the present method savours of amputating the feet of everyone because some poor soul suffers from corns.

It ought not to be within the power of the priests of one church to prompt the sending of anonymous letters to the police — thereby inciting them to use public servants to swear away the characters of citizens. Besides, in these days, the police could far better occupy their time. I protest as a ratepayer against paying a police rate to people who have nothing better to do than make trouble.

Leonard Hodgson, writing in the "Sussex Daily News" on this case, trenchantly remarks:

"If this ancient statute is to be enforced at all, it should surely be enforced all round. It is notorious that for many years clairvoyants and the like 'practised' on our local peers, and to-day many of them (some claiming clients in exalted stations)

are openly carrying on business within five minutes' walk of Brighton Police Station. Why, then, should one unfortunate woman in a Hove by-street be hauled before the Bench and heavily fined for doing precisely the same thing as dozens of fashionable mediums are doing every day under the more or less benevolent eye of other Police authorities?"

With which sentiments I am in entire agreement.

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## ANIMALS IN THE UNSEEN WORLD.

(By *The DUCHESS OF HAMILTON.*)

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

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

### REASONS FOR DOUBT.

One must remember that man himself is an animal, and it is strange that any doubt should have arisen at any time concerning the other animals having souls even as he himself has one. The doubt as to whether animals have souls appears to have two-fold reason.

First, a man's consummate conceit. He does like to think of animals except as things to be exploited for his desires and wishes. Secondly, because he cannot get away from the material idea of

limitations — omnipotence is beyond his ken, and he has always the fear that heaven may be too overcrowded for himself.

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

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

### A SCIENTIST'S EXPERIENCE.

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

In Eastern religions, as taught by Buddha and others, man only frees himself from the wheel of reincarnation—the clinging to matter—when his heart opens in sympathy to include the animals.

It may be said that there is little about the animals in the New Testament. Many of the Apocryphal Gospels have revelations of Christ's teaching about the animals. They may or may not be correct.

But there can be no doubt that Christ gave a stronger example with regard to the animals than any other teacher who has appeared upon earth. He, Who was the Incarnation of Love, chose to be born in a stable among the creatures. If we hold action as of more importance than words, could anything be stronger?

When one studies intimately the lives of animals, one sees wonderful cases of self-sacrificing love for their own kind and for human beings.

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

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

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

—“Daily Sketch.”

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In every creed man is the slave of God—woman is the slave of man and the sweet children make slaves of all.

## A BLUE STOCKING.

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On March 9 it was 142 years since the death of Mrs. Anna Letitia Barbauld, one of the leaders of the famous Bluestocking Circle in London, about 1800. They were all, with the exception of Fanny Burney, very complacent ladies, with a proper sense of their own position and importance. But among them, Mrs. Barbauld was conspicuous for her good sense, and she was in her day a real pioneer in education.

She was born and reared in the atmosphere of schools. She was the daughter of Dr. Aitken, a well-known schoolmaster and eminent Nonconformist minister, who delighted to pour knowledge into the mind of his little Letitia from the time that she could walk. Letitia, we are assured, could read when she was 20 months old, and fluently at three years. At five she was a constant student of the New Testament under her father's direction, and sometimes even the learned doctor himself was put out of countenance by her reasoning powers. On one occasion he was entertaining another divine at dinner, and the conversation turned upon joy. Dr. Aitken gave it as his opinion that nobody should be encouraged to believe that joy could increase or vary in the next world, because it would be perfect from the moment of death. "I think you are mistaken, papa," said the infant pedant, aged five. "For did I not read to you this morning that there is joy among the angels of heaven over one sinner that repenteth?"

In the anthologies of to-day we do not often greet the Bluestockings, but in every good collection of verse we find one little poem by Mrs. Barbauld which will not be lightly forgotten. It has a sweet simplicity and truth:—

Life! We've been long together,  
Through pleasant, and through cloudy weather,  
'Tis hard to part when friends are dear,  
Perhaps 'twill cost a sigh—a tear.  
There! Steal away, give little warning,  
Choose thine own time;  
Say not good-night—but in some brighter clime  
Bid me good-morning.

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## HAVE ANIMALS LIFE AFTER "DEATH?"

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### Pets Seen Through Clairvoyance.

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**A**N appeal is made to all denominations by the World League against Vivisection and for the Protection of Animals, by observing October 4 (St. Francis of Assisi's Day) as the World Day for Animals, when it is hoped that throughout the world churches and congregations would consider the wrongs inflicted on animals for "sport, commerce, amusement and science," and give thought, prayer and action to the best means of inspiring and introducing greater consideration and kindness towards those humbler beings over whom man has been "given dominion."

In many other countries throughout the world animals were treated with greater cruelty and callousness than our land, although there was plenty of room for improvement even here, and it is hoped that the power of concentrated prayer and attention throughout the world on that special date may assist influences striving for the amelioration of that vast and helpless multitude which man held in subjection.

### Life in Spirit Planes.

That aim should appeal especially to Spiritualists, who knew that many animals, equally with man, continued their life after so-called "death,"

and, at least for some considerable time—possibly many years—enjoyed life in the lower spirit planes, and frequently re-visited their owners and the scenes of their “earth” life. This had been proved times without number by means of the gift of clairvoyance, where no suggestion of telepathy could possibly arise.

Not unnaturally most animals thus seen had been “pet” animals; dogs, cats, horses and other pets had on different occasions been described in that very church. “Love is life”; “Love gives Life”: and it was not impossible that in some way the divine spark in man, working through the love lavished on their pets, imparted to them a degree of soul or spirit life which enabled them also to triumph over mere earthly death.

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## HOW TO DEVELOP DIRECT-VOICE.

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### Hints From The Other Side.

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**T**HE members of a home circle should be carefully chosen. They must be earnest and steadfast, ready to carry on until success is achieved . . . no matter how long this may be in coming.

If possible, the sexes should be equally represented.

Four sitters seem to be a good number. This number can, of course, be increased, but not after sittings have begun . . . without direct instructions. It should also be remembered that, the larger the circle the greater the risk of absenteeism.

The composition of the circle having been decided upon, the medium should be chosen from amongst the sitters. Much time may be saved by careful preliminary enquiry as to which of the sitters possesses in the greatest degree the necessary power; assistance in this respect should be

sought from reliable mediums . . . attending the Spiritualist centre nearest to you. The best method is to get into touch with an already established voice circle.

Attendant spirits will always gladly indicate those who give the necessary power. It might here be as well to remark that experience has shown that . . . in most instances . . . spirit guides are more ready to develop the mediumship of people who have attained mature years, holding no doubt, that the younger ones should not have their vital force deflected from the natural task of building up home and future. There are, however, many exceptions to this rule.

### **Loyalty.**

The medium having been agreed upon, the remaining sitters must give absolute and complete loyalty to their medium, seeking, as far at least as these meetings are concerned, not their own development, but his or hers as the case may be.

A tendency has been observed on the part of sitters to take advantage of the atmosphere and conditions of the direct-voice circle . . . to endeavour to exercise their own developed or partly developed powers, such as clairvoyance or control. This should be discouraged. All minds must be concentrated on the one object of the sitting.

Nothing should be allowed to interfere with the regularity of sittings. Let ill-health be the only accepted excuse. Summer holidays are, of course, not only necessary but helpful. These, in the initial stages, should be arranged so as to avoid as far as possible any prolonged incomplete meetings.

### **Flowers Helpful.**

Once the circle has been formed invite no guests, but religiously keep to the same sitters.

In the event of unavoidable absence on the part of the members, see to it that his or her chair

is placed in position just the same. The attitude of mind of the sitters must be reverent. A prayer in the form of a petition for help should be offered and hymns sung.

Sittings should be regularly held, say, once a week, and always at a fixed time. Let punctuality be religiously observed. It is also essential that sitters should be in good condition and in no way tired.

An aluminium trumpet, in one, two or three sections, must be obtained.

Fresh cut flowers in little stands or vases are a great help, and may be placed near the cabinet, and also between the chairs of the sitters. A few may be lightly strewn on the floor around the trumpet.

In the case of new circles, or hitherto unsuccessful ones, a second trumpet may be introduced, made either of celluloid or paper mache. The aluminium one will be the one for final and general use, but the lighter trumpet in the earlier stages may be helpful.

When a sitting is about to take place, water should be run through the trumpet, after which the medium should slowly and gently breathe through it. If the medium is a smoker he should try to refrain from smoking after mid-day on the day of the meeting.

The trumpet should then be placed on the floor in the centre of the circle. All light should be excluded, and sittings should take place in absolute darkness, until permission is given as to the admission of light.

There should be a screened off corner of the room or cabinet within which a bowl of water should be placed. The medium's chair should be in front of the cabinet.

### **Value of Music.**

A musical box is of considerable assistance,

and should be kept playing most of the time, being shut off only during prayer and singing, and also during a silence which will shortly be referred to.

As the power of the circle increases, it may be possible to shut off the musical box for the purpose of hearing spirits whose voices may be faint.

Sitters can freely but quietly converse whilst the musical box is playing. A perfectly natural and happy frame of mind is not only helpful but necessary. The slightest approach to frivolity or disputation must be strictly avoided. It is best to sit with knees uncrossed, feet apart, and with each hand resting on each knee.

There must be no discomfort on the part of any sitter. Inconvenience through either heat or cold should be avoided. In winter a central heating radiator is ideal, but if not available, an electric stove is just as good, providing a metal cover is placed over it to exclude light. A cowl would have to be fitted to it.

Having decided on the section of your room in which you will sit, keep to that and always occupy the same places.

### **Gratitude—Not Doubt.**

After the opening hymn and prayer, two or three hymns should be sung. Then there should be about ten minutes of complete silence.

Sittings should last from 30 minutes to one hour—until the voice comes. Then you will be told when to stop.

At the conclusion of each sitting, let there be hymn and prayer, whether the sitting has been successful or not. Leave the circle with thoughts of gratitude for the work that has been done and full of hope for the next sitting. Tenacity and patience will surely receive their reward.

In no case should any doubt as to ultimate success enter the minds of the sitters. It must be borne in mind that the communicating spirits have

a lot of work to do. A certain time must be allowed whilst the trumpet is being magnetised, the power of the sitters harmonised, and the medium properly chemicalised and developed.

—"Psychic News."

## SPIRIT FORMS MATERIALISE.

By James Oram.

(Report of Seance held by Swindon Psychic Research Fellowship at 99, Commercial Road, Swindon, on Friday, February 27th, and published by "The Two Worlds").

**A**TTENDED by a party of five, consisting of self (James Oram), Ida M. Oram, John A. Oram, Mrs. Watson and Mrs. Taylor. The complete circle included eighteen sitters, fifteen of whom were ladies, the only man besides John and myself being an elderly solicitor named Harrison, who was very deaf.

Two ladies (including Mrs. Watson) saw Mrs. Duncan examined dressed before entering the room in a limited number of garments all perfectly black. The room was small and the eighteen people completely filled it in a circle round the wall, while Mrs. Duncan sat behind a curtain across one corner, on a plain common windsor chair. The room was examined and found bare of everything but chairs.

Mrs. Duncan took her seat and asked that the red light should be adjusted to her liking and made her lady attendant go to the opposite end of the room.

The circle sang quietly for just a few minutes, when Mrs. Duncan's guide, Albert, started speaking. Albert explained that he would intro-

duce the visitors by describing the conditions under which they passed over to the spirit world.

Almost immediately he said: "There is a spirit here who for several years before passing was crippled in the lower part of the body." As my mother had been crippled with rheumatoid arthritis and had not straightened her legs for seven years before passing, I said: "Is it my mother?" and Albert replied: "Yes, that is the right voice, call her out." I did so, and a figure draped in white flowing robes, with a white cowl over her head, came out of the cabinet towards me. While the figure was perfectly plain, the light was not sufficient to distinguish the features clearly, but they were of the type of my mother's features. I must admit I found it extremely difficult to keep up the necessary conversation except by assuring my mother of how pleased I was. She pointed to John, who was sitting on the second chair on my left (the other side of his mother) and said: "How he has grown up," and then directly to John: "I suppose you consider yourself a man now." Then to me: "We will help with his education." Then: "I must go now," and in response to my expressed wish that she would come again, she said, "I will" and passed behind the curtains.

Almost immediately Albert announced the next visitor, for a lady the other side of the room. The spirit was a young lady who came out, spoke to her mother (or sister) and finished up with "Cheerio" as she disappeared.

Albert then announced a gentleman who had passed over with a sudden seizure. I did not think I should have another visitor so soon and therefore let other people claim it, but Albert said they were not the right voices, so I ventured, "Is it my father," and Albert said, "That is the right voice—call him out." My father then walked out from the cabinet in precisely the same way as my

mother. He did not say so much as my mother, but when I said it was wonderful to see him he said, "It is a great privilege for me to come."

Following this, quite a number of spirits materialised. One was described as a boy "whose body was never recovered." A lady claimed him as her son Toby, and a boy walked out and clearly showed a bright boyish complexion and very dark hair. Soon after a very old lady materialised, who proved to be the boy's grandmother, and said, "I brought Toby and Toby brought me." This spirit repeated several times that she would have liked a cup of tea, and her daughter said this was very characteristic.

A spirit materialised who was the sister of the deaf gentleman, but he more or less failed to do anything. She blew him some kisses with her hand and disappeared through the floor. After this the guide addressed a few helpful remarks to Mr. Harrison in a very loud voice.

At this point Albert said he would leave us for a few minutes but would send someone else to talk to us. A girl named "Peggy" appeared and joked with the company. She said she would sing to us but would like to sing to "the boy over there with the glasses." "I know what you like." She sang a song which John dislikes very much. After a good laugh, she said, "You turn it off when you hear it, don't you, and say, 'What rubbish!'" The rest of her attention was devoted almost entirely to John.

Albert returned and introduced quite a few spirits, one of whom was the Hindu guide of a young lady present who was developing as a medium.

Albert told an elderly lady present that she was interested in "Little People" or "Fairies."

which the lady admitted. We then saw the complete fairy figure about twelve inches high, standing on the hand of Mrs. Duncan, who had come out of the cabinet for that purpose. The President of the Fellowship happened to say, "That is supposed to be a fairy." Albert addressed her firmly, saying, "I do not like your choice of words when you say that is supposed to be a fairy. I say it is a fairy, and I always speak the truth."

Albert told the same lady that she was trying to hear voices and used a trumpet. He described her trumpet as pink and made of "cellophane; no, I mean celluloid." This was confirmed as correct. He said he would show her a trumpet and pulled the curtains apart to show us Mrs. Duncan seated on the chair with an ectoplasmic trumpet about two feet long, reaching from her mouth almost to her knees. After the curtains closed he asked the President if she thought the trumpet was hard or soft. She replied, "hard." He said this was correct and would show us that it was so. The trumpet then appeared below the curtain and hit the floor several times with a heavy hard sound, not metallic but more like bone or wood.

At this point Albert said he would leave us said, "This trouble on your earth will soon end. It will finish in the most fantastic and unexpected manner." He said: "I do not know why, but they always tell you important news on a Sunday. They told you of the fall of Singapore on a Sunday. Some islands which you think you hold have already fallen." He then said: "I will give you one bit of news in a roundabout way. I am not giving it to you directly. The Queen Mary is renowned."

Then he said he would like to talk to the boy present and he told John he was interested in what he was doing and would help him, saying, "If you want help, just reach out to me and I will help you," and "Put my name in your book." Albert

said to John: "Let your father speak to me." When I spoke he suggested that I had been somewhat disappointed in the extent to which I had achieved some of my ambitions, saying: "Well, you will obtain that success through your son."

In conclusion, Albert said he would like me to count the seconds between his saying "au revoir" and Mrs. Duncan leaving the cabinet. He took some trouble over this and asked me to repeat the counting as I would do it. He showed us some ectoplasm between the curtains and kept it on view right up to the moment he said au revoir.

I started counting, as instructed, but I had only said "One, two," when Mrs. Duncan walked out of the cabinet.

That terminated a most wonderful and convincing experience.

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## KEEP THE FLAG FLYING CHALLENGE

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By L.H.

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**W**E have received the following suggestion from an old overland subscriber who wishes to remain anonymous:

"I have been thinking over the problems of the 'Harbinger,' and especially in the light of your appeal at the end of last issue. Apparently the matter is serious. Yet the H. of L. has been going since 1870, and has weathered all storms since that time. Of course there never was a storm like the present one, but I hope ways and means can be found to bring the magazine safely through the present crisis.

"What a grand sum of blessings the little magazine must have brought to its readers, past and present, in nearly three-quarters of a century! What a tragedy to let it go now!

"But, as Kipling reminded us, gardens are

not made by shouting, 'Oh, how beautiful,' nor will the 'Harbinger' be saved by crying, 'What a pity to let it go!' My purpose in writing is to make one or two tentative suggestions. In the interests of space and brevity, let me put them herewith:—

"1. If nineteen others will give £5 each as a direct gift to the 'Harbinger' I will do the same;

or alternatively,

"If nine others will give £10 each I will do likewise.

"If acted upon, this scheme would thus raise £100 to help tide the magazine over. If the idea meets with your approval, please launch it, through the columns of the H. of L. as soon as possible. A closing date would probably be necessary, and I suggest the end of the year as the best time."

We have already received in answer to this challenge. C.V.H., Adelaide, £10.

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## "THE HARBINGER OF LIGHT." AUSTRALIA.

### A Monthly Digest of Spiritualist News.

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## THE FAITH OF SPIRITUALISM

By M. Joicey Fisher, M.A., A.K.C.

ONE of the essential elements of all religions from the philosophical aspect is faith. While the vexed question as to whether Spiritualism is a religion or not depends upon one's definition of religion, it is not to be denied that we too must have a large amount of faith. This quality is, however, based upon knowledge, of the facts of survival, of immortality, of the greater world of Spirit and its gifts, and of the infinite sources of wisdom, of spiritual and intellectual power, and of poise, which are ours for the seeking.

It is nevertheless true, that while we are in complete possession of these facts and the comfort to be derived therefrom, we yet need faith at all times in God, in our guides, our fellow-spirits and ourselves.

Faith in God is such a basic factor in our own characters that it is difficult not to possess it, even though it may be hidden from others or even from our own selves, either consciously or unconsciously,

as in the cases of the atheist and agnostic. To those who realise the love of Spirit, the meticulous attention to the details of the lives of the most humble creatures and of the most simple of men, faith in God is not obtained by seeking. It just IS. Therefore, since we are constantly cared for, we have no fear, and become dignified and confident in our dealings.

The love of one's guides is a thing to be tested and proved individually, yet even those who know nought of their angel-helpers frequently experience their aid without being able to attribute it to its correct source. How patient and kind they are only Spiritualists and mystics know, how wise when we would foolish, and how persevering when we would fall from their high ideals. The guardian angel of the Bible story is no illusion, no childish dream, but a grand and living personality, who can become so real to us that no sense of loneliness can exist in the presence of a veritable messenger of God. How are they chosen for us? By ourselves. Our actions largely determine our capacity for spiritual progress, and therefore decide the type of guide we may have, the work we may do, and the manner of its execution.

We must also show faith in those we contact for good here, for they too are on a path of eternal progress, and need our help for the journey. They need our kindness of thought, our understanding, our sympathy. Our problem is often posed at this stage, the problem of evil, but the answer is a simple one. Outside our individual progress is another and greater movement for good, and the world of Spirit demands our united condemnation of wrong, of insincerity, and of cruelty.

Lastly, we have most faith in ourselves; in the innate capacity of our own souls to reach ever

onward and upward, to contact the glories of greater spheres, either directly or by intermediary spirits, according to our level of development. Because we are Spiritualists we know the relationship of our own spirits to God, and therefore should be able to apprehend the divinity within us, and to have faith in that self. In order that we may have faith in ourselves we must do nothing to detract from our confidence in ourselves. We must remain always worthy of our highest ideals, and strive to reach the heights of the greater world we may know and love so well.—  
“Two Worlds.”

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### EMERGENCY FUND.

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The essence of the struggle is the same to all everywhere; it is the struggle for the mastery of the life by the higher self in man, the struggle for the dominance of the whole by the good. And it is a struggle even when goodness is enthroned in the capital, even when the ideal has won the heart, to subdue the whole realm of life to its authority. Life is a large country . . . where roaming disloyalties can work mischief even when the central fundamental affections are claimed by the true King.

T. Rhondda Williams (1860- ).

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