

The
Harbinger of Light

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A
PSYCHIC DIGEST

Edited by
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LEADING FEATURES:

Death's Open Eyes.

Spiritualism—The Light of the Age.

Home Circles.

The End of the World, and Other Prophecies.

Took a Trip to Heaven.

An Ancient Chinese Materialisation Seance.

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SPIRITUALISM AND ITS TEACHINGS

THE principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (Divine Life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

The Harbinger of Light

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

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

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Death's Open Eyes

(By Marcella de Cou Hicks.)

How often one hears the expression, "eyes closed in death." Nothing could be farther from the truth, for the so-called dead now see as we mortals can not hope to see. Death does not close the eyes: it opens them—opens them to vistas of beauty never beheld by the physical eyes of mortality.

In this heavy, sluggish, burdensome body of flesh, and in the circumscriptions of mortality, one is subject to all manner of hampering limitations, and one of them is the limitations of eyesight. The range of physical vision is limited to things near at hand, growing less and less clearly defined as the gaze travels out, and finally fading into indistinctness and indistinguishability as it reaches the horizon. And there are many people so handicapped in life that even objects near at hand can be discerned only with the aid of spectacles.

In the material there are literally billions of things that are so minute that they can be detected only with the aid of powerful microscopes, and other things so remote as to be discerned only through telescopes. We are so accustomed to these limita-

tions that we do not sense how definitely we are restricted by them. One does not miss that which he has never had.

Can you imagine, then, the "new heaven and the new earth" which reveal themselves to the newly-awakened spirit who has just left the prison of flesh. There is infinitely more life and activity visible to the eyes of spirit than mortal man has even conceived.

Psychic vision, even during mortality, sees far beyond the capacity of physical eyesight, and when the spirit is released, psychic sight immediately becomes many times more acute, and the scope of vision is increased a thousand-fold. The newly-released spirit enters a universe teeming with motion—every atom vibrating with life and energy. Things, hitherto invisible, on the earth plane and in the material, show up plainly, and the ether pulsates with electronic force.

Sometimes, when one is released from the handicaps of the body, and first beholds the teeming life, activity and energy of the universe, he finds himself so confused and bewildered that his vision must be rendered less keen, and gradually allowed to adjust itself to all the sights of the new environment.

As a spirit progresses, the ability to see also unfolds until eventually both microscopic and telescopic vision are achieved, and the minutest particle in all creation is easily visible, as well as planets and suns trillions of light years away. A spirit, after attaining a certain degree of development, is able to see anything, any time, any where, whether of the material planes or of the spiritual spheres.

Another phase of seeing vouchsafed the spirit through "death's open eyes" is an insight into the hearts of mortals and fellow spirits. The eyes of spirit see people and circumstances exactly as they are.

Those in spirit see motives, and therefore are able to judge justly. They see WHY human beings

do and say the things they do, and this privilege of understanding the inner man is one of the greatest blessings of the unseen world. Perhaps a man enters the Spirit World, harbouring a grudge against some one on earth. In the course of time he naturally gravitates back to that individual, and suddenly sees him, not as a stubborn, hateful, mean, disagreeable mortal, but as a spirit imprisoned in the flesh, fighting the temptations and impulses of mortality. He sees the circumstances surrounding that man's life—his limitations of intellect, his problems of heredity and environment, his griefs and his despairs, his faults and his virtues, and in the light of a new and more perfect understanding all is forgiven, and the once unfriendly spirit concentrates upon helping his erstwhile enemy to overcome his wrong impulses.

Thus indeed does death open the eyes, in that it not only reveals to the spirit a boundless universe of living energy, activity and purpose, but shows to the mind of spirit, mortals and immortals, just as they are inherently in their innermost phases of being. The spirit attains to a fuller and richer life because he has achieved the ability to fully understand.

Death does not close the eyes: it opens them.



THE VICTORIAN SPIRITUALISTS' UNION.

Owing to various circumstances, due to the war, the W. H. Terry Memorial Hall, in Victoria St., Melbourne, will be closed, and the work of the V.S.U. will be carried on at 107-109 Flinders Lane, Melbourne.

It is regrettable that this cathedral of spiritualism in Melbourne should be compelled, through lack of income, to make this change, and we trust that when the war ends the work that has been carried on by the Union for three-quarters of a century will return to its former home.

SPIRITUALISM—THE LIGHT OF THE AGE.

The Two Worlds Commingle.

By Scrutator.

“Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul!”

Faced with the above the orthodox should find it impossible to doubt the truths taught by Spiritualism, and one of these truths is that, if the occasion warrants, the so-called dead can and do communicate. It follows that the witch of Endor was but a medium, and that Saul having himself lost touch with the Most High was compelled to avail himself of her natural ability to get in touch with the deceased prophet Samuel. If Spiritualism were a crime would Samuel, the man of God, have used the medium of Endor for the purpose of warning Saul? To do evil that good may come is not the way of the Father, and just as Saul could obtain a warning from the spiritual world of God some thousands of years back, so can we to-day obtain the same sort of help from friends who have passed over to work as messengers in the army of our great General.

What in the past has been the greatest stumbling block to our faith and a belief in God's goodness and presence? It was just this manifestation of spirit life, which Spiritualism gives to the sceptic, and upon which most of the Bible's historical revelations and happenings are based, receiving nothing but condemnation and abuse from an orthodox church which thus denies the Master and most of His work. Spiritual philosophy does not claim itself to be a religion, but it is the scintillating spark of fire direct from God's Altar, which can

re-light and re-ignite the lamp of our faith, and light up once more the pathway to the inner Tabernacle of our Churches' Sanctuary.

All our lives, like doubting Thomas, but with greater reason, have we cried out to the great Unknown for a sign, a star, by which we could guide our barque of faith over the tempestuous seas of life to the free port of our Father, and just as when Christ, the Light of the Age, appeared upon the world's horizon the cry went up from both High Priest and People: "Away with him, crucify him!" So to-day when once more His spiritual light is again casting a radiance over the dark corners of the earth, we hear yet again that soul-rending cry from those He would serve: "Away with him, crucify him!"

As the Law of Evolution provides that as a tree falls it lies, it follows that many who have crossed the border are still full of evil, but do we find a single instance where Christ or His disciples refused to consort with the spirits of the pure, even though He rebuked evil and cast out devils? Out of the depths, out of the depths have I come, and many thousands, who a few years back had lost all faith in the unseen world round us, have to-day regained that which was lost, to be recovered in the spiritual flame which will make itself manifest in the inner temple of self, to all those who cry aloud for drink from the fountain of knowledge which flows in an ever-broadening stream, straight from the waters in the channels of God's mercy and love.

In Australia we are somewhat stagnant in the back waters of that spiritual knowledge and tide which has overwhelmed both America and Europe, leaving thousands of propagandists for the cause amongst the greatest intellects of the Church, State, Law, Art and Science, while, here we still hear silly talk and nonsense about "spooks," and the fools who sit round "prancing tables." I wonder, if

it ever occurred to these great minds, how futile and foolish would appear the frantic flag-waving of the signaller, or the taps of the Morse code to those who believed they had no one to respond, no message to send or receive?

“If a man die, shall he live again?” Millions have asked this question. Millions have cried out to the great void for an answer to their prayer, and what reply have they received from the orthodox churches? Do they not in effect tell them to have faith, to trust and believe, but all spiritual manifestations must be regarded as emanating from the powers of darkness or the Devil? Are we not told to “test the spirits” to see if they be of God? And yet a Church whose faith is built on just such happenings looks askance at everything which tends to prove that its foundations are firmly established upon the Rock of Ages and Truth.

Obscure passages of the Bible are quoted to bolster up the illogical beliefs of opponents, who ignore the fact that for every verse which would seem to condemn, twenty can be quoted in favor. Truth stands for all time, and just as in the past, both evil and good could communicate, so to-day can the communion of saints be made a living reality. Why is it that so many people, claiming to be members of some orthodox church, stand appalled or scream out in fright at all evidence of a continuance of life beyond the grave? How is it that, like the reputed habits of the ostrich, which digs its head in the sand to escape observation, these faint-hearted critics will misquote, give sentences from books misleading without the context, or work whole-heartedly upon every case where money has been extracted by fraud, in fact do anything to discredit the growing belief in spiritual philosophy?

With some, the spirit has become so atrophied by materialism that church-going has become merely a habit, but many have a deadly fear of a truth, which will call upon them to put their house

in order, expel the whited sepulchre within and have its place taken by a spirit of self denial and service. "Come, let us reason together," and it will soon be proved that spiritual truths will harmonise with the best tenets of every Christian church, will only increase their desire to fight for the advancement of the human race, will substitute a certainty for an uncertainty and render them free of all fear of death and his avenging sickle. Is this nothing to you? Is it nothing that the fear of death can be replaced by an overwhelming desire to serve others, while journeying on this earthly plane, and thus prepare us for a much higher service in God's spiritual Kingdom?

The material age is fast drawing to a close, and the day is not far distant when all men will be compelled to acknowledge the spiritual truths tabulated and compiled from the work and researches of mankind's greatest intellects. Do not be deceived by tricksters who would take your money and leave you bereft of what faith you have, but take a course of reading from the works of Sir Oliver Lodge, Sir William Crookes, Rev. Vale Owen, Bishop Welldon and many others who will not only put you on the right track but produce a power within yourself as unexpected as welcome.



A GREETING FROM A SUBSCRIBER TO OUR READERS.

I wish to extend to you all best wishes for the New Year in spite of all the turmoil and distress so evident on the earth-plane to-day, and I sincerely hope and pray that 1943 will be a year of very great joy and peace for everyone, that this present conflict will cease and that we shall see some semblance of the Brotherhood of Man ushered in.—W.A.P., Coburg.

JOHN SLATER

(By Horace Leaf, F.R.G.S., in "The Two Worlds".)

John Slater was the greatest exponent of public mediumship in the United States of America and Canada. As a personality he was remarkable. When I first met him he was nearly seventy, and as energetic as a man thirty years younger. Dynamic is the proper word for John. He was a born platform exponent, one might almost say showman. Indeed, he was much sought after by vaudeville agents, who tried to persuade him to do his remarkable ballot-reading on the vaudeville stage; but John declared that his job was to prove survival from the Spiritualist platform.

He could command the largest audiences, and I often lectured while he demonstrated his mediumship, and always in halls filled to capacity. People would travel from all parts of America to hear him.

John loved to "get himself over" on his audiences, and would stand in the wings until the moment came for him to read his ballots, and he would then stride on to the platform, and with the vast egotism introduce himself as the greatest medium on earth. He was positive that he would immediately convince everybody that he spoke the truth, and in regard to his class of mediumship he certainly was the greatest.

The impression he conveyed was that he was surcharged with electricity. After a few words in self-praise, he would claim that God had given him his powers, and for Him and Him alone would be use them. Before him would lie an immense pile of envelopes containing the questions asked by the auditors, and seizing them one by one he would read them with great rapidity, and shoot out his replies like verbal bullets. Each ballot had the initials of the person who had put it up. These John would call out, and then literally plunge into the answer.

His powers covered a variety of fields, and he was not above giving any information that came to him. On one occasion, at Buffalo, he picked up a ballot, and cried loudly: "John Comyn, John Comyn!"

Receiving no answer he called again, rather irritably: "John Comyn, why don't you speak up?" Then, realising he had not called out the initials on the envelope, he cried: "Who is 'C.V.B.'"

"Here!" called a man from the back of the balcony.

"You are asking, 'Where is my wife?' Is that right?"

"Yes."

"The answer is John Comyn," and he went on to the next ballot as if nothing special had been said.

When John Slater described departed relatives he did so in bunches. For example:—

"Who is 'M.J.'?"

"I am."

"Stand up, 'M.J.'"

"You are asking for a message from your father Richard."

"Yes."

"But your father wasn't named Richard. His name was Benjamin. Richard was your step-father. Your father died before you were born. Right?"

"Yes."

"Well, Richard was the only father you knew. He loved you and brought you up as his son. He was a medical doctor, and taught you surgical instrument-making. His surname was Hensen, and he was of Danish descent. Am I right?"

"Yes."

He is here, and says he is proud of you. With him comes your mother, Alma. She is proud of you also. With them come your uncle, John Marshall, your grandfather Martin, your brothers Luke and Claudius. Send their love, my boy, and heaps of it. They are all happy. Oh, here comes Richard again.

He says he died on the 18th January, 1915, at 7746 South Avenue, Brooklyn. He died suddenly through heart failure. Right?"

"Yes, sir."

"Good enough. Now will you sit down."

I mention this case because M.J. was a personal friend of mine, and I had a long talk with him about the test after the meeting. He said:

"I have followed John Slater around for four years to get that test, and travelled 500 miles to receive it. It was worth travelling 5,000 miles for. It was true in every respect."

THE LORD'S PRAYER

Holy, Holy by Thy Name,
God, our Heavenly Father,
Thy kingdom come, then call us home
Around Thy throne to gather.

Thy will be done upon this earth
As 'tis in heaven above;
Make us patient, submissive to Thy will,
In humility and love.

Provide for us our daily bread
That by Thee we may live;
Pardon our sins, that we be led
Our enemies to forgive.

Keep us from temptation free,
From evil us deliver;
For Kingdom, Power, and Glory be
Thine for ever and ever.

—Omero.

"Give people the right kind of food and they will not crave for the wrong kind of drink."

THE GIFT OF AUTOMATIC WRITING

All literary geniuses confess to a peculiar kind of inspiration. In fact, inspiration is peculiar to the realm of literature. Inspiration is the law of life in the realm of literature. All books are inspired. A good book is inspired by a good spirit. A bad book is inspired by a bad spirit. The inspiration of the Bible does not consist in the fact that the Bible is the only book which God has inspired. All good books are God-breathed. The inspiration of the Bible is unique in only one aspect—namely, the quality is purer and the measure super-abundant. Here, for instance, are scientific statements: "Holy men of God spake as they were moved." "All Scripture given by inspiration of God is profitable." "And I heard a voice from heaven saying unto me, 'write'."

So we are prepared to believe in that wonderful thing of which William T. Stead writes in his preface to the book, "Letters from Julia": Some of the most remarkable books which have recently appeared—remarkable for beauty of expression, literary style and spiritual fervour—have been automatically written and received.



Spirit return does not depend for its existence on 'conventions, on meetings, on "isms," on Spiritualist papers, or the approval of any class, club or cult, however useful they may be. They, however, may become beneficent and efficient agents in promoting its healthy growth and development, just as a plant or flower in the garden may be rendered far more vigorous and beautiful by the constant care and attention of the gardener. Left entirely to itself, the flower or plant often becomes tarnished or destroyed by poisonous insects or microbes.

WHAT IS OUR CRIME ?

Why does Spiritualism meet with so fierce an opposition? Why do religious people join with atheists in denouncing us? Why are we attacked from pulpits? Why are our services banned on the wireless? What are the crimes that Spiritualism has committed that it should arouse all this hatred and enmity?

For nearly a century we have given comfort to hundreds of thousands of mourners, enabling the grief that filled their beings to be replaced with knowledge. Now they know that life and love are undying.

Throughout the world there are living testimonials to the reality of spirit power in the many thousands of healthy people whom doctors formerly had regarded as incurable. Mediumship has proved to them that God provides yet another chance, that from the spirit world the means of healing affliction and disease are available.

Spiritualism has demonstrated the existence of natural spiritual laws which enable families to be reunited after "death" has intervened. It has prevented many hundreds from committing suicide when faced by the despair of bereavement.

* * *

We bring good news, the glad tiding that life is not a cruel, purposeless jest, that we are not the victims of a monstrous power that endows us with the capacity for friendship, sympathy, affection and love—all the ties that make life worth while—and then reduces us to the ashes of nothingness.

In the seance room is learnt the lesson that it is foolish to be selfish, greedy and avaricious, for these inhibit spiritual growth. Through mediumship we learn that character is our eternal possession, and that the riches after which men hanker are illusions which do not persist.

All this is sound ethics. There can be no quarrel with the moral implications of these teachings.

Yet the opposition persists. What is our crime?

The same Other-Side teachers who bring us a wealth of knowledge also insist that we must oppose the blind acceptance of orthodox creed, doctrine and dogma, because they make for spiritual myopia. They prove that man requires no priest, parson, prelate or pope to act as intermediary for him, for there is direct access to the divine fountain of knowledge, truth, wisdom and love.

* * *

We learn that before Spiritualism can advance we have to destroy the vested interests which impede its progress. We have to teach man how to find his own spiritual salvation, to know himself, to discover his potentialities and his relationship with the Infinite Spirit. We have to rescue man from all the forces that for centuries have held him in the jail of superstition.

We have to destroy the whole system which priestcraft and creedalism have fashioned, and which has always set its face against reform and discovery.

That is why the forces of reaction oppose us. Every advance of spirit truth means a defeat for some kind of orthodoxy. For this "crime," and for all others which aid mankind in his yearning for spiritual, mental and physical freedom, we proudly plead, "Guilty."—"Psychic News."

—:o:—

"No matter that many of the things that you have to do are trivial; it is the way of doing them, and not the things that are done, that makes the training that results in discipleship—not the particular kind of work that you have to do in the world, but the way that you do it, the mind that you bring to it, the forces with which you execute it, the training that you gain from it."

HINTS OF INVESTIGATION.

From the "Two Worlds."

As Spiritualists we claim that we are in touch with intelligent entities in the beyond, but I fear that many of us regard spirit communion as a type of "one-way traffic." Stainton Moses and others many years ago spoke of "the intelligent communicator at the other end of the line." A good phrase! It seems to me, however, that what is wanted is the assurance that there is an intelligent communicator at each end of the line.

Speaking in London recently, I was recalling some of my early investigations and have found myself wondering how far I was influenced in making my investigations.

I am not a Spiritualist because of any findings by scientific or other investigators. I value the findings of a Crookes, a Wallace, a Myers, or a Crawford, but their value lies in the fact that their findings confirm mine. My convictions are based on personal investigation. I had been a convinced Spiritualist many years before I had my first sitting with a professional medium.

As a young man, with a few members of my family (and occasionally a friend) we formed a home circle. We met at a specific time once a week. We had no medium. We put our hands on a table, and messages were laboriously spelt out letter by letter. A slow process, but, in my experience, a sure one. Indeed, after 50 years, I find that if I want **exact** evidence, names, addresses, dates, etc., the surest method of obtaining them is via the table. Mark you! not **anyone's** table. I am convinced that there are some people who possess a type of mediumship which operates most accurately through table tilts. If you don't possess it, the table is best left alone.

In our first few sittings we obtained names and evidential particulars from friends and rela-

tives long since passed away. They were accurate! but we knew the details and they may have been prompted by memory. Then came details of a distant relative of whom we had heard nothing for many years. Our last knowledge of him was that he had gone to another part of the country. He told us he had died some months before, and gave us the date. Inquiries verified the fact. Here was something we did **not** know. Whence came the information?

It set me thinking! Could I come to an arrangement with the unseen communicators to give me veridical information of people of whom I knew nothing, and could never have known anything? I put it to them! They were delighted with the suggestion.

Then came a message from my grandmother, who passed away when I was a boy. I asked her maiden name—which I had no conscious knowledge of. I got it! “Bradbeer.” Oh yes! I might possibly have heard it. “Where were you married?” “Parish Church, Paradise.” Where did you go to live?” “Godsbottom.” I had no knowledge of the existence of such places. “Who married you?” I was given the name of the vicar who officiated. None of the circle had ever been within 60 miles of the place. It was before the days of registration, dating back to about 1820, but enquiries confirmed every detail!

Then came a series of 50 or 60 cases in which total strangers were introduced by the guides of the circle. They gave their names, addresses, employment, age, number of children (if any), what they died of. Often the name of their doctor and date of death. In one particular case a man had actually died during the time the circle was sitting, and none of us had ever heard of him.

Now I am not suggesting that these people actually communicated. They were found by the guides of the circle, brought along and interro-

gated, and the information was conveyed to us. It constituted 100 per cent. evidently of identity.

Is it not true that most people—even Spiritualists—go to a circle or private sitting with the object of getting a message from “Aunt Fanny” or “my boy” and are content with that? How many of us look for real evidence? How many of us venture to **suggest** to the communicators the type of evidence which would satisfy us—and give them time—weeks, if necessary—to prepare the machinery to produce it? Yes! We badly need an intelligent communicator at **both** ends of the line. Too many people are prepared to go to a sitting, listen to what is said, carefully analyse it, assess its value or its weakness, and leave it at that.

Speaking to Blake some months ago, I obtained good evidence of my old friend, and then he advised me to do certain things. I thanked him and then said: “Look here, Frank, I want you to confirm this through another medium if you can.” “Right!” Two days later, in another town, through a medium whom I had never met before, I obtained the same message in literally the same words. I am sure this would not have come had I not asked for it. The spirit people can’t do all the thinking. Communication is a co-operative job. We are in it jointly and we should be intelligent enough to make our contribution to the common end.

I’m sometimes told that we get nothing but trashy messages or pious platitudes from the spirit world, and when I hear folk make such a statement I know the type of mind of which the circles are composed.

“Seek and ye shall find! Knock and it shall be opened unto you!”

—:O:—

Spiritualism has walked into the churches of all religions and tongues; it has stood beside the clergyman or priest and has whispered the message of immortal life.

THE THREE TRUTHS.

By C. J. Pymble, N.S.W.

There are three truths that are absolute and which cannot be lost, but yet may remain silent for lack of speech:

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.
2. The principle which gives life dwells in us; is undying, and is eternally beneficent; is not heard, or seen or felt; but is perceived by the man who desires perception.
3. Each man is his own law-giver; the dispenser of glory or gloom for himself! the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest of mind of man. Feed the hungry with them.

—:o:—

“SURVIVAL” IN CHINA.

In a lecture given some time ago Prof. E. S. Waterhouse, D.D. (of Richmond Wesleyan College), said that ancestor-worship in China reveals belief not only in Survival but in Communion, for the dead are believed “to share the life of the family,” and they are carefully informed of all important decisions and events, in what may quite properly be regarded as “home circles.” Concluding, Dr. Waterhouse went beyond a strict historical survey and expressed his own personal conviction of Survival. “I cannot believe,” he said, “that the Great Artist and Architect would scrap the finest thing He has made—the mind of man that knows Him—just because the body with which it is associated is worn out.”

WHAT HAS SPIRITUALISM ACCOMPLISHED ?

The advent of Modern Spiritualism upon the creed-cursed earth was a momentous event in human history. It marked the dawn of a new and grander epoch in the drama of civilisation. It was a milestone in the evolution of our race. For many dreary centuries humanity had slumbered in theological darkness, and priestcraft was in the saddle. Ignorance, superstition and blind credulity held in hopeless thralldom the dormant intellects of the children of men. No star was visible in the mental firmament. Blackness of darkness reigned supreme. The cruel hounds of bigotry and fanaticism were unleashed. The few inspired souls who sought to enlighten humanity were crushed by the iron hand of religious despotism. A sombre pall enveloped the sad planet which men call earth.

But the year 1848 ushered in a new era, freighted with demonstrated truth and positive knowledge. The faint raps at Hydesville startled the world from its long pagan nightmare. The great hell of destiny began to toll the knell of man-made gods and devils, and men and women began to rise from their stupid genuflections and stand erect, with their faces toward the dawn. Those raps in the lonely cottage have gained strength and volume till to-day their glad tidings of immortality echo round the world. The murdered peddler's crude method of communication has evolved into direct and independent spirit voices, whose grand, inspiring messages are veritable thunder-claps from the invisible regions. The masses are learning to think, reason and investigate, and pagan dogmatism is doomed. The cruel creeds and hideous conceptions of our credulous ancestors have been found wanting. They failed to satisfy the hunger of the heart. Archaic theories of life, death and eternity have been exploded. Humanity is about to discard the swadd-

ling clothes of its infancy and don garments more becoming to maturity.

When Modern Spiritualism was born the leading dogmas taught in orthodox Christian churches were the fall of man, vicarious atonement, infant damnation, predestination, miracles, endless hell, personal God, immaculate conception, virgin birth, almighty devil, physical resurrection, physical ascension, the trinity and salvation by faith. But these pagan myths, legends and traditions, foul children of the long night of ignorance and bigotry, have had their day. Before the advancing tide of Spiritualism they vanish like miasmal fog before the glory of the rising sun. Thinkers and scholars have relegated these stale myths and fables to the junk-heap of bygone superstition. The horizon of the future is aflame with the golden radiance of a grander age.

Modern Spiritualism has revolutionised the world of thought. It proves that if a man wants his sins washed away he must do the washing himself. It affirms that any religion, whose dogmas are contrary to Nature's sacred laws is a false religion. It is a beacon which beckons humanity onward and upward toward the star-kissed heights of a grander and loftier civilisation. It demonstrates that the earth life is only a hatchery, and that so-called death is Nature's sublime method of evolution. It proves that death is merely the disentanglement of the two bodies, the material and the spiritual. It means graduation from earth's lowly kindergarten and promotion to the great schools of the higher realms.

Spiritualism demolishes creeds and dogmas, hoary with age and mildewed with superstition, and rears aloft the sacred banner of eternal truth.—
“Progressive Thinker.”



As man comes into the great spiritual growth of the all-pervading spirit, we will have peace on earth and good will to man.

A MESSAGE FROM THE PAST.

"Religion is vindicated—and by the scientists themselves," was the title of a significant article by James Douglas in 'The Sunday Express' for September 27, 1931. We quote from it the following paragraphs:

I was filled with wonder and awe as I sat in my armchair for an hour listening to the voice of General Smuts coming magically out of my magical radio box. The spiritual picture of the new world of science which he painted overwhelmed my imagination with a deeper sense of the burthen and the mystery of all this unintelligible world.

Death Blow to Materialism.

His presidential address to the British Association is a death-blow to materialism. It is a vindication of religion. Science is making a religious appeal to the human reason. "Science," says the president, speaking to men of science, "is perhaps the clearest revelation of God to our age."

I hope the churches will welcome science as their ally and not their enemy. When I was a boy in Belfast science was crudely irreligious. I was a child of seven when the British Association met in my native town, and its president gave what General Smuts calls "unrestrained expression to the materialistic creed." He ridiculed the Bible as "A collection of the rude imaginings of Syria," as "the worn-out battle of Judaism into which the generous new wine of science is being poured."

Religion More Sensitive than Science.

General Smuts declared: "All that is passing if not already past. . . . There are treasures in the ocean of reality, which the scientific dredge can never discover. There are facets of truth which science never seeks to describe, which its instruments are not adapted to measure. To most values,

especially where the higher reaches of human life are concerned, religion has a more sensitive conscience than science. In this way, as spur and reins, religion may help science towards the amelioration of life."

"The human spirit," in the words of General Smuts, "is not a pathetic, wandering phantom of the universe, but is at home, and meets with spiritual hospitality and response everywhere. Our deepest thoughts and endeavors are but responses to stimuli which come to us, not from an alien, but from an essentially friendly and kindred universe."

This is the religious attitude. Religion personifies God as a Father filled with loving kindness and tender mercy, and whose service is perfect freedom. It sums up its faith in His mystery in three words: God is love. Science in its own language utters the same truth.

—o:—

GOOD PARENTS SHOULD.

Believe in the goodness of young folks;

Comment favorably upon the little stories of children;

Cultivate in children loyalty to all groups outside the family circle;

Try to think in terms of the child's sense of values;

Indulge in no harsh criticisms;

Rear children to lives of work and service;

Be constant in affection, not spasmodic;

Keep children young as long as possible;

Seek to develop the positive complex;

Seek to develop independent judgment and decision.

—Dr. John W. Holland.

AN ANCIENT CHINESE MATERIALISATION SEANCE.

By Lionel Giles, M.A., D.Litt., in "Light."

The following anecdote is taken from the Chinese work "Ling I Chi," or "Record of Psychic Phenomena," which was compiled towards the end of the 9th century A.D., and has never before been translated. Though the authenticity of the details cannot, of course, be guaranteed, the account of the seance is so vivid that it seems to reflect an actual experience.

Hsu Chih-yung was married to a lady of refined appearance and demeanour who died young. He felt his loss acutely, and could find no consolation only in music, which was frequently interspersed with sighs and lamentations. One evening (it was the 15th of the 8th moon) he was playing on his lute in the moonlight in front of his house, when he became aware of a person moving about on the other side of the hanging door-screen, and uttering deep sighs. "Who can that be?" he said to himself; "it is very strange." Then, after an interval, he heard a voice saying: "It is I, your dead wife. If you wish to see me, you must get into touch with the Fourteen Chaos, and be prepared to pay the sum of 3600 cash." (1) Chih-yung got up in alarm and began to ask questions, but could see nothing there. From that time on, the words he had heard always remained in his memory, only he did not know who the Fourteen Chaos might be.

A few years later, Chih-yung was strolling about Soochow in the springtime, when he saw a number of youths in female attire who were being taken in a pleasure boat to the temple of Wu T'ai-po. (2). "Who are those people dressed in that

(1) Equivalent to about $3\frac{1}{2}$ ounces of pure silver.

(2) An ancestor of the Chou dynasty who lived in the 13th century B.C.

curious fashion?" he enquired. A bystander replied: "They are the Fourteen Wizards of the Chao family, who are able to foretell future events with great accuracy. The people here hold them in high esteem. They are the sons and nephews of Mr. Chao of this town."

"And what is the art which Mr. Chao professes?" asked Mr. Hsu. "He has the power of communicating with human spirits," was the reply. This account tallied with what his wife had said, so early the next day he called at the house of the Fourteen Chao and told his story to them with earnest entreaties for help. The father said: "The spirits I control are those of the living. It is a long time since I summoned the spirits of the dead and caused them to appear to mortal eyes, and I do not know if I should succeed. However, in view of your urgent desire, and the message you have already received, I will do my best for you." The question of expense was then considered, and the sum that was fixed came to exactly 3600 cash!

An auspicious day having been selected, the principal room was swept clean, incense was burnt, and a couch and small table were placed against the west wall; an altar was also erected for the occasion just beyond the eaves of the house. Wine and food were prepared, and ceremonial posturing was performed to the accompaniment of whistling, and music on stringed instruments. Then, when night had fallen, Mr. Hsu was given a seat in the eastern corner of the room, and Mr. Chao pulled down the bamboo blind under the eaves. They sat in silence until the third watch (11 p.m.), when suddenly they heard the sound of some one moving in the outer court. "Is that the wife of the graduate Hsu?" said Chao. After four distinct sighs, the answer came, "Yes." "In obedience to your husband's earnestly expressed desire," said Chao, "we have ventured to make contact with you. Please do not take it amiss. May I beg you to come into the room?" Hesitatingly, some one seemed

to raise the blind, and lo! Mr. Hsu's wife stood before them. She was wearing a simple dress, and her face was unpainted.(3). Inclining herself to Mr. Chao, she passed slowly into the room, and sat down facing her husband, who said, with streaming eyes and his voice choked with sobs. "Have I done wrong in coming to you like this?" His wife replied: "All this is pre-ordained. How can it be wrong?"

She then began to ask a number of questions about her son and daughter, and the other dear ones she had left behind, and also about the old village home. Mr. Hsu on his side asked about men's faith in the Buddhist scriptures, and whether merit could really be acquired thereby. "It is all true," she said. He then asked what offerings were most acceptable to the spirit world. "The spring and autumn sacrifices are all acceptable," she said, "but simple rice-gruel is what we like best." So Mr. Chao had some of this broth brought in, and when it was given to her she raised it to her lips and appeared to consume it. Mr. Hsu asked if she stood in need of "merit,"(4), but his wife replied: "All my life long I did nothing wicked: what guilt, then, have I to wipe away? And what you have already done has gained me all the merit possible." After a while Mr. Chao said: "Lady, you must leave us now; for I fear you may be blamed if you stay too long." Thereupon she turned to leave the room, but Mr. Hsu rushed after her, weeping, and exclaimed: "I want you to give me some little thing that I may keep as a memento." His wife replied: "We spirits can only bring tears with us to the world of men; but if you give me one of your garments, I will deposit something on that." Accordingly her hus-

(3) As was the custom of ladies in mourning.

(4) It is a widely held Buddhist belief that the merit gained in virtuous deeds on earth can be applied to the mitigation of suffering in the other world.

band took off his tunic and laid it on the ground. His wife picked it up, buried her face in it, and wailed aloud; then she hung the tunic on the branch of a tree that stood in the courtyard, waved adieu with her hand, and vanished into thin air. When Hsu took the tunic down and examined it, he found that her tears had stained it all over with blood. So grief-stricken was he that for several days he would not touch food.

A K.C.'s EXPERIENCE.

"Some years ago," writes Mr. L'Estrange, "I attended a seance at which were present, among others, a country rector and a well-known K.C. In the course of the evening some remarkable phenomena were witnessed; and the latter, who was enjoying his first experience of psychic manifestation, was obviously much impressed. At the conclusion of the seance he approached the rector and, with great earnestness, said: "Sir, it is nearly fifteen years, I believe, since I attended a church service of any description. I'm afraid my experience of life has rather led me to discredit the Bible narratives which I was taught as a child and I don't mind admitting that those chapters describing the miracles of the New Testament appeared to me unworthy of the credence of any clear thinking man. Now, Sir, you and I have witnessed seeming miracles to-night, and it is obvious, of course, that what can and does happen to-day was equally possible two thousand years ago. I can see I was wrong and I shall not be so neglectful of religious thought and exercise in the future. Next Sunday will probably find me at church." Obviously, Mr. L'Estrange points out, "the devil made a very bad bunder when he induced the distinguished counsel to attend a spiritualistic circle."

HOME CIRCLES.

By Frank Hawken.

There always has been a great deal of controversy in the psychic press and from numerous platforms, as to the formation of Home Circles. It is claimed that investigators have no need to seek the aid of mediums, professional or otherwise. If a family will sit together they will develop their own medium and so secure the evidence they require of the continuity of life and of the possibility of communion from beyond the grave.

There is no question but that Spiritualism grew out of and developed from home circles. It was the early investigators only method of securing evidence. But these early circles naturally attracted only the vigorous, strong-minded, independent type of individual; such individuals as only would become associated with an ostracized infant movement. With the present growth of Spiritualism the position is entirely different. Now that the popular press is beginning to broadcast the claims of Spiritualism all types of persons are rushing in to investigate; many of them entirely unsuitable to sit in any type of circle whatsoever.

Whilst the early pioneer circles divided and split, each member becoming the guide, friend and philosopher of the newcomer, the present-day investigators are being advised to form their home circles without any instructions whatsoever, resulting in circles being started under appalling conditions.

I know of cases where families, following such advice, and being obsessed with the idea of most newcomers to the movement, that all phenomena takes place in the dark, have gathered their families around them, turned out the light, blocked up the cracks and sat with children from a few years up to any adult friend who might be present and

waited for results for two or three hours at a stretch.

No one should form a home circle of beginners before they have investigated, read and sought advice from experienced Spiritualists or trained mediums. For—let us face facts—there is danger. Whilst a large majority will carry on their investigations without harm or any unpleasant manifestations occurring, others will suffer very unhappy and distressing experiences.

Developing Circles.

Circles are formed to develop power that will attract and enable spirits to manifest through the mediumship of one or more of the sitters. If the circle is commenced under proper conditions, with spirits in charge who have undertaken to guard and protect the circle, very little harm should arise; but we must remember that that same power that attracts the spirits of your friends and guides also attracts countless other spirits on the other side of life and the guide or door-keeper of the circle will often have great difficulty in keeping the circle clear from the intrusion of undesirable spirits who wish to manifest. This is particularly true of circles for physical phenomena which are held in the dark. If one takes trouble to read the records of published accounts of the investigation of physical phenomena, one finds the records of the constant intrusion of this type of entity, which has oft-times led to the medium being unjustly accused of fraud.

For the development of trance mediumship, clairvoyance, psychometry, table tilting, automatic writing, etc., there is no necessity for darkness, and the light has a tendency to eliminate the ability of the undesirable spirits to manifest. Care still has to be taken in the case of trance, and the person in charge of the circle should be advised that it is injurious to the young medium, who has been taken in trance for the first time, to be brought

back to consciousness by having cold water thrown in the face, face slapped, or being pulled about; they should know that if the medium under partial or semi-control gives a discourse, what comes through must be submitted to the higher aspect of their intelligence, as to whether it is of value or beyond the normal capacity, or, more likely, subconscious capacity of the medium to produce.

When messages are spelt out through the table one is very often able to check the evidence, but amongst that of an evidential nature one will find quite a lot coming through that is entirely untrue. In experiments of automatic writing, the same keen judgment of the mind must be applied and in no case should beginners sit more than once a week for an hour to an hour and a half at most.

Dangers.

Automatic writing, including the Ouija Board and Planchette, often is more of a curse than a blessing to the movement. It is so simple to write subconsciously the most delightful and elevating matter. This so fascinates the young medium that, instead of restricting these experiments to set times once or twice a week, they keep experimenting during every leisure moment; which may lead to a tendency to become unbalanced.

I do, therefore, whilst realising that home circles are of paramount importance to the movement, beg all writers and speakers to advise beginners to seek advice or admittance to a properly organised circle, before undertaking any on their own behalf.

During the years I have been secretary of the M.S.A., I have had hundreds of cases brought to my notice for help and advice; from the simplest cases of spontaneous clair-audience that the individual is unable to control, to cases of real obsession, with a suicidal and homicidal tendency. Whilst agreeing that there is a necessity for developing mediums it is still imperative to realise the dangers to be guarded against. Were the dangers

a hundred times greater there would still be men and women, brave enough to face those dangers for the sake of truth. But there is no need to run unnecessary risks. There is sufficient number of capable and fully-developed mediums who can advise and help those who are desirous of forming Home Circles. I appeal to all to first seek counsel of those whose experience will point the way to safety.—“Service.”

Read “The Home Circle Handbook,” obtainable Box 64A, G.P.O., Adelaide. Price, posted, 2/2.

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WHAT AN 84-YEAR-OLD SPIRITUALIST DID

We have pleasure in publishing the following report of the United Spiritualists War Workers' Centre, Enmore, N.S.W.

On January 14, 1942, a call was made by an old lady of 84 to a few friends to come forward and form a working centre to contribute to the various war efforts whatever of their time and ability they could offer. The result has been most gratifying, and a pleasing surprise to the small band itself to find that they have made and given the following—40 camouflage nets for the Defence Dept.; to the Red Cross, 14 dozen field dressings, 48 dozen pads, three dozen swabs and four bed jackets for nurses. Soldiers' comforts benefited by three sleeveless jumpers, 15 pairs of sox, mitts and gloves, 14 balaclavas, and a number of washers. Garments given to the Far East Auxiliary and Civilian War Emergency Committee include 70 garments made for babies and children, a knitted bed rug, and a pegged floor rug. Donations also to the Legacy War Orphans Appeal, District Nursing Association and Prisoners-of-War Appeal.

“Well done, good and faithful servants.”—
The Master.

AN ENGLISH MEDIUM.

Gives Demonstration of Psychic Power.

A singular picture, as of a liaison officer between two worlds—the material and the spiritual—was presented by Ronald Strong, at Bath, England, recently.

A London medium, Mr. Strong undoubtedly impressed the large audience which assembled to witness his demonstrations of psychic power. A slight, youthful—indeed boyish figure, with fair hair, inclined slightly to auburn, and a full-lipped sensitive mouth, Mr. Strong paced the platform with quick, nervous strides, as he conveyed the messages from those personalities who, visible—as he assured them repeatedly—only to himself, used him as a bridge from the super-physical to the physical.

"I am in the position of an electric battery," he once explained.

At one moment Mr. Strong's manner was challenging, at the next it was persuasive. Often his demeanour recalled the behaviour of a cross-examining counsel in the Law Courts. Then the forensic manner gave place to that of the patient inquirer. A frequent gesture was the extension of the right arm, accompanied by an imperious snapping of the fingers. Throughout his series of demonstrations, Mr. Strong, who belongs to the Red Eagle Lodge, and who claims that control is his guide, proceeded by the Socratic process of inquiry.

Positive Faith Needed.

Having witnessed the building-up of the personalities whose messages he felt charged to convey, Mr. Strong proceeded to search the crowded auditorium appealing for some receiver. In every case there was a response. Having found his appropriate medium of reception, Mr. Strong would inform his auditors of their recent actions, describing them with a remarkable intimacy. His reiterated

theme was a belief in the survival of personality after death and further of the need for a vigorous and unshakesable faith. "Be positive," he enjoined one of his enquirers. Step by step Mr. Strong built up the incidents in the earthly lives of the individual who sought his aid from the other world, just as the building-up process was performed before his psychic vision.

Christian names and surnames were freely quoted by him and acknowledged as correct by the living recipients. His first essay was the gradual reconstruction of the details of a fatal motor-cycle accident, the victim of which was a William Jackson. A surprising response followed the medium's allusion to a double tragedy, in which both husband and wife were involved. A lady in the audience exclaimed: "I am living in the house where it happened."

Associated with a young soldier who was reported missing at Dunkirk were a girl named Molly and a parrot said Mr. Strong; who later declared that he was surrounded by miners who had perished in a colliery disaster.

"Those people who are with me are more alive than my audience," Mr. Strong declared on one occasion. To one lady he suddenly remarked: "Your glasses need changing. Did you know it?" On several occasions Mr. Strong addressed himself to the unseen personalities who surrounded him on the platform and enjoined them to be patient, while he sought among the audience for some who might be en rapport with their intended message.



Spiritualism demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction of the moral law.

MIRACLES

(Philip S. Vogel.)

Miracles seem to most people to be a mirage. When our minds become informed relative to the cause of miracles, it will be ipso facto. It will not be a mirage. The Old Testament does not approve of miracles. The New Testament does. We know St. John experienced a great phenomenon. He was on the island called Patmos in prison. He said: "I was in the spirit on the Lord's day, and heard a voice behind me as of a trumpet, saying: "I am Alpha and Omega, the first and the last." He turned round to see the Voice that spake to him. He saw seven candlesticks, and in the midst one like the Son of man. In His right hand seven stars. The candlesticks represented the seven churches, and the stars their leaders. When he saw the Son of God, he fell at His feet as dead. He laid His hand on him: "Fear not, I am the first and the last."

Many people have talked with their departed friends. God acts that way. People who allow their soul or spirit to express itself, find it will do that very thing for them. Sir Oliver Lodge, Conan Doyle, and thousands of others have talked to their departed children and friends in heaven. I do not call it a mystery or a miracle. It is simply the fulfilment of their highest desires. It is also a proof of immortality of the soul. If anybody did not believe this, it would be a misunderstanding of the soul.

We call those men spiritualists. It must be very profound and thrilling for them to do so. What they tell us is amazing indeed. They tell in

books and in their conversation how some souls enter heaven in darkness. Souls that have lived in darkness on earth. The soul finds itself actually lost. No light to guide it. Their friends in heaven, and many other angels, gather around the lost soul and guide it on its way. Spiritualists say they are told these things by their departed friends.

The Apostles in the New Testament (St. Paul and St. John) approved of spiritual manifestations. Spiritualism seems to be the key to all of our Lord and Master's miracles and sermons. It is simply using the Divine power or spirit in man.

—Newhaven (U.S.A.) Journal-Courier.

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HENRY KENDALL AND SPIRITUALISM

Henry Kendall was the first of our Australian poets, and in a letter in our possession, written to the Rev. A. E. Selwyn, shows that he was very interested in Spiritualism. He says: "With reference to Spiritualism, I am yet in a mist. Puzzled by the manifestations lately under my notice, and decidedly disappointed.

"Men like Faraday argue that science can unravel the mystery. After all, the answers of disciples of Hewitt and Home amount to this: Science will explain, but not physical science. Physical science must deal with physics: it is but knowledge in the caterpillar state. It is psychical science—science with its spiritual eyes open, endowed with its spiritual wings, that must learn and teach it.

"Science, not like a broken weapon, of which only the wooden handle is left, but science complete, unfractured, while the spiritual blade is yet in the handle, keep to pierce through bone and marrow to the spiritual substance."

THE END OF THE WORLD AND OTHER PROPHECIES.

By Rev. Irving Benson, D.D.

There were things that Jesus wouldn't tell. There were things that Jesus couldn't tell. In the days of His flesh He confessed that there was one thing He couldn't tell, and that was the time of the end of the world and the Day of Judgment. "Of that day and of that hour," He said, "knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." The matter was hidden from His own eyes, and known only to the Father. Unlike the interpreters of prophecy who confidently draw the map of the future and provide exact dates, as if the Most High had given them the key to His secret councils, Jesus confessed that He did not know.

We need not be puzzled by this admission of limited knowledge. Jesus was not God walking about in human form. He was the Eternal Son of God made truly man, and so sharing the limitations of our humanity. The Gospel reveals to us that He was really a man—who was at times hungry and thirsty, weak and weary, bewildered and surprised. Jesus knew God for sure because "the pure in heart" always "see God."

After the Resurrection He was no longer subject to the human limitations of His incarnate life.

"They, therefore, when they were come together, asked Him, saying Lord, dost thou at this time restore the Kingdom to Israel?"

To this question of the Disciples, Christ explained that "the Kingdom was not of an earthly domination, to be brought about immediately by a catastrophic intervention, but must come into being by the more peaceful process of the Apostles acting as witnesses to what they had themselves heard and seen. He silenced their curiosity as to

the time of the restoration of Israel and assured them that His kingdom would embrace the whole world, though not in the way they had anticipated.

He no longer disclaimed personal knowledge of that "day and hour," but he rather told them that it was not for them to know the councils of God. These He had "put in His own authority," and their proper concern was the work they had to do. They must seek the power of the Holy Spirit to accomplish their task.

"It is not for you to know," he said. "It is not proper for you to know. It is not your business. It is not profitable for you to know. It is not good for you to know."

The knowledge of "times and seasons" would have been worse than useless to them. It would have taken their thoughts away from their work and interested them in useless speculations. This is justified by the apostolic epistle to the Thessalonians.

"It is not for you to know the times and seasons." Why is it that we do not believe Him? From the days of the Apostles until now the years are strewn with falsified predictions; yet men still persist in guessing about the future.

"I pass no censure," wrote Spurgeon, "upon those who think that, by elaborate calculations, they find out what is to be in the future; I say that I pass no censure, but time has passed censure of the strongest kind upon all their predecessors. I forget how many miles of books interpreting prophecy there are in the British Museum; but I believe it amounts to miles, all of which have been disproved by the lapse of time. Some of the writers were wonderfully definite; they knew within half-an-hour when the Lord would come. Some of them were very distinct about all the events, they had mapped them all within a few years.

How many people remember the extraordinary speech which Mr. Marks made in the House of

Representatives on November 3, 1921, in opposing expenditure on armaments?

"Everything that has been and is to happen," Mr. Marks said, "is to be found in the Bible if we look for it. It clearly indicates that the next war, the Armageddon, will happen in 1934. . . . This marks Christ's return. When Christ reappears He will appear on the spot where He left us. This means silently coming into the British headquarters. There will be tempest, deluge and fire, no doubt from the air coming down on the opposing forces. . . ."

It has only to be read to show foolish it is, but I am constantly meeting people who claim to calculate from prophetic texts in Daniel and Revelation, the time and season of the Lord's return.

These calculations never have and never will help the cause of the Kingdom of God. They dishonor the Bible. Knowing God as we do, can we imagine that He has hidden some vital message in a mysterious code which can only be deciphered by ingenious people?

Certainly Christ had much to say about the future, but He always spoke of it as God's sealed future. He taught us to live with the future in mind that it might lead us to do our best in the present and fill it with abundant life. He assured us that whatever the future holds, it holds God. We can build our hope and confidence for the unknown to-morrow in the known and trusted character of our Heavenly Father. And then Christ taught us that the way to prepare for the future is to be Kingdom-of-God men and women in the present. No man knows the day nor the hour, we must be prepared with lamps burning and loins girt. The only way to be ready for death is to be ready for life.

There is a curiosity about the future which can undo us for the present tasks. What could the

Apostles have made of it—if they had seen into the future? It would have been a scene of confusion, contradiction and surprises, of triumphs and failures which would have unnerved them.

What would any of us gain by knowing how and when this war will be won? Would any of us be helped if we knew when we shall die? The effect would be to spoil our interest in the present, to undermine our patience and endurance. Imagine yourself facing these coming months and knowing all that is going to happen. Everything mapped out, all surprise precluded, victories and defeats, joys and sorrows, registered beforehand. Is that something you would welcome? Wouldn't you be only too glad to get back to the old uncertainty? If you could know the happy things that are going to happen, while the others remain hidden, well and good. But the unveiling of everything is more than any of us could stand. For one thing, it would rob us of more than half our strength in fighting trouble; we should be exhausted or paralysed with worry before the battle actually commenced.

In the words of Miss Louise Haskins that have been said and sung everywhere since the King spoke them into the ether: "I said to the man who stood at the gate of the Year; 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

—"The Herald," Melbourne.

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It is interesting to learn the transitional manner by which the word "Calvary" came about. The word Golgotha is a Greek word, or rather a transliteration of the Aramic "Gulgulta." The Hebrew sounding for this word is "Gulgoleth," meaning "the place of a skull." The Latin word meaning the same is "Calvary."

CLAIRAUDIENCE

(By Rev. E. W. Sprague.)

Clairaudience is a spiritual sense. A medium possessing this beautiful spiritual faculty hears sounds not audible through the physical ear.

There are vibrations of light that are too rapid to be seen through the physical eye; and there are vibrations of sound too rapid to be caught by the physical ear through the medium of the tympanum. These latter vibrations may be conveyed to the consciousness of the medium in two or more different ways; one is called objective clairaudience, the other subjective clairaudience, and both are very closely related to telepathy. A medium may receive the first few words of a message through objective clairvoyance, and the communication may continue to be received through subjective clairaudience, and end in telepathy or mental impressions.

Objective clairaudience is the hearing of spirit voices without the tympanum of the physical ear being vibrated, though the auditory nerve seems to respond to the spirit voice as the sound is conveyed to the consciousness of the medium. The great nerve tension under which the medium is placed enables his auditory nerve to receive, from within, the rapid vibrations of the spirit voices, and the message is conveyed to his consciousness. Nothing more is known of the process by which the message is received than is known of the process of receiving sounds of human voices in the material world.

Subjective clairaudience is the process used in reaching the medium's consciousness by the spirit operator's subjecting the mind to the impression of sound. Real sound vibrations may not occur, but what seems like it is impressed upon the medium's consciousness in a similar way to that in which words and sentences are impressed upon the consciousness of one when reading to himself, without giving utterance to the words he is reading.

Objective clairaudience, subjective clairaudience, and mental impressions are so closely related to each other that a medium may at times be unable to distinguish between them, or to understand where one leaves off and the other begins. This is true of several other planes of mediumship.

In the manifestation of clairaudience the auditory nerve is vibrated, and responds to the thought and will of the spirit, the same as other nerves are made to vibrate in response to a thought, inward emotion or action of the mind or will of one's own spirit.—“Progressive Thinker.”

HOW IS THIS TO BE EXPLAINED.

A woman who did not know a word of Gaelic spoke the language fluently while under an anaesthetic, and her case has baffled doctors and psychologists.

“Once when I was operated on,” she said to a “Sunday Express” representative, “the nurses and doctor told me I had talked in a strange language while I was unconscious.

“Many years later Sir William McEwan, the famous surgeon, operated on me. When I came round he said, ‘You and I must talk in Gaelic. I am a great lover of the language,’ and he told me that I had been talking fluently about my personal affairs in Gaelic. I assured him I had never spoken or learned a word of it.

“My parents were Highlanders, and I was born in the Highlands, but the only time I heard Gaelic was for the first few months of my life, when I had a Scottish nurse. I often talk and sing in my sleep, and I am told I use a strange language—evidently Gaelic—then.”

"THE HARBINGER OF LIGHT." AUSTRALIA.

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SPIRITUALISM'S MESSAGE

There is no death! This is the fundamental message which Spiritualism proclaims. This truth has been proved by millions of people all over the world. Survival after so-called death is not a hope, a belief, or speculation: it is a fact, capable of demonstration. The evidence is beyond reasonable doubt. It is recorded in thousands of books, written practically in every language of the civilised world. Survival is a law of nature which operates in the case of every person who passes; it is a biological fact, just as natural as birth, and is unaffected by religious doctrines. Communication with those who have made the change is due to Nature's laws.

Man is a spirit expressing himself through a physical body. He lives, because he is spirit; he survives death because he is spirit; he returns from beyond the grave because he is spirit. These are the great central truths of spiritualism. We proclaim them above the din of war, above the horror of bombardment from the air. The so-called dead return, whether they be soldiers, sailors, airmen, or civilians. Space is no limitation; distance no barrier. The grave hastily prepared, and marked with a rough

wooden cross, or the most elaborate monument, is not their end, nor does it mean finality.

Why do they come back? We do not, nor can we, disturb them. Often we are the stumbling-blocks. Our prejudices, our superstition, and our ignorance stand in the way. They return because they love us; because the ties of love, affection and friendship are not severed by death, so-called. Man may destroy bodies, but God has created His children like Himself, indestructible. Life and love are imperishable. They come back to guide, help, cheer, sustain, and inspire us with glad tidings of another phase of life, where injustice is redressed, where rank and file and station no longer hold sway; where all mankind is given another chance.

So they return, not to the privileged few of the orthodox, not haloed saints, but human beings—men, women and children of all colours, classes, races; of all creeds, and of none. Take courage, then; do not grieve for those to whom freedom has come; do not weep, but rejoice, and know that the enfranchised soul has found liberty, and that if you would but unfold the powers the great Spirit has given you, you could share some of the new beauty and joy which is theirs; you would understand that death, mis-named, is but a stepping-stone, a door through which you enter into the larger freedom of the realm of spirit.—Contributed by "The Spiritual Church," Brisbane.

VIVISECTION

Experimenting on helpless live animals, with or without anaesthetic. Dogs are the favorite animals; allowed to recover, lasting up to 90 days before dying in agony.

Cries from thousands go up to their Maker hourly in laboratories.

Can we really ask God to stop this war while vivisection goes on?

THE ANIMALS DISCUSSION CLUB,
State Shopping Block, Market Street, Sydney.

TOOK A TRIP TO HEAVEN, AND LIVED TO TELL THE TALE

One of the most remarkable life-after-death stories is that of Commander A. B. Campbell, who, having been given up by his physician, came back to life to describe how he once walked down the "sunset trail" to heaven and returned to tell about it.

Campbell, a retired officer of the Royal British Navy, describes his weird experience in his book, "Bringing Yourself to Anchor," which was recently published in England.

The naval officer became suddenly ill in his London suburban home. For a week he ran a high temperature, and was only semi-conscious. On a Thursday, according to his doctor's testimony, he died, only to return to life the following day. But here's Campbell's own story.

"The days passed in hazy recollections of having my temperature taken and my pulse felt. Soon I found myself travelling in far-away countries. I have been around a great deal, but I could not recognise any of the places I saw in my dreams. There were many beautiful mountains with calm lakes and green pastures.

"Once I heard the doctor tell my wife he was worried by my persistent high temperature. But he seemed to be in another world.

"Suddenly I found myself standing by the bed gazing down at myself. How pinched and grey I was, and the stubble on my chin was about four days' growth.

"I felt an urge to get out of the house. It did not astonish me to find I passed through the closed door of the bedroom and the downstairs front door with ease. I just wondered why it was not necessary for me to open the doors.

"No sooner had I stepped outside the garden gate than I found myself in strange country. A wide moor stretched as far as I could see. Then I

came to a narrow but well-worn track. I felt terribly lonely as I followed the track, and then saw that it led to a road. I came to it, and was amazed to see it thronged with people. Yet I could not hear a sound of their footfalls.

"They were of all ages, toddlers mingled with bent old women and men. I joined the walkers, and soon discovered that they were of several nationalities. I recognised several races of people I had met in my seafaring days. The trail rose to the brow of a hill, and I spoke to the man nearest to me. He was about my own age. 'What road is this?' I asked, 'and where does it lead?' I was surprised to hear that I spoke an unknown language to me, but he understood.

" 'You'll know about it when you get to the top,' he said.

"The sky was slowly changing colours. Flecks of orange and red streaked across it. A few more steps and we reached the brow of the hill and saw the other side. Never shall I forget that gorgeous picture of ethereal beauty. Golden browns, reds and oranges chased each other across the scene. As the colours intermingled they seemed to diffuse warmth and love around us all. The comfort of it was wonderful.

"The travellers reached out their arms and uttered cries of delight. I was dumbfounded at the sheer beauty of it all. Turning to my companion, I saw that he was in a state of what seemed to me ecstatic bliss.

" 'What a gorgeous sunset!' I remarked.

" 'You're right, you're right!' he exclaimed. 'This is the Sunset Trail. How it soothes and comforts,' and he hugged himself in ecstasy of pleasure.

"But the immensity of it began to dismay me, and I asked: 'Where does it lead?' I was feeling rather frightened.

" 'Where to?' said he. 'Why, this is Death. Isn't it lovely? If only the people on earth would

realise it. They are really the dead. We are just beginning to live.'

"His words came as a shock. I asked him if I could go back. He looked at me searchingly, and I saw a gleam of tenderness in his eyes, 'Comrade,' he said, 'you will regret it if you do.'

"'But my dear wife . . . I can't leave her so suddenly; I must return.'

"The look he gave me was almost pitying, then he pressed on, and I was left standing with the throng surging by on either side.

"I turned to retrace my steps. I had to elbow my way against the seemingly endless mass of people. Some stared at me, and one unknown hand took my arm and was forcing me to go with him, but I remained firm in my resolution, and soon I saw the narrow trail that had led me on to this road. In a few minutes I was in my front garden again. It didn't seem strange that I walked straight through the front door and the door of my bedroom.

"I walked to the bed, and there I was lying snugly between the sheets. I seemed a lot better. Gone was the drawn look on my face, and I could hear myself breathe quietly and evenly. I opened my eyes and certainly felt a great deal better. Then I heard my wife crying softly, 'What is the matter, darling?' I asked.

"She gave a sharp frightened scream, and it so upset me that I relapsed into unconsciousness."

Days later, when Campbell felt better, the doctor asked what he remembered about the previous Thursday.

Campbell, reluctant, already had set the incident down as a feverish dream, but he told his story. The doctor said:

"On Thursday you reached a crisis. I left, promising to come at once if your wife 'phoned me. Late that night she did. When I returned she was in tears. She had failed to trace any sign of life in you. You were in extremis. I did all in my power to prevent you from slipping from us, but as

we watched we saw and heard the last breath leave your body. I know it too well to make a mistake. Your wife was overcome with grief, so I gave her a sleeping tablet, and said I'd be around first thing in the morning.

"You can imagine the smiling woman who met me on Friday morning. Her first words were: 'Take those death papers away, doctor, they're not needed!'

"For a moment I thought that grief had turned her mind, but she led me upstairs to the bed on which you lay. When I saw you I knew that a miracle had happened."

—American Weekly.

THANKS TO OUR CONTEMPORARIES.

We are constantly in receipt of letters of appreciation of the articles we reprint from the pages of our contemporaries. These thanks are, of course, due to them.

To "Light," "The Two Worlds," "Psychic News," "The Greater World," "World Service" and "Prediction" in England, and to "The Progressive Thinker," and "The National Spiritualist" in U.S.A., we are indebted for most of the information we publish of Spiritualist happenings and progress in other parts of the world, and to them we tender our thanks and our appreciation for their courtesy in permitting us to reprint articles that have appeared in their columns.

Any of these publications may be obtained through Messrs. Gordon & Gotch, Ltd., whose offices are in all the capital cities of Australia and New Zealand, or orders may be sent through "The Harbinger of Light" office.

DONATIONS AND SUBSCRIPTIONS

Acknowledgments.

In order to effect a further economy in our working expenses, instead of sending receipts by post, they will be acknowledged in the "Harbinger of Light". For example, John Smith, of Elwood, sends 9/6 in payment of his subscription; it will be acknowledged as follows: J.S.—Elwood—9/6, Nov. '43, showing the amount received, and date on which the subscription ends. On receipt of postage (1½d.) a receipt will be posted to the subscriber.

As we go to press on the 15th of the month, any monies received after this date cannot be acknowledged until a month later.

Postal notes, money orders and cheques should be made payable to "The Harbinger of Light, Adelaide." Add exchange to interstate and country cheques.

—:6:—

HAS SUBSCRIBED 56 YEARS.

A subscriber to the "Harbinger of Light" for 56 years, writes:—"The Psychic Digest," as you turn them out, are really worth double the money, and I sincerely hope that you will long be spared to carry on in Adelaide as you have done in Melbourne. . . . This terrestrial plane, that Shakespeare calls 'A mad world, my masters,' seems to have grown madder and madder. . . . I trust that we Spiritualists and Psychic Scientists will be able to do our part in constructing an entirely new world-order on a truly spiritual and, what is more, a scientific basis."—A. J. F., Faringa, Queensland

"God," the highest truth, the highest principle, the highest virtue, the highest idea of whatsoever is central and perfect.

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A visitor to Parliament was accompanied by his small son. The little boy watched from the gallery when the House came to order.

“Why did the minister pray for all those men, Pop?”

“He didn’t. He looked them over and prayed for the country.”

THE CHALLENGE APPEAL.

Previously acknowledged:—£75; G.H. (Clarence River), £5; Mission of Light (Preston), £5; H.L.W. (Norfolk Island), £2; R. J. McF. (Ferntree Gully), £2; W.A.P. (Coburg), £1; total, £15.

The challenger having sent £10, included above, leaves only £10 to be obtained. Smaller sums will be pooled together as above.

We are very grateful to the initiator of the appeal, and to those who have supported it.



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