

The
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A
PSYCHIC DIGEST

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

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LEADING FEATURES:

What Science Says About Death.
Does the Soul Live after the Body Dies?
Money Not Wanted when We "Die".
On the Conduct of Seances.
The Mediumship of Mrs. Duncan.
The New Testament.

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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."*

Vol. 74.—No. 7.

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JULY 1, 1943.

What Science Says About Death

"A Reply to Mr. Shaw Desmond."

(By Maurice Gibson.)

In his article, "What Science Says about Death To-day", Mr. Shaw Desmond commences with the statement that "science has had a change of head". Now this is nothing new, since to be unbiased scientific theories must always be in state of flux. When he goes on to use that very loose expression "heart", he probably means that science has no use for idle sentiment, which is true. His next statement that "scarcely a scientist, up to ten years ago, believed in survival after death", is obviously untrue. The official attitude throughout the last century seems to have been that there was no real proof one way or the other; quite apart from personal beliefs. Amongst some of the greatest scientists who personally held the belief, or showed keen interest, I might mention Crookes, Faraday, Rayleigh, Lodge, Geikie, Thompson, Flammarion, Hertz, Barrett, Lombroso, Maxwell, etc. Mr. Desmond couples psychists with physicists under non-believers, yet the dictionary defines psychist as a "believer in psychic force:

a spiritualist!" It is obviously impossible that a secret belief could protect scientists from "odium scientificum". His reference to vibration and wave length (one is actually dependent on the other) is so indefinite as to be almost meaningless. To be more exact, it seems that the constant recurrence of an unknown co-ordinating and controlling factor, both the results of higher mathematics and in the results of research into cosmic structure, would tend to substantiate belief in Divine ordinance. There are many phenomena (such as telepathy, divining, etc.) whose effects, although admitted, would not yield to detailed scientific analysis, owing primarily to an inadequate knowledge of the basic functions of the human brain. But it is to this rigid abstention from jumping to conclusions that the whole of progress is due.

Since Mr. Desmond has chosen the last decade in his article, I would point out that during this period there has been a regular campaign (fostered by the press and certain popular writers) to drill into the minds of the general public that (a) science is materialistic, and (b) that science is antagonistic to religious beliefs. Both of which statements are utterly untrue. The average person until recently had two twisted ideas about science: (1) that Darwin had shown that man was a chance descendant from the monkey; and (2) that Newton's mechanics proved that the universe was a sort of clockwork device, antagonistic to everything except matter. The latest twisted idea, according to the correspondence and small articles in the press, takes the form of an absurd "proof" that we can set out thus:

"Science says the universe is expanding—therefore it is bursting (they never reach the idea of oscillation);

therefore the world and life will come to an end;

therefore there is no protecting influence;

therefore man is a chance arrangement of matter and material forces;

therefore there is no eternal soul;

therefore there is no God."—Q.E.D.

That is the logic of ignorance.

Mr. Desmond makes the statement that scientists have got up and said, "man can't survive death—it is against the laws of science as we know them." He does not give chapter and verse, and it is inconceivable that any scientist of repute would make such an assertion about a phenomenon that has no relationship with the said known laws. Only facts and first-class evidence are acceptable, and since there never has been any evidence of non-survival, this gives absolute assurance that the above statement would not be made. Mr. Desmond makes some rather indefinite statements about "matter vibrations". I suppose he means electromagnetic vibrations, and he goes on to point out what a large range, presumably wave-length, the scientists know nothing about. This is rather disparaging, for he does not point out at the same time that they have already bridged 100 million metres to one billionth of a centimetre wave-length in the electromagnetic spectrum. It seems to me to be rather ludicrous for a layman to talk of the "shortcomings" of science. But he goes ever farther; he says, "they have jeered at us: they have most unscientifically for fifty years ignored or pooh-poohed," etc., that is quite incorrect. It is in reality a certain section of the general public and a certain section of the press that have been the most bitter opponents of the movement. He says "science is short-sighted," but the reverse is true, since the more critical science is, the more impossible become the wild statements laid to its credit by Mr. Desmond. "A champion of death." Hardly! Science never yet championed a cause blindly. He complains that mediums have never had decency of treatment from science. I hardly think mediums have come up against science, but let him remember that they have come up against the press. I think the Meurig-Morris case showed that the press could libel with impunity on the feeble excuse of "fair comment on a matter of public interest",

where an individual would probably have been convicted. “. . . these men even believe that survival is already a proved fact of science”; a proof is never a matter of personal belief; if a thing is proved, it is so for all time and people.—“Service.”

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THE PENALTY OF POPULARITY

(By J. H. Symons.)

The quest for truth's opposite is unfortunately thought to be a sign of cleverness and perspicacity by the ordinary reader, who usually brushes aside as impossible supernormal incidents beyond his comprehension. Thus, authors and journalists who wish to be thought knowledgeable, are obliged to adopt a half-cynical half-unbelieving attitude when writing of the supernormal, or, contrariwise, descend to sensationalism. If they do not, both publishers and newspaper editors will have no more use for them. For this reason popular authors who write upon psychic matters cannot be taken seriously by the informed.

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God be in my head, and in my understanding;
 God be in mine eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at mine end, and at my departing.

—16th Century Sarum Primer.

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I.—DOES THE SOUL LIVE AFTER THE BODY DIES ?

(By Rev. Theodore Bell.)

It is an exceedingly widespreading illusion that nothing can, with certainty, be known as to either the fact of immortality or the nature of the life after death. Even to-day many a man still thinks that these are regions of faith alone, or alternatively of the merest speculation, whereas, in fact, for at least fifty years they have been the object of investigations as painstaking, as cautious, as numerous, as those in the many other parts of the great field of modern science.

How is it, do you think, that so many of our most eminent scientists have been convinced that immortality is a proven fact? Not easily, you may be sure, nor as the result of just one or two experiments, nor by strange happenings which might be mere coincidence (for the investigators were, in many cases, convinced materialists); but by fact experiment on experiment, till the cumulative weight of evidence became so vast that our survival of death ceased to be a matter of hope or speculation, and became a definitely established part of modern knowledge.

When it is remembered that these experiments extended over many years, and are to be counted by the thousand, it is clear that in this article only their merest outline can be suggested.

The investigation falls naturally into two parts. It was first established that—

The Soul Exists During Life.

This is clearly a fact of the greatest importance; for if the soul does not exist to-day as something different to, and distinct from, the body, we have clearly no presumption that it will survive the body's death. This is where modern psychology can help us. The facts observed in hysteria, under

hypnotism, in telepathy, and in the dream state, can all tell us a great deal about the relation of the soul to the body during life.

Take, for instance, the curious facts observed when a person is thrown into the hypnotic sleep—and remember that to-day hypnotism is not mainly a showman's trick, but is a recognised and established handmaiden of medicine in some of our most progressive hospitals. Now we know, as a matter of observation, that in the hypnotic sleep the flow of blood to the brain becomes so deficient that the brain is rendered useless as an instrument of thought.

Under hypnosis the normal person shows powers greater than those of his ordinary waking consciousness—he frequently becomes clairvoyant, or he remembers things which he has quite forgotten.

For instance, an English child, born in India, learned Hindustani from his nurse; coming to England whilst still the merest toddler, he naturally forgot entirely the half-learned language, so that as a man he could neither understand nor speak a word of it.

Hypnotised, the old power was regained, and he was able to talk with moderate fluency in the forgotten tongue.

That is to say, when the brain is in hypnosis, rendered useless for thought, the soul shows greater powers than it can wield when the brain is active.

Or again in sleep. In addition to the usual muddled dream, there are hundreds of cases where the soul has gained most valuable information whilst the body lies asleep upon the bed. Take a trivial example of this power. A child I knew told us one morning at breakfast that during the night he had seen part of the decoration of the roof tumble down from a particular house which he named. When we went out half an hour later we found that the accident which he had seen whilst his body was asleep had, in fact, taken place in just the way described.

Now it is facts like these—and they are numbered by the thousand, which have convinced careful investigators that the soul of every man is a greater and a stronger thing than can ever be expressed through the body.

That the body, then, is a cage, imprisoning and fettering the soul. That as in hypnotism the soul is stronger when freed from the clogging brain, as in sleep the soul shows powers far greater than those it can command when the body is awake, so does it appear probable that not only will the soul of man survive the body's death, but that it will live a fuller, freer life when unhampered by the body than any that was possible before.

The Evidence of the Soul's Survival.

If, then, we see that the lesson of ten thousand experiments during life, suggests that the soul will survive the change of death, is there any evidence of such continued life?

Again, we must answer that the evidence is abundant.

Let us try by just one or two examples to indicate something of its nature, whilst remembering that these are not isolated incidents, but are merely typical of a vast body of testimony which could not be contained in a dozen ponderous volumes. Take, for instance, the well-known case of the farmer of Dubuque, Ohio, U.S.A., who, after his death, appeared to his youngest daughter, a girl of fifteen, and told her that prior to the fatal accident he had sewn 35 dollars into the lining of his coat. The coat, being much damaged, had been thrown away; but, as a result of this vision, it was recovered, the lining ripped open, and there, sure enough, were five dollar bills, to the very amount which had been stated by the dead man. Clearly the soul of the dead farmer had survived the incident of death, and had appeared to his family, so that they should not lose the money which he knew they sorely needed.

Or consider that curious phenomenon of "mate-

rialisation''. We may define a materialisation as the appearance of a ghost, not casually, but under test conditions.

It is, of course, obvious that in such experiments the most thorough precautions must be taken to exclude the possibility of fraud—the more so, as every student knows, that such frauds have constantly been attempted.

What happens is this: A group of people meet together in a room in which is a small curtained cabinet. The medium—no ordinary medium will suffice: she must be of quite exceptional ability in this direction—then takes her seat in the cabinet. After a while a shadowy form appears, which gradually condenses till it assumes a definite human form, the likeness of a dead person, and recognisable as such. In such a way your father, sister, grandmother, or some entire stranger, may appear. Now this has been done a hundred times under the strictest test conditions; the medium and "ghost" have been photographed together, the "ghost" has walked about the room, been handled, even weighed, by our most competent, careful, and conservative investigators. It is not imaginative, ignorant, credulous women who bear witness to the reality of these phenomena, but calm, cautious patient men of science—trained observers, the keenest minds of the age. Is it not significant that the first man to apply the methods of science to the fact of materialisations was Alfred Russell Wallace, co-parent with Darwin of the greatest seed-thought of the nineteenth century—evolution.

The old trite quotation, then, that death is that bourn from which no traveller returns, is almost ludicrously at variance with the facts. In hundreds and hundreds of cases they have returned, not merely as the ghost of tradition seen by some frightened woman in an old baronial hall, but rather in the cold, calm atmosphere of the laboratory—seen, weighed, touched, photographed by the most eminent men of science of our day.

Thus it is that Lodge and Lombroso, Edison and Graham, Wallace and Myers, the prophets of science of this later day, confirm with a single voice the unvarying testimony of the greater prophets of the past—the Founders of the world's religions—that man indeed is more than this body which he wears, and that he survives its death.

(To be continued.)

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THE DESERT TRUCK-DRIVER

(Contributed.)

Troops home from the Middle East tell this strange story:—

The trucks were sent to deliver ammunition to a distant outpost. They had to cross a heavily-sown minefield, and the driver of the first truck followed a mapped route; the second was to follow closely, but owing to engine trouble it dropped behind.

The first truck reached its destination safely; the men climbed out and saw the other truck in the middle of the minefield, many dangerous yards off the route. They watched tensely, expecting any moment it would be a "curtain" for it. They were mystified when the truck stopped suddenly, then set out again in a circuitous route across the minefield. It arrived safely, and as it pulled up, the driver leaned out and said: "Thanks, digger . . . Where's he gone?" "Where's who gone?" the other truck team asked.

"A chap stopped us back there", he explained, "and told us he was there when the minefield was laid, and offered to show me the way through. He jumped on the running-board and guided me." The driver's mate confirmed the story. There was a moment's awed silence. "We watched you all the way. There was no one on the running-board", said one of the other team.

DEATH: AN IMPROVEMENT IN CONDITION

(By Sir Arthur Conan Doyle.)

It has always been a matter of surprise to me that the mass of evidence as to the conditions of life beyond the grave collected by psychic means has not penetrated more generally to the public. This evidence seems to me to be worthy of the most serious attention. It is reasonable in itself—so much so that it presents the most logical religious philosophy which I have ever heard, and it comes in a more direct way than any previous inspired message.

The reasons for the delay in its circulation and acceptance would seem to be that the more dramatic and contentious physical phenomena have obscured the message to which they are meant to call attention; also, that the scheme presented does not fit in with any preconceived idea taught by any of the churches, although in essentials it is not at all antagonistic.

I should not exaggerate if I say that there are thousands of messages bearing upon the point, very many of which have been collected in books, and many circulated in manuscript. Their validity is attested by the fact that they agree remarkably among themselves, that they are often accompanied by information concerning this life which proves to be correct, and that psychic phenomena which come with them point to their super-normal origin. If the reader cares to consult such books as Lodge's "Raymond", Wolbrook's "Case of Lester Coltman", Walker's "The Bridge", or Vale Owen's works, he will find much information as to our future fate.

For from being annihilated, our lives carry on in a far more intense and vivid fashion than before. We undergo a change of vibration (there is no simpler way of expressing it), but we change in nothing else. Our form at its best, our character and our knowledge, are exactly the same as before. We find ourselves in an exceedingly busy and com-

plex life in which we have full scope for all the mental powers which we possess—which means that the environment must be much the same. It seems to me, apart from these revelations, that it is perfectly clear from logic and common sense that this must be so unless we are annihilated. The whole nature of the artist centres upon his art, of the musician upon his music, of the man of science upon his science. If this were cut out, the man, even if he survived, would not be the same man. But if it is not cut out then it postulates a means of expression, and that in turn postulates a critical appreciative audience or public, so that along that line of thought we obtain clear confirmation of what we are told.

The whole appearance and method of life is, we are told, analagous to that which we have here, as a tune upon a higher is analogous to one upon a lower octave. All changes, however, would seem to be for the better. Physical pain is absent, though mental trouble, such as remorse, may continue. There is not such a mixing of jarring natures as on earth, but those who are in sympathy are attracted together. Everything is, therefore, more peaceful and harmonious. Family ties only carry on in so far as they are sympathetic.

The surroundings and their colouring are described as reproducing what is familiar to our eyes and senses, but in more beautiful forms. There is no sudden transition—nor is there anywhere in natural evolution. Mental progress has to be worked for there as here. Spiritual progress is in a way easier, as one is in closer touch with higher entities, but in another sense it is more difficult, as it is the troubles of life which give us the chance to put a finer edge upon our own souls. "We pity the poor folk who have no troubles." Such was the message I once had from a spirit control.

In the descriptions which we have had of that third sphere, which is the spiritual home of the average decent human being, terms are used such as flowers, fields, lakes, streams and mountains, which

may stand for exactly what they say, or may be the nearest approach they can get in their attempt to get a parallel in earth life. Their happy homes, their great halls, their temples, and their facilities for recreation have all been fully described. The picture of the places where the children grow to maturity is particularly beautiful.

Such a new and homely conception shocks the mind at first, but when one considers that it is only under such conditions that we could attain human happiness and develop to the full the gifts that we possess, it is impossible to suggest any alternative which would be more reasonable. The spirit body may seem to us a tenuous thing, but as it is surrounded by a whole world of the same texture, it and its environment seem as solid to them as ours to us.

As to where this land is, we have to bear in mind that it is expressed in sounds beyond our register, and in colours beyond our spectrum, so that it might well coincide with our own earth surface and yet be unobserved by us. Their own conception is that the spheres are circular and round the world. At the same time there seem to be immense numbers of undeveloped spirits, many of them from among the rich and famous of this earth, who are held down either on the surface or near it for long periods because they have not yet developed sufficient spiritual strength to fit them for a higher environment. Roughly, this condition corresponds with the old idea of purgatory—a cleansing period before the soul can rise to what is its true place.

There may be darker and grimmer places for those who have been positively wicked, and whose reformation can only be effected by punishment. But it is all to one end—the chastening and ultimate redemption of the soul. It is always temporary, but would seem to be severe while it lasts. We are taught that any narrowness of religious vision, or any limiting of God's mercy to this or that sect is a dangerous condition which calls for correction.

On the whole, the prospect is infinitely cheering, and Providence will prove to have been far kinder and less exacting than any orthodox religion has imagined. Death is usually a great improvement in condition, but not a great break in development. Those who pass over frequently say how surprised they are to find how small is the change, but it is seldom indeed that any of them express a desire to return. Therefore the message which Spiritualism has been able to bring to the human race as to their future fate is not only the most reasonable but also the most cheering which we have ever received. However grey the road, there is sunlight on the end of it.

It will be seen that there is a general resemblance to the old-time teaching, in that there is a heaven—which is progressive, sphere above sphere—a purgatory, and apparently a darker place of chastening. It differs only in giving reasonable detail, in showing that all races and all religions are on an equality so long as the individual develops reasonable spirituality and is not too set in his dogmas. There is much to show that this view of the future was appreciated in early Christian times. Christ's own allusion to the "many mansions" and to the wine which his disciples would partake with him in Paradise seems to point to a sphere where conditions would not break away abruptly from those with which we are familiar.

I repeat that this conception is founded upon an immense number of independent messages, varying occasionally in detail, but all united in their general effect. They should be taken seriously.

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MONEY NOT WANTED WHEN WE "DIE"

(By Charles Palmer.)

[It is essential that children should know the facts revealed by Spiritualism. This fascinating article is admirably suited for that purpose. The author has been a teacher all his adult life, and is a Spiritualist of many years' standing.]

In this world of ours it often happens, unhappily, that people have to suffer through no fault of their own; and others have good things they do not really deserve. And in order to live, we have to depend on money, for which most people have to work hard, some very hard indeed. In the Summerland this is not so. Let me try to make this clear.

When an artist wishes to paint a picture, or a musician wishes to compose a fine piece of music, he first of all forms a picture in his mind of the painting, or music, he wishes to produce. Then he has to work very hard to try to bring it into being, often hampered by lack of suitable materials, or training, or time.

Created by Thought.

In the spirit world, thought actually creates things, so that as the artist forms a picture in his mind, it comes into being before him, just as he imagines it! In fact, all our thoughts and wishes can be granted—we have only to make a mental effort, to create whatever we want.

So, you see, that if you want an ice, or some chocolate, you will have only to make a mental effort, and it will be created by your thought! Clothes, and everything we need, are provided in this way. Food is not really necessary, as our astral bodies do not wear out. So we can have food if we wish for it, but we soon lose the desire for it. In this way there can be no poverty, or hard labour, in order to get a living, and money is unnecessary.

Desire Soon Lost.

Once I was taken all over a factory where chocolate was being made. I was told that the work-people were allowed to eat as much as they liked! That seems lovely, doesn't it? But I was also told that they get so tired of the taste and smell of chocolate that nobody wants any after a time! And when I had been all over the factory, and had smelt chocolate for nearly three hours, I didn't want any more, either, though I am just as fond of chocolate as you are.

So it is in the Summerland. The things that we like so much now will not always be so attractive. We shall find that, as we get used to the new life, we shall want different things, just as our likes and dislikes change as we grow up.

Child Ambitions.

Many small boys and girls have strange ideas of what they would like to do for a living when they grow up. Some boys would like to be engine-drivers or air pilots; some girls would like to be nurses or teachers. Not many people are fortunate enough to be able to do just what they like most for a living; even if they do, the world seldom turns out to be as fascinating as was expected.

It often happens that a man is obliged to work as, say, a bank clerk, when he would much rather have painted pictures. Or he may have a passion for music, but has to spend most of his time selling clothes. Such unfortunate people are sometimes described as "square pegs in round holes".

In the spirit world there are no such misfits. Since it is no longer necessary to work hard for things to eat and things to wear, everyone can turn his attention to the very things he has set his heart on. And so everybody is extremely busy, but all are doing the work they love to do.

The would-be painter can create pictures more beautiful than any he even dreamed of doing before, and the music-lover can study and make such music

as will charm himself and all his hearers. Don't imagine for a second that there are any idle or dull moments! Everyone is busy, and all can be happy!

I have no doubt that you are very fond of your own pet dog, or cat, or any other animals you are lucky enough to possess. Of course you want to know whether you will have any such pets then. The people of Summerland tell us that, as long as you want them, you can have whatever pets you want. So when you and your favourite have both reached that happy place you will be able to have the joy of their company still! Isn't that good?

Reward of Merit.

But this is by no means all. If it were, you would probably say, "But that's not fair! Some people do not deserve to be happy because they cause others so much unhappiness." And you would be right. Such scenes as I have described are for those people who have earned them.

The spirit world is made up of many kinds of conditions. These conditions, or "planes", as they are often called, are very much like the classes, "grades", or "forms" in school. We might call our ordinary life in this world the lowest form or grade".

School of Life.

When we are promoted to the next plane, that is when we pass over, our happiness will depend on the progress we have made. We have to make our way upward through the school, as it were, and if we do not learn our lessons in this plane, we shall find them harder in the next. So people who have led selfish, evil lives here, will find that they have to learn, in the next plane, to do better, and to try to undo the harm they have done.

You see that this is just like the idle and troublesome pupils in school, who find that they have to do extra work, and to miss their games, to teach them to make better use of their opportunities. Such people as I have mentioned, instead of awakening in

a happy place, among friends and loved ones, may find themselves in a dismal and sad kind of country, and very much alone.

When they realise their mistakes and try to improve, and to live a helpful and useful life, they will be helped every step of the way by kind and good spirit friends, whose special work it is to help such people. It is not so much a question of punishment and reward: it is simply a matter of natural results.

Masters of Our Fate.

If I put a piece of chocolate in my mouth, the taste is very pleasant. This is not a reward for doing something right, but the natural consequence of my act. If I put my hand on the hot stove, I shall probably be severely burned. This is not a punishment for touching the stove, but the natural result of such a foolish action. So, our fate in the next plane will depend on how we use our lives and opportunities now. "As a man sows, so shall he reap", says the old proverb.

The first plane we reach on passing over is known as the "astral plane", but there are many others, to which we shall progress later on. To what high destiny man may reach in the higher planes we do not know. It is not often that we are able to speak to spirits from those high planes, but we know that every step onward brings us to a finer and fuller life, and nearer to God.

THE ANIMALS' DISCUSSION CLUB.

(Anti-vivisection Section).

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ON THE CONDUCT OF SEANCES

(By the Editor, in "The Two Worlds".)

It has often struck me that a vast amount of valuable evidence is lost, and the bona fides of mediums often laid in question, by the inefficiency, and sometimes the stupidity, of those who organise seances, as well as those who sit in them. It is not fair to our mediums or the public who pay fees for sittings, to present phenomena under conditions which invite criticism and encourage suspicion.

In a materialising seance, above all things it is necessary to establish confidence before the seance even begins, and this can be done by proper search and examination.

Let me instance one or two cases of what I mean. In each of these cases the seance was held on premises in which the medium had no choice, and had no previous access. The medium just sat in the conditions prepared by the organisers of the seance. In each case the medium was stripped and searched, and it was certified that there was nothing white concealed anywhere. A cabinet, however, had been fixed across a corner, in which was a window capable of being opened, which gave access to another room. Anything, therefore, might have been passed into the cabinet, and though nothing was said at the close of the seance, yet sitters wrote me expressing doubts and suggesting dissatisfaction.

In a recent case the cabinet consisted of a string across a corner, from which depended a pair of black curtains, but in the space thus screened was a door giving access to a lavatory, which in turn had an open window. The seance was publicly advertised, and a number of sceptics were present, who openly expressed dissatisfaction. Of course, it was the medium who was under suspicion, not the folk who were so short-sighted. It's always the medium who has to bear the stigma. Yet in each of these cases

that medium was the victim of someone else's incompetence.

I reported a seance in which, at the last moment, I removed an upholstered chair from the cabinet, and replaced it with a plain wooden one. Upholstery might hide anything. Old Spiritualists will remember a London case many years ago, in which a certain medium insisted on having his chair in the cabinet. It was searched, and wigs and white garments were found in the seat of the chair before the seance.

What is the use of a medium submitting to examination and search if the folly of others negatives the whole proceeding?

I often hear a grumble that well-known mediums prefer to sit for private individuals rather than for our societies and churches. I know one prominent medium who, for twenty years, has refused to work for any church, because she says church officers are too often incapable of conducting a seance without casting suspicion on the medium.

If only those who attempt to organise seances (particularly of a physical type) would read the experiments of others, and ascertain the nature of simple precautions which might be taken to arrest or invalidate suspicion, we should get better results.

Some mediums (Powell and Davies, for instance) refuse to sit unless they are secured in their chairs. Mrs. Duncan objects to sit without a previous search. They are wise! But what is the value of their wisdom if all their sacrifices are rendered void by the incompetence of others?

So many folk imagine that they have only to engage a medium in order to be "transported to heaven in a handbox".

I recently had a letter from a secretary:

"Sir,—Would you kindly give me the addresses of ten or a dozen mediums for direct voice and materialisation. None of us here has seen it, and we would like to."—Secretary.

If I were the medium I would like an assurance

that such a secretary is capable of organising a seance.

I think the time will have to come when mediums will demand references as to the capability of those into whose hands they put their reputations.

There are sitters to be watched and supervised also. I remember one seance, attended by several notable scientists, who, before the seance, signed a document certifying that they had searched the seance room and the medium, and that there was no white article in or on either. The medium had never been in that room before. Yet he was found promenading in a white nightshirt and exposed. How did he get it? Who took the garment into the room? Well! it wasn't done wilfully or from fraudulent motives. It was pure incompetence! An experienced circle-leader would have detected the weakness at once.

I do want to impress upon those responsible for the conduct of experimental circles that they are engaged in a serious duty. The public must be protected, and their point of view considered. But, in addition, it should be remembered that a medium is both a human being and an especially sensitive one. In addition, the good name of Spiritualism for fair dealing and honest research must be maintained. To conduct a successful seance needs careful thought and some knowledge. Good phenomena don't just happen. Conditions have to be prepared for them.

SPIRITUALIST BOOKS AND LITERATURE

Having closed the Harbinger Bookshop for the duration of the war, we recommend our patrons to sent for their requirements to our wholesale agent:

MR. CHAS. NEIL,

8 Hatfield Waruda Street, Kirribilli, N.S.W.

Mr. Neil, having a representative in London, is enabled to obtain books and literature from England. In making enquiries please enclose a stamped self-addressed envelope for reply.

QUESTIONS AND ANSWERS

These questions were answered through the mediumship of Mrs. J. Conant, of Boston, U.S.A.:—

Question: Is it said that the spiritual body possesses all the organs of the physical body. If this be the case, of what use to the spirit are the teeth and stomach? Do spirits eat food, masticate and digest it? If not, of what use are the internal organs?

Answer: The spirit body possesses all the organs known to the natural body, and all the attributes, all the functions, known to the natural body, and more also.

At each successive step in progress, the spirit has need of new functions, new attributes, and the Divine Providence provides for all it has need of. The spirit has a stomach, has teeth, and uses them.

Spirits have need to eat, as you have. They do not subsist upon nothing. Here you are in the rudimentary state of spirit life, and here you eat. There, spirits dwell in a more refined state, but there they eat also.

Receive and give is in the order of Nature, divine and human. Therefore, all the processes by which progress is carried on here are known also, and made use of in the spirit world.

Q.: Is the spirit body a perfect type of the natural physical body? When the latter is deformed, will the deformity appear in the spiritual body after death?

A.: Those deformities that are the result of accident, so called by you, will not appear upon the spirit body, for it can suffer no accident. The deformity that appears upon the body that is caused by the inner forces will appear also upon the spirit body.

Q.: Can the spirit detach itself from the spiritual body?

A.: Yes. But a spirit is always dependent upon form as a mode of expression, it can only detach itself from one spirit body to become attached to another.

Q.: Can we change these forms at will?

A.: Yes, under proper circumstances, but under circumstances requisite to the case.

Q.: Suppose a person is born with native deformities, are these seen in the spirit?

A.: They are seen upon the spirit form, and remain there till that form passes beyond them in growth.

Q.: Then will the spirit of necessity make itself apparent in that form in returning to earth through mediums?

A.: Yes, certainly, as by the colour of the hair, the eyes, the skin, the size, the temperament. All these are results of the projecting power of spirit through matter. Therefore they appear upon the spirit body as upon the natural body.

But if by accident, by violence, a limb of the natural body is lost or disfigured, or any portion of the body is disfigured, that is not seen upon the spirit body, for it comes from the external, and belongs to the external.

The negro is the negro still in the spirit world. The Indian is the Indian still. And why? Because he has been made such by the action of the inner or spiritual forces upon the outer or natural forces.

A.: Is the medium of necessity gifted with more of the positive force than of the negative of recipient?

No. Sometimes the more negative the medium or subject, the greater the power that can be exercised through them, for it so happens that nearly all your cures performed by your healers, either modern or ancient, are performed by the intervention of spirit—perhaps many spirits.

The material form is but the tunnel through which the power is poured. It is that instrument that causes the forces to come to a focus, that thereby they may be centred upon the one to be healed.

Sometimes there are persons found who are strangely gifted in their own natural bodies that they can perform very strange and wonderful cures aside from the intervention of any other spirit.

Q.: Is man anything more or less than the creature of birth and circumstances? If he is born with strong moral and mental characteristics, and the circumstances in which he is placed are congenial, he lives, as a matter of course, a moral and intellectual life. If, on the other hand, he is born with mental and moral qualities but moderately strong, and his surroundings are strongly adverse, he leads a depraved life.

Can man be considered a responsible being, or responsible in that manner and to that extent which the world, or a certain portion of it, considers him to be?

A.: Education does almost everything towards fashioning your human lives, towards determining concerning the course you shall take in all the various avenues of this life. If you are educated to consider this path the best, you will be very likely to take it. If you are educated to consider the opposite best, you will very naturally take it.

Your human nature is moulded in this life by your education. But there is a divine judge placed in every reasoning individual that will call the individual to account for all deeds and all thoughts. To that judge you are responsible, and to none outside of that.

No one is there outside of that divine judge which belongs to you as an individual to call you to judgment. You may infringe upon the rights of another, but the judge within will call you to account. Be sure of that, if you have in reality infringed upon another's rights.

Q.: Do you mean to say that this punishment falls at once upon the trespasser?

A.: Just as soon as you, in your external nature, come into rapport with the voice of the inner judge, you must respond, and you must come to judgment. It cannot be otherwise. Your sentence is quick and sure.

Q.: Is the power emanating from healers of the sick spirit power, or is it blended with physical power?

A.: It is sometimes pure spirit power. At other times, it is pure animal power. At other times it is a blending of the two.—“*Psychic News.*”

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THE LAW RELATING TO NEWSPAPERS

Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscription.

If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until arrears are paid.

If subscribers refuse or neglect to take periodicals from the place to which they are directed, they are responsible until they have settled their accounts, and ordered the periodical to be discontinued.

If subscribers remove to other places without informing the publisher, and the paper is sent to their former direction, the subscriber is responsible.

If subscribers pay in advance for a periodical they are bound to give notice to the publisher at the end of the time that they do not wish to continue taking it; otherwise the publisher is authorised to send it on, and the subscriber will be responsible unless notice of discontinuance and payment of arrears are sent to the publisher.

—:o:—

Some friendships are made by nature; some by interest; and some by souls.—Jeremy Taylor.

TO OUR N.Z. AND OVERSEAS SUBSCRIBERS

For years we have been paying two-thirds of the postage on copies sent to New Zealand. That means that we receive only 8d. for each copy. We cannot sell the "Harbinger of Light" for that price with the present circulation. The larger the circulation, the cheaper per copy is the production. That is why, when the "Harbinger" circulation was four times greater than it is at present, we were enabled to sell it for 6d. per copy. We could do so to-day if we had our former circulation, notwithstanding increased costs of production.

When, years ago, the rate for newspaper postage was one-halfpenny, we added 6d. per year to cover postage. This never has been altered, although overseas postages now cost us 1½d. per copy. We are compelled, therefore, to add the full postage to our charge for all overseas subscriptions.

* * *

To save expense of sending the "Harbinger of Light" when your subscription ends, if you do not desire to continue, please write and tell us so, otherwise you are liable for the current year's subscription. (See the notes on "The Law Relating to Newspapers" reprinted in this issue.

Please remember that the "Harbinger" is not published for profit, but for circulating the Good News of Survival, and in your interests.

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URGENT APPEAL—SAVE ALL PAPER !

We appeal very seriously to all our readers to save every scrap of waste or unwanted paper, for paper is an urgent need of our war effort.

———:0:———

The finest friendships are formed in mutual adversity, as iron is most strongly united by the fiercest flame.—Colton.

HISTORICAL STATEMENT OF THE AUSTRALIAN PHYSIOTHERAPY ASSOCIATION

The A.P.A. had its origin in 1912 when a small party of Macfadden disciples had a series of meetings in Geelong under the name of the Physical and Psychical Therapy Association. With the advent of the 1914 war the Association went into recess. At the latter end of 1919 a meeting of Naturopaths was held at the home of Doctor J. T. Huston, at St. Kilda Road, Melbourne. The name Australian Physiotherapy Association was suggested by Doctor H. E. Calwell, and was agreed upon. It was not till March, 1921, that the Association formed a council, and rules and constitution completed.

In that year winter lectures were held at the surgery or home of various practitioners in turn. The opening lecture of the first series was given by Dr. Marmaduke Rose, F.R.C.S.E., who later lectured at the Interstate Conference and the Seventh Annual Meeting. The first council comprised President J. T. Huston, N.D.; Vice-President Henry E. Calwell, D.P., D.O.; Secretary Claude Beales, D.O., D.C.; Nath. Darson, S.T., D.C.; Selwyn D. J. Hogarth, D.C.; J. Floyd Hosford, D.C.; Mr. W. Nellis; and Mr. Basil Harrison, V.M.A.

During 1923 a conference of Nature Cure Practitioners was held by the Association, and five Fellows from South Australia came. Included in this number was Doctor H. Clark Nikola, who already was at the head of an embryo movement, which later became the Association of Botanic Medical and Naturopathic Practitioners Incorporated. A South Australian group was formed after the conference, but eventually all the Fellows were absorbed in the A.B.M. and N.P.I.

Several Fellows in Sydney, including Dr. A. E. P. Summerwell, held regular meetings, but the New South Wales group was never large. The Central Group (Victoria) in 1922 approached the Victorian Parliament in connection with registration of Phy-

siotherapists. Eventually all members and Fellows of the A.P.A. were registered when the Massage Act came into force in September, 1923. A special clause for Osteopaths being included in the Act.

In 1927 a group was formed in Queensland with Dr. George Murray McKenzie as President. Early in 1928 the Association waited on the State Parliament in regard to the proposed Massage Act. Mr. Harry Bruce introduced the deputation to the Chief Secretary, who promised that the physiotherapist and other naturopaths would receive every consideration.

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NAZIS ACCUSE BIBLE OF SUBVERSIVE INFLUENCE

(Contributed.)

Christian students in Holland, in the service of the Bible Society, used to present all Dutchmen pressed into service in the enforced labour gangs in Germany with a copy of the Bible. Recently, however, the German authorities prohibited these activities, explicitly forbidding the students to provide the workers with Bibles, as (so the Germans claimed) by reading the Holy Writ, the workers would be subjected to its subversive influence, and their political outlook be adversely affected.

—:O:—

“Man’s misuse of free-will can upset or delay even Heaven’s plans.”—Rev. C. Drayton Thomas.

TO OUR MANY FRIENDS.

Mrs. Pierce and the writer have been spiritual healers for about forty years. We are particularly interested in the healing method—with spirit co-operation—suggested by Dr. William James, late of Harvard University. We shall be glad to speak the WORD for any sufferer, on a love-offering basis.

Rev. Myrtle E. Pierce, Rev. Carl Horton Pierce,
14 Mt. Vernon Ave., Mt. Vernon, N.Y.
Tel.: Mount Vernon, 7-5741.

THE MEDIUMSHIP OF MRS. HELEN DUNCAN SPIRIT MATERIALISATIONS

(By Dr. John Winning.)

[Reprinted from "The Two Worlds".]

Many a time I marvel at the superb structure and perfect co-ordination of function of the human body. And when I think of how this vehicle for our higher mental and spiritual life is gradually built up out of a single cell, or rather a combining of two cells to form a single fertilised ovum, I cannot help feeling that here is indeed a miracle. This little seed is microscopic in size. Its chemical and psychological composition is beyond our comprehension. In it are little packets which will one day determine the colour of our hair and eyes, the shape of our head, the general structure of our body, and the quality of our mind. Truly, it is a repository of infinite possibilities. Its knowledge is greater than that of our chemists, biologists and physicians. Professor Julian Huxley would say that this is not knowledge but instinct: but I will leave that argument just now. From the very beginning this single fertilised cell knows how to direct and build up an amazing and intricate human body.

Cells grow and multiply, and are separated into different groups. Some are for building skin; others for bone, hair, fat, muscle, lungs, heart and brain. There is no disorder; each group marches to its appointed place, and takes on its special duties and functions. So capable is this Master Builder within each of us that seldom is a mistake made. Cells meant for bone do not get mixed up with cells intended for muscle or soft tissue. Nor is the general pattern departed from. Slowly and surely millions and millions of tiny cells combine to form the finished product—Man. It is the great wonder of life. But because it is so common—for we see the same phenomenon in all forms of organic life—we fail to appreciate its grandeur and significance.

Now in what way does Spirit Materialisation

differ from the foregoing—the slow building-up of a human body? To me the only difference is one of speed. In the physical world the human body is built up in a matter of nine months, and thereafter takes several years to reach full maturity, whereas in our seance room the Spirit materialises a full-grown body in a few minutes. How it is done I make no pretence of knowing. We are told that Spirit chemists and scientists assist in the work. I have seen and photographed a mass of “ectoplasm” which in a few minutes grew into a fully-formed materialised spirit that could move about and speak to me. No matter what the *modus operandi* is, the finished product is beyond the skill of our physical scientists. One moment there is nothing visible. The next there stands before you a fully-formed and fairly solid materialised being, whose build and appearance is exactly like one whom you have known on earth, and whom you know is “dead”. And what stands before you is not an inanimate object or a shell. It is a living, pulsating personality that can laugh (and sometimes cry), sing, and hold conversation with you. At times you may take “it” by the hand and receive the old familiar handshake. This is no hallucination or illusion. For not only have I seen this with my own eyes, but more than a dozen other equally intelligent men and women have seen it at the same time. And, to make matters doubly sure, I have taken a photograph and obtained on the plate a picture exactly like what we all saw. My father, mother, brothers and sister, often come to me like this. They talk in a friendly, personal way, and prove in no unmistakable manner that they are my kith and kin.

We say they are “dead”, but there in my own room, under proper conditions, and with the right medium, they show themselves, not as dead people, but as vital, living beings. They tell me of their life on another plane of existence, which is as real and substantial to them as this is to me. They tell me of the work they do, and the opportunities they have

for learning and enjoyment. In their world there are rivers, lakes, hills and dales; houses and gardens with flowers of rarest hue. There are schools and training centres for the young, and colleges for all who seek knowledge. Statesmen, philosophers, scientists, writers, painters and musicians all find much to do. Theirs is a full and happy life. But we are not encouraged to shorten our earthly life in order to enter all the sooner into the Fields Elysian. The purpose of our earth life must be fulfilled, and we must stay here as long as possible, striving always to enrich our own life by service to others. Yes, we can take riches with us when we die. But they are not of gold and silver. They are the riches of the mind or spirit. He who has many friends is rich.

Now, although the people on the other side have many ways of demonstrating their presence, they are hampered by the scarcity of good mediums. This is especially so with regard to materialisation.

In this country there is practically only one medium doing public materialisation seances. This is Mrs. Duncan, of Edinburgh. She is a very fine medium, and at the moment is in good form.

I have just come from a most wonderful materialisation seance. This is saying a great deal, for, although I have been a Spiritualist for over thirty years, I am considered by my friends to be rather sceptical and over critical. At this particular seance everything was done to eliminate fraud, and to produce good conditions. Certainly I did not go out of my way to surround the medium with live electric wires, nor did I examine her gynecologically. Neither did I peer down her throat to see if there were any pouches where 40 or 50 yards of white muslin could hide. Mrs. Helen Duncan came to my own rooms, where previously I had been carrying on my usual work. She was shown into the sitting-room, and introduced to members of my family. We sat talking for about ten minutes whilst she drank a large tumblerful of clear cold water. I thought that that would saturate any muslin she has

in her stomach. Although (speaking seriously) I am quite convinced that it is physiologically impossible for anyone to swallow yards of muslin and regurgitate it as clean as dry muslin. People who believe such a tale are more credulous than any person I have met.

In another room I had some 15 friends, and from their number got two ladies to go through to Mrs. Duncan and see her stripped naked, and re-clothed in nothing but black material. Over and above these two ladies my two sisters were also at the unrobing and robing of Mrs. Duncan. Therefore I am quite certain that Mrs. Duncan came into the seance room with no white clothing about her.

The room in which the seance was held is about 17 feet long, with a draped cabinet in one corner. It is lighted by three red electric lamps sufficiently bright to permit anyone being recognised six feet away. The sitters sat on chairs around the cabinet in two semi-circular rows. The first row was less than three feet from the cabinet. After the report of the two ladies that Mrs. Duncan had been thoroughly examined and had no white material about her, nor anything other than her black dress, shoes and stockings, she was brought into the seance room and placed in the chair in the cabinet. In less than half a minute, "Albert" (the guide of Mrs. Duncan) wished us "Good evening". Then followed an hour of most convincing materialisations. First it was an old lady that wanted to tell a sitter that her nephew was not dead but only a prisoner of war. The old lady assured her relative that the boy would return safe and sound. Next came a beautiful young girl with long flowing shining white robes. There was no hesitation about her. She knew whom she wanted, and walked straight up to one of the men and said, "Oh, daddy, I am so glad to come." She seized her father's hand and kissed it. The father recognised his girl, and spoke intimately with her for some time. Later an old lady came out, speaking in broad Scottish dialect. Before she came out

she had an argument with "Albert", whom she told to "mind his own business". When she did come out she wanted to know "who that man was in there". But she knew whom she wanted. Her friends were sitting in the back row, and, as she could not get close enough to them, she told a lady in the front row to get up and let her get through to her Jimmie. She had a number of friends present, and spoke of family matters just as if she were living on earth. She was a very bright personality, and her eyes and general features were easily distinguishable.

There was another impressive incident when a young boy came out calling on his mother. He had died at sea, and was anxious about his mother. He stretched out his hands to his mother, and said: "Mother, what will you do now?" He had been the only support of his widowed mother, and all his concern was about how his mother would manage without his wages. The mother was very brave, and assured her boy that everything would be all right, and that she would manage until such time as she was called home to be with him. These are typical incidents of what occurred. About 18 spirits materialised that night, and were all recognised by some of those present. Common sense tells us that there was no room for trickery. Mrs. Duncan is a very heavily-built woman, and could never simulate a little baby one minute, an old lady the next, then a young boy, and at another time a beautiful young girl. When the materialised spirit was going away it seemed to pass down through the floor, and from the going away of one until the appearance of another no more than half a minute elapsed.

There is no doubt whatsoever about the genuineness of the phenomena, and, in my opinion, the only explanation that is worth considering is that the materialisations are the spirits of our departed friends trying to assure us that there is no death, or, rather, that death is not the end, but the gateway to another and more beautiful life.

THE NEW TESTAMENT

A New and Enlightening Translation, according to the Eastern Text, translated from original Aramaic sources.

(By Dr. George M. Lamsa.)

[Published by A. J. Holman Company, Philadelphia, U.S.A.]

A Few Comparative Verses.

Aramaic Text, followed by King James Version (in parentheses):—

St. Matthew 6:

13. And do not let us enter into temptation, but deliver us from error.

(13. And lead us not into temptation, but deliver us from evil.)

St. Matthew 19:

24. Again I say to you: It is easier for a rope to go through the eye of a needle than for a rich man to enter into the Kingdom of God.

(24. And again I say unto you: It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.)

St. Mark 1:

34. And he healed many who were seriously sick with divers diseases, and He restored many who were insane; and He did not allow the insane to speak because some of them were his acquaintances.

(34. And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.)

St. Luke 14:

5. And He said to them: Which one of you, if his son or his ox should fall into a pit on the Sabbath Day, would not immediately pull and bring him out?

(5. And answered them, saying: Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath Day?)

St. John 12:

40. Their eyes have become blind, and their heart darkened, so that they cannot see with their eyes and understand with their heart; let them return and I will heal them.

(40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.)

St. John 20:

22. And when He had said these things, He gave them courage.

(22. And when He had said this, He breathed on them.)

I Corinthians 7:

5. Therefore do not deprive one another except when both of you consent to do so, especially at the time when you devote yourself to fasting and prayer; and then come together again, so that Satan may not tempt you because of your physical passion.

(5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.)

I Corinthians 7:

36. If any man thinks that he is shamed by the behaviour of his virgin daughter, because she has passed the marriage age, and he has not given her in marriage, and that he should give her, let him give her in marriage and he does not sin. Let her be married.

(36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.)

I Corinthians 9:

25. And every man who battles in the contest, frees his mind from everything else. Now they run to win a garland which is perishable; but we win one which is everlasting.

27. But I conquer and subdue my body so that, by no chance, when I have preached to others, will I despise myself.

(25. And every man that striveth for the mastery is temperate in all things. Now they do it obtain a corruptible crown; but we an incorruptible.)

(27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.)

Galations 4:

27. For as it written: Make merry, O you barren who bear not; rejoice and cry, O you who travail not; for the children of the forsaken are more numerous than the children of the one who is favoured.

(27. For it is written: Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.)

Romans 14:

6. He who is mindful concerning a day's duty is considerate of his master; and every one who is not mindful concerning a day's duty is inconsiderate of his master. He who is wasteful, is detrimental to his master, even though he confesses it to God; and he who is not wasteful, is not wasteful to his master, and yet he likewise tells it to God.

(6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.)

Hebrews 7:

3. Neither his father nor his mother is recorded in the genealogies; and neither the beginning of his days nor the end of his life; but, like the Son of God, his priesthood abides for ever.

(3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.)

Revelation 11:

And there was given to me a reed like unto a rod; and the angel stood, saying: Arise, and anoint the temple of God, and the altar, and those who worship therein.

(And there was given me a reed like unto a rod; and the angel stood, saying: Rise, and measure the temple of God, and the altar, and them that worship therein.)

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APPRECIATION FROM NEW ZEALAND

I can appreciate the difficulties under which you are working, and admire your courage in the face of adversity. One thing I know, and that is that God never lets anyone down who is working in earnestness and sincerity, so I have no doubts about the future of the "Harbinger". Possibly these dark days are a blessing in disguise, but in any case brighter days are at hand, and I look towards the future with confidence. I wish both you and the "Harbinger" the best of good wishes.

G. T. LAWRENCE.

D

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A FAMOUS MEDIUM: MRS. SAMUEL GUPPY

(By W. H. Evans, in "Light".)

It is curious to note that there were two mediums with this name, and both were physical mediums. But the one we are concerned with is the girl who was discovered by Alfred Russel Wallace, O.M., in the house of his sister, Mrs. Sims. Mrs. Guppy, or Miss Agnes Nichols as she then was, proved to be a powerful medium, though at first results were more powerful when she and Mrs. Sims sat alone. One unusual feature was that the phenomena continued in the room for a time after the seance had been held, which seems to suggest that a room can be charged with "power".

Mrs. Guppy was psychic from childhood, and she was accustomed to see phantom forms. Her development went on under the watchful care of the great naturalist, Russel Wallace. The phenomena comprised raps, movements of objects and levitations, apports, the passing of matter through matter, and materialisations. Although Mrs. Guppy was a big woman, and no lightweight, she was often lifted on to the top of the table in her chair. Flowers and fruit were often brought to the seance room. At times the requests of the sitters were complied with, as when one guest, a friend of Russel Wallace, asked for a sunflower, and one six feet high, with masses of earth around the roots, was brought to the room. In Sarjeant Cox's house a mass of snow and several hothouse flowers were brought into the seance room. It would be interesting to know how the sceptical ones to try to explain away every form of psychic phenomena as being due to fraud would account for this!

Strange Apports.

Would they suggest that the medium carried a portable refrigerator about under her skirt? For the snow was fresh and white when put upon the table. Sometimes the sitters made mental requests,

the mere wish of a sitter being acceded to. Thus, on the mental request of the Princess Marguerite, at Naples, several specimens of prickly cactus were brought into the room; while on other occasions stinging nettles and rank-smelling flowers were apported. Mrs. Guppy's power was very strong for the production of phenomena. Thus, when the Duchess of Arpino asked for seaweed, it immediately splashed down on the table with sea water, and two star-fishes amongst it. This variety of apports, of a nature impossible to conceal about the person, set the seal of genuineness upon the mediumship of this capable sensitive. Perhaps one of the most remarkable and most beautiful of these apport phenomena was a shower of butterflies that descended from the ceiling. Indeed, the richness and variety of the apports were very striking. On one occasion, when a Mrs. Berry was sitting with them, a shower of feathers fell upon the company. Mrs. Guppy mischievously asked for tar, and Mrs. Berry rushed from the room well tarred and feathered! This caused an estrangement between them that lasted for several years. As a practical joke it was uproariously funny, but hardly in keeping with the courtesies of friendship. Doubtless a scientifically minded person would have been too interested to be annoyed!

Other Phenomena.

After her marriage to Mr. Guppy in 1867, they resided for several years on the Continent. It is of note that the first psychic extra was obtained by Hudson through her mediumship in March, 1872, and, following this, came materialisations.

Many readers will perhaps remember Mrs. Guppy for her transportation across London from her house at Highbury to Lamb's Conduit Street, a distance of three miles.

A seance was being held, with Herne and Williams as mediums, and Mr. Harrison, one of the sitters, humorously asked the unseen workers to bring Mrs. Guppy to the seance room. Shortly afterwards

Mrs. Guppy, partly disrobed and without shoes, was found on the table in a state of trance. It was a sensational experience, and many doubted its reality, but the testimony of the sitters was unshaken. A classic instance recorded in the New Testament is that of Philip, after he had baptised the Ethiopian in a pool by the road south of Jerusalem. The account reads: "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. . . . But Philip was found at Azotus" (Acts 8, 39-40). Azotus is about forty miles from Jerusalem. Some will believe the old account, but refuse credence to the new, but both phenomena are similar, and due to the same laws.

Mr. Guppy being a wealthy man, Mrs. Guppy had no need to charge for her seances, thus the usual motive ascribed for fraud was absent. This puzzled Frank Podmore, who thought every medium was fraudulent. He writes: "Mrs. Guppy, even during the few months in which, as Miss Nichols, she practised as a professional mesmerist, can scarcely have found her incentive in the hope of gain. On the assumption of fraud, the mere cost of the flowers lavished upon her sitters must have swallowed up any probable profit from her increased mesmeric clientele. And even such a motive would have ceased with her marriage."

Mrs. Guppy died in December, 1917. One of the puzzles with regard to apport phenomena is where the apports come from. Many have expressed grave doubts as to the morality of such proceedings, but the unseen operators are generally careful that no one suffers as a result of such gifts. Readers of my article on Mme. d'Esperance will remember the case of the Golden Lily apported by Yolande, and her insistence that it was only borrowed, and must be kept in the dark till they had the power to return it. This suggests that the unseen operators are careful from where they gather the various articles they bring to seances.

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EIGHTH WONDER OF THE WORLD

One man has determined that our civilisation shall not perish.

On a spur of the Ozark Mountains of North Arkansas, 240 feet from the summit, Mr. William Hope Harvey is building a modern pyramid to preserve our modern age for future generations.

Slabs of concrete eight feet thick form the walls of the pyramid, whose height is to be 120 feet in all, and whose base is a thirty-two-foot square.

The lower and main chamber, thirty-five feet high, is to house modern machinery and documents. Since a real liner airship would take too much space, exact working models of ships and aeroplanes will be employed.

An edifice eighty-five feet high is to rise from the main chamber, slimming from twenty-two feet square at the base to six feet square at the top. It is divided into two compartments, and is to hold complete photographs of different scenes of modern life.

Books for this pyramid are all printed on imperishable paper; pages are interleaves with thin paper, so that the ink shall not fade. Furthermore, each book is hermetically sealed in a glass case. The

most important volume in the pyramid is that which tells of the rise and development of our own civilisation, pointing out our faults and errors, and suggesting the forces which might undermine this modern life of ours.

Another book in the pyramid gives clues to the English language, so that whoever may excavate the pyramid 10,000 years hence or so, will be able to read the books and inscriptions.

Plates more enduring than bronze are to be fixed to the top and sides of the pyramid, with an inscription moulded on them:

“When this can be read go below and find a record of and the causes of the death of a former civilisation.”

Appropriately enough, the pyramid has been placed in a desert region. After standing for a year to dry, the pyramid is to be sucked empty of air and the doors hermetically sealed.—“Exchange.”

————— : o : —————

Life will never rain roses. If we want more roses, we must plant more roses.

* * *

He is we'll constituted who grieves not for what he has not, and rejoices for what he has.—Democrates.

* * *

Reflect upon your present blessings, of which every man has many: not on your past misfortunes, of which all men have some.—Chas. Dickens.

* * *

Before I had any personal experience of Spiritualist phenomena, I had been convinced by the testimony of distinguished explorers that the case for Spiritualism deserved a scientific and judicial examination by careful and dispassionate inquirers, whose sole object would be to discover the truth.—Robert Blatchford, in “More Things in Heaven and Earth”.

HOW A LOST WILL WAS RECOVERED

Mr. A. J. Stuart described in the "International Psychic Gazette" for February, 1924, how he received a message through the ouija board from his deceased brother, which divulged an important fact unknown apparently to any living person.

His brother was killed in a flying accident in 1912, and three weeks later Mr. Stuart received a letter from his brother's solicitors saying that they had been unable to find his will or any of his private papers. Mr. Stuart, who had not seen his brother for a year before his death, knew nothing of his private papers. He wrote, however, to his brother's commanding officer, and asked him about his kit, but received the reply that no trace of his kit could be found. So the matter was given up, as there seemed no hope of finding any of the lost effects.

A few days later Mrs. Stuart, having been impressed that her brother-in-law wished to communicate, she and Mr. Stuart sat at the ouija board. Although they were then comparative novices, they almost immediately received a message from the brother telling them that he had hidden his bag at the Civil Flying School (with which he was not professionally connected) under some galvanised sheeting lying against a brick wall at a particular spot. He said the bag contained, among other things, his attache case, in which was his will and other papers, and that there was a small gold ring belonging to a lady, not his wife, which should be returned to her.

As Mr. Stuart had never received evidential message from the Beyond, he was doubtful of the truth of the statement. Finally, he decided to test it, and made a journey of 250 miles to Salisbury, and visited the Civil Flying School. He secured admission, and, without difficulty, identified the place where the bag was hidden, and found it under the iron sheeting. On examination the contents, they were found to be exactly as described. The ring was there also, and, its ownership being satisfac-

torily proved, it was returned to the lady.—Quoted from “The Facts of Psychic Science and Philosophy” (p. 147), by A. Campbell Holms, and reprinted by “Light”.

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SPIRITUALISM THE COMING RELIGION

That the basic teachings of Spiritualism will be accepted as the foundation principle of all religions may be taken as fact.

The scientists are coming to realise that it is no longer sound to attempt to ignore the phenomena of Spiritualism.

Mediumship is a fact scientifically proven by Spiritualism.

We are spirits here and now, and when we have learned to function with our spiritual senses we will realise that we can contact with those who have passed from this physical plane. When someone bereaved can come to you as a medium and say: “I am living anew since hearing from my spirit son”; “I have heard his voice again”; “I thought he was dead, but you proved to me he lived”—then can the medium realise the joy and the responsibility of mediumship.

Andrew Jackson Davis once wrote: “Could the appropriation made for the Sunday School’s of the orthodox churches be used to teach the Harmonial Philosophy and put it into practice for five years, the thought of the world would be transformed and a new generation would evolve for the betterment of mankind.”

Spiritualists! Continue to express the teachings of Spiritualism until, living in accord with the law of the spirit, you will do your part in the progress of the world and hasten the day when Spiritualism will be accepted as a universal religion in all lands and climes.

MUCH-NEEDED COMFORT FOR THESE TIMES

(Contributed by "The Spiritual Church, Brisbane.)

Dear Friend, you will agree with me that there are to-day thousands of people throughout the world who are sad, and mourning the loss of someone they dearly loved.

A study of Spiritualism—a science, philosophy, and religion—will bring relief to those thousands of aching hearts; comfort and consolation to the mourners. Through mediumship we are able to prove that those whom we have looked upon as dead are alive, and that we can communicate with them.

Just think what this means. Can you imagine what comfort this would bring to sorrowing parents. Can you see, with me, the happiness and gladness that would illumine their faces? It would once again bring joy into their lives and their homes, giving renewed hope and courage, replacing the thought of the hopelessness of life and life's heavy burdens.

As a religion, its motto is: To do good at all times and in all places, as God is good; to understand oneself so that we might rectify our imperfections, and so become more and more a spiritual being. This is the purpose of life—to progress spiritually; to climb slowly but surely to perfection, and so nearer and nearer to God.

A thorough study of Spiritualism would make you a changed person. All the vices of the flesh would disappear, and be replaced by the virtues. There would be no such thing as "man's inhumanity to man". Our progress would be as a beacon light to others, who, in course of time, would try to emulate our example.

The Bible has many references to communion with spirit people (the so-called dead); many forms of mediumship are referred to, as, for example, in the 12th chapter of the First Epistle to the Corinthians. Yet those who accept the Bible so faith-

fully, very seldom, if at all, refer to or explain these passages; consequently very little comfort is given to sorrowing people. Why? Because they haven't had the proof of the continuity of life, through mediumship, as we Spiritualists have had.

So, friend, we ask you to study our religion, philosophy, and science. Don't believe any more—get facts. You may need patience, but keep on trying, and I am sure you will gain your objective, as many thousands of others have done.

They are winging, they are winging,
Thro' the clear blue air their way;
Angel-harps are softly ringing
Round about us night and day.
Could we pierce the shadows o'er us
And behold that seraph band,
Long-lost friends would bright before us
In angelic beauty stand.

————— : o : —————

THE LOST ROSARY

In the third volume of "Death and Its Mysteries", pp. 96-7, Camille Flammarion gives the following story, sent to him on July 16, 1920, by Mons. de la Rouliere, of Saint Christophe-sur-Roc, in the Department of Deux-Serves:—

I had the misfortune last year to lose my daughter, who was 24. She was very good; she died like a saint. I also had a son who was killed at Douaumont; he was charming, very splendid.

It happened that my cousin, Madame de G——, said to me one day: "Don't grieve so much about your children's death. They are very happy. Their souls are in brightness; they know perfect happiness. Your dear daughter spoke to me the other day. She said to me: 'My poor little papa is crying on my account; tell him I'm happy. He tried to keep a promise he made me, but he didn't keep it.' 'What

is this promise?" "Speak to me little papa about it; he'll know what I mean'."

I was greatly agitated by my cousin's words. It was true that on the day before my daughter's death I was telling my beads with her, and she said to me: "My little papa, promise me you'll tell ten beads for me every day." After a month I stopped doing this. No one in the world knew of this promise. How could my cousin have known of it? It follows that my daughter told her of it.

I answered my cousin: "That's true, but I've lost the rosary that my daughter gave me."

"Come to my house this evening; I'll give you another one." My cousin took out a box in which there 25 rosaries, which she was planning to give to children in the nun's charge; she offered me one of them, a silvered one. "Ah," she said to me, "your daughter does not wish me to give you this rosary, for my hand encountered resistance." My cousin gave me another rosary, a black one.

"Why," I said, "that's odd, this black rosary is exactly like the one my daughter gave me."

There is a further problem. My son was killed on March 4, 1916, near Douaumont. My cousin said to me one day: "My poor cousin, you think that Jean is a prisoner. Well, he is not. He was killed by a bullet that pierced his heart. His last words were addressed to his dear wife, 'Ah, Renee. My poor wife'."

Two months afterwards my son's orderly (a prisoner in Germany) wrote me: "Your son, my brave lieutenant, fell ten paces from me. He said, as he fell, 'Ah, Renee. My poor wife'."

How could my cousin have known his last words which were sent to me by letter three months after his death?

Fro mthat day, without being what is called a Spiritualist, I have believed in Spiritualism.

(From the translation by Latrobe Carroll. Published by T. Fisher Unwin, 1923.)

THE OLD "EAGLES" HAVE LEFT GERMANY

Right back through the ages you will find that the eagle, that fierce, proud bird-of-prey, has been chosen as the emblem of mighty and warlike nations.

Ancient races bestowed high-sounding names on the eagle. He was known as "The Lord of Light", "The Immortal", and sometimes "The Protector".

The Persians dedicated the eagle to their great god Mithras, and emblazoned his picture on banners, which were carried in front of their conquering armies.

The Greek Armies of Alexander the Great borrowed the eagle emblem from the Persians.

Later still, the Romans used the same emblem. It was carved on the sceptres of their Emperors and on the standards of the legionaries.

Birds were Scared.

In the days of Marius, each legion had its own eagle standard, which was considered sacred. When taking oaths it was the fashion for men to lay their hands upon the eagle. To celebrate great victories it was decorated with flowers and laurels.

At first the Roman eagles were carved in wood. Later, however, they were made of fine gold or silver. The eagle was represented as crowned and holding a thunderbolt—the symbol of the chief of the gods, Jupiter—in its talons.

In battle, when things were not going so well, the eagle standard was often thrown into the enemy's ranks so that its followers might go to its rescue or die in the attempt.

Saved Disgrace.

It was considered a disgrace if any legion allowed its eagle to be captured by the enemy. When there was danger of this happening, the standard-bearer would break the sacred insignia into pieces, or else bury it in a safe place.

When Charlemagne became Emperor of Rome he used the eagle emblem. His successors gave the

bird two heads—to represent their claim to be rulers of both East and West.

Later, the Germans adopted a black eagle as their crest, while Poland had a white one.

Imperialist Russia, one might say, “married into an eagle crest”.

When Czar Ivan III married the daughter of the Austrian Imperial House, he took the ancient eagle crest as well as a bride. He offered the eagle to be engraved on his seals and coins. It was discovered when the work was finished that by some mistake the eagle had closed instead of widespread wings. The mistake was not corrected, and the eagle with closed wings remained.

Napoleon adopted the Roman emblem in 1804. The day after his coronation, while reviewing his troops, he presented them with tri-coloured flags surmounted by gilt eagles.

The French soldiers fought as bravely as the Romans had for their eagles. But their glory was short-lived.

In 1871, the year after the Franco-Prussian War, the black, double-headed eagle returned with the proclaiming of a German Empire at Versailles.

For a considerable time this bird over-shadowed Europe with its dark wings.

Now, most of the old eagles have departed. The shadow of the eagle has been replaced by that of the swastika. But this won't last.

—:O:—

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.

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