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The Harbinger of Light

A Monthly Digest devoted to
Psychical Research, Spiritualism, and
Spiritual Philosophy

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Edited by

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LEADING FEATURES

The Strange Dream of Mr. Williams

Man and Magic

The Charter of Our Cause

Split Personality

Let There Be Light . . . and Light Came

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

THE Harbinger of Light

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

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MAN AND MAGIC

**A Study of the Black Art throughout the Ages
A Review of "The Black Art," by Rollo Ahmed,
London, John Long, Ltd., by H. F. Prevost
Battersby**

In "Light"

This comprehensive volume is a counterblast to those who assert that interest in Magic is abated. When a popular publisher goes out of his way to commission a book on any subject, it is reliable evidence that the subject is to the public taste.

Mr. Denis Wheatley, whose familiarity with the problem is well known, contributes a preface to introduce the author, Mr. Rollo Ahmed, who, he tells us, as a member of that ancient race, the Egyptian, has an inherited inclination towards the occult; and in the West Indies, Yucatan, Guiana, and Brazil, where he spent his youth, had exceptional opportunities for acquiring knowledge of Voodoo and Obeah, and of the primitive magic of the native forest Indians, whose development in certain directions is amazing, and but little known.

In sorcery-ridden Burma and other parts of Asia, Mr. Ahmed studied occult practices; and later, before returning to Europe, sat at the feet of "white" magicians, and became a practitioner of Raja Yoga, the highest or royal kind of Yoga, by

means of which the "yogin" attains to a knowledge of Reality.

He is thus well equipped to shepherd us through a study of the Art which was not always, of intention, as black as it was portrayed to be, and, as he is careful to point out, often only abandoned its whiteness, not from any affection for the Devil, but to gratify that lust for power at which men grasp by other arts to-day.

As he truly says, the history of man is the history of magic, and, since magic was man's first effort to establish contact with the unknown, it is difficult to select any particular era as the one in which it made its appearance in a definite form.

Some may think him scarcely justified in accepting occult evidence to saddle the Atlanteans with a blackness of magic which brought about, not only their own ruin, but the painful experience of a flood to other parts of the world; but, as far as sheer antiquity goes, there seems, from drawings and remains which link them with some primitive African tribes, evidence which points to magical practices being employed by cave dwellers of the Palaeolithic Age.

The author begins his more intimate study with the ancient magic of the East, in Babylon, Assyria, and Chaldea; and, in those earliest days, one finds stress laid on the office of the exorcist and recognition of obsessing entities, which is so dolorously accepted by savage tribes to-day, and which the dull psychic wits of the West are beginning to visualize.

Sorcery Crept In

But though magic was a living part of the Asian East, it was the very atmosphere of Egypt.

"Enchantments, exorcism, divination, and all magic arts were so universally practised that sorcery crept in almost everywhere, and was in turn connected with the worship of the gods."

It was from the Egyptians that the Jews learnt most of what they knew of magic, though they claimed to have driven it from the Book of Raziël, which had been given to Adam before he was turned out of Eden. But the Jews were unique in an appetite for every religion but their own, and spent much of their history in adopting other people's gods and practices; thoroughly nasty ones, most of them, which well deserved the denunciations of witchcraft which have been so plentifully misunderstood.

In Grece and Rome magic wore a more established vesture, mostly derivative, in Rome's case, from the older people, and largely occupied in obtaining worldly advice and information about the future; and, for all its lapses into the gross and ghoulish, leaving the impression of a certain sombre magnificence.

In the dark ages Europe was swept by a flood of Satanic practices, by which its foundered Christianity was submerged. Even the religious houses were often the haunts of Demonism.

The Crusades wrought some change in popular beliefs, prisoners of the Saracens bringing back theories and usages on which much of the current witchcraft came to be based.

Sorcery obtained then the greatest sway that it ever possessed over European peoples.

"People of every grade of society flocked to the gatherings of the witches' Sabbaths . . . and were swept into an incredible vortex of bestial deeds and cruelty in their pursuit of the black art. They dedicated their children to the Devil, and from an early age inaugurated them into the abominable ceremonies of sorcery."

The "Clavicule de Solomon" and the "Sword of Moses" survived the bonfires of the Inquisition to acquaint us with the rubric of their day; but that "Holy" institution surpassed with its saintly atrocities the worst practices it condemned. The

Devil was clever enough to switch over to a new class of worshippers; and, for all the Church's ardours and protestations, she was able to make ample use within her walls of what the Black Art had taught her; even so famous a figure as Thomas Aquinas appears to have been the "Instructor" of at least one sorcerer, Albertus Magnus.

The author takes us through the ramifications of magic in the Middle Ages, the Alchemists and Sorcerers of the thirteenth to the eighteenth centuries, Witchcraft, Vampirism and Werewolves in Europe, and so, by the habits and beliefs of Primitive Races, to Sorcery in North and South America.

Modern Black Magic

There is a chapter on Modern Black Magic, and one on the Black Mass which adds nothing to our knowledge, unless it be the suggestion that the officiating priest, or sorcerers, undoubtedly used the degraded release of man's highest potency with deliberate intent, since by inciting lust, and devising every imaginable means for its expression, they turned the great force and power of creation towards the energizing of foul shapes.

Of elementals, says Mr. Ahmed, there are three categories. "First there are the strange quasi-intelligent thought-creations, usually of an evil or malevolent character, that dwell upon the lower regions of the astral plane. Secondly, there are the so-called Nature Spirits. Thirdly, there are the 'Shells,' or astral simulacra of those whose actual spirits have become sunk in evil to the extinction of the ego."

Thought-forms created by the evil-minded are a continual menace to ill-guarded minds; and many who are outwardly admirable entertain the vilest guests in the house of the mind, guests which one day may become the master and inspire some debauchery or crime.

"There is," says the author, "no such thing as a completely unpremeditated act, since the whole accustomed trend of thought leads in some particular direction which is bound to culminate in action sooner or later. . . . When his passion is passed a man may be astounded at his own act; but it is only the outcome of a long period of a similar trend of thought, even if not actually directed at the ultimate victim.

"The drunkard, the profligate, the murderer, the sadist . . . are surrounded by their own abominable elementals.

"There is a gigantic elemental of war, formed by the thoughts of individual men and nations . . . and it is accompanied by a host of other thought creations as foul as itself.

"The Four Horsemen of the Apocalypse are no picturesque figment of the imagination, but an elemental reality." For not only are wars caused by the influence of these elementals, but battlefields are, far and away, their most prolific breeding ground; for just as blood is an essential auxiliary to the magic of the Mass, the reek of blood on a field of battle has a creative potency not to be found elsewhere.

And just as these beings are dependent on thought forces for their existence, when the thoughts are foregone they begin to fade away. They may become endowed with a semi-intelligence of their own, and are drawn to persons whose auras and emanations are similar.

A Life-like Thought-form

Mme. David-Neel describes vividly how once she created the thought-form of a monk, "short and fat, of an innocent and jolly type."

After a few months of the necessary rites and thought-concentration, the phantom monk was formed; he grew gradually fixed and life-like, and became a guest, living in the apartment.

When she went on tour, the monk included himself in the party; and, though she was riding for miles on horseback every day, the illusion persisted, and it was not necessary for her to think of him to make him appear.

"The phantom," she relates, "performed various actions of the kind that are natural to travellers, and that I had not commanded."

It gradually underwent a change, grew leaner, its face assumed a vaguely mocking, sly, malignant look. It became troublesome and bold, and escaped her control. Others who saw it mistook it for a live lama; it began to prey on her nerves, and to dissolve it required six months of hard struggle.

The Tibetan occultists say that once such a phantom is endowed with enough vitality to play the part of a real being, it can free itself from the maker's control; an operation as mechanical as the birth of a child. It may even, though rarely, survive the death of its creator.

"When men were intensely evil," explains Mr. Ahmed, "and given up to wickedness and cruelty, as during the Dark Ages, elementals received so powerful an impetus that their appearance was comparatively common. They were called demons, and it is doubtful if even occultists knew the difference between them and actual evil spirits."

He had once, with his wife, seen a malevolent elemental form built up, to the intense terror of two Airedale dogs, in the garden of a bungalow they were inhabiting in a district once the scene for years of the activities of French smugglers, noted for their revolting cruelty.

Such forms are frequently only semi-human, or merely grotesque, like huge slugs; for they can be deliberately built up to an aspect, and sent out to do our bidding.

"Living Corpses"

In addition to these and Nature Spirits, there are two other varieties of elementals, the "Group-

soul," to which the spirits of animals belong, and what some occultists term "Psychic Embryos," the forms of humans yet to be; though these latter never manifest objectively, save sometimes to women expecting the birth of a child.

"There are also," adds Mr. Ahmed, "people walking this earth now, whose spiritual self is already dead, or has detached itself from being sunk in matter. Some souls cast themselves so wilfully into the pleasures of the material world . . . that they lose even the smallest link with the Divine Spark within. Starved and ignored, this gradually detaches itself and returns to the Divine Source, leaving a living and intelligent corpse behind it."

It is from these and other "living corpses" that a shell or simulacrum of the living person—known to Indian philosophy as "Brothers of the Shadows"—is discharged at death, to gravitate to the lower astral regions, and become the instrument of actively evil spirits.

Though it has been impossible to cover adequately a work so closely packed with information, that very disability should commend it to those anxious to have an expert's views on an often mishandled subject.—July 2, 1938.

THE SEANCE ROOM

Places of Rest and Peace

A lot of material worries and business difficulties had been solved in the quiet and peace of the seance room. The answer had come to those unspoken questions which were deep down in the subconscious mind. In sitting still and keeping quiet they were doing something which the ordinary average individual never does. They were all rushing and tearing about, and were little better off than people 150 years ago, often due to the fact that there was no peace and rest. Seance rooms were places of rest and peace from the difficulties and trials of the world.

THE STRANGE DREAM OF MR. WILLIAMS

By Frank A. King

In "World Service"

The importance of dreams in matters connected with the Beyond has not yet been fully investigated. Too often the events foreseen by the dreamer are only recalled after the incidents have become known either to the dreamer or to others and consequently the doubt remains in the minds of some people that the dreamer only recalled his or her dream after he or she had heard about the particular incident which had formed the theme of the vision. Very often these dreams come to people who do not know much about the occult world; the dreamer merely mentions the vision in casual conversation with two or three friends and because the dreamer does not realize that he, or she, has "seen" something of great importance the matter is allowed to be forgotten. The dreamer may hope that on some future occasion he may dream again, a dream of equal importance to his first vision, which will be confirmed by later events, but, like the traditional knock of opportunity, such visions only seem to come once in every lifetime.

The strange dream of a Mr. Williams of Scorrior House, Redruth, Cornwall, on May 11, 1812, was first narrated in the principal newspapers at the time and some years afterwards was published by Dr. Abercrombie in his "Observations on the Intellectual Powers," after he had obtained an account of it from Mr. Williams through the kind co-operation of a medical friend.

Briefly, Mr. Williams dreamed that he was standing in the lobby of the House of Commons, when a short gentleman entered, dressed in a blue coat and a white waistcoat; he was followed immediately by a man in a brown coat with yellow basket-metal buttons. The new-comer drew a pistol from under his coat and discharged it at the

first man, who instantly fell, the blood issuing from a wound just below the left breast. The dreamer saw the murderer seized by some bystanders, and, in the dream, someone informed the dreamer that the murdered man was the Chancellor.

In great terror, Mr. Williams awoke, and roused his wife and told her about the dream. Naturally, as one might expect, she assumed that some nightmare had upset her husband, so made light of the matter, and he went to sleep again, but twice more during the same night the whole dream was re-enacted, so that every detail was imprinted upon his mind.

Next morning Mr. Williams told several acquaintances about the strange dream which had impressed him to such an extent that he was quite prepared to travel the long journey to London to inform the Chancellor about the vividness of the murder.

News only came by coaches, so it was a few days before newspapers and letters reached the Cornish town. The news was received that on the very day, May 11, 1812, Mr. Spencer Percival, the Prime Minister and Chancellor of the Exchequer, was shot in the lobby of the House of Commons by a man named Bellingham, a disappointed Russian merchant of Liverpool. Bellingham had some grievance, which he had presented to General Gascoyne, the Member for Liverpool, who had recognized the murderer, as this M.P. happened to be in the House at the time of the murder. On the following Friday the prisoner was tried at the Old Bailey, was found guilty, condemned to death, and duly executed in front of Newgate on the Monday morning after — less than one week after the murder which had taken place at five o'clock on the previous Monday afternoon.

Events had moved swiftly so the dreamer was unable to see the murderer but the clothes of the

murderer and the victim, the scene of the incident, the title of the victim, the positions of the principal persons connected with the tragedy, all agreed, in a most startling manner, with the dream of Mr. Williams, who later went to London where he was shown the pictures of the murder, which, by then, had appeared in the newspapers, and he also saw the scene of the crime. Friends checked up on the details of the dream and the actual event and found that the colours and features of the clothes were the same and that the persons around were the people described by Williams.

Spencer Percival was murdered on Monday, May 11; the account of the dream says that Williams "saw" the murder on May 11, so we can assume that he dreamed the dream after the murder had taken place. If, as he had evidently hoped, his dream was a vision of events that were to take place he would not have planned to make his journey to Town, and one has to consider whether Williams saw his vision on the night of May 10 and 11 and told his friends on the morning of the 11th, or whether he dreamed the dream on the night of the 11th-12th and told his acquaintances on the 12th.

If the dream came on the night of the 10th-11th, then it was an example of the familiar happening of coming events casting shadows before in the dream-world. At least Williams told his friends and wife about the dream and this suggests that, as he wished to go to Town to warn the Chancellor, the dream may have taken place before the murder.

But, and here the fact that the scene and characters were unknown to the dreamer, the statement made by Williams that the vision came to him three times in the one night suggests that the dream came on the night of the 11th-12th after the murder when the spirit of the murdered man might have been wandering about, bewildered, in the strange unknown world; he had died suddenly

and may have been earthbound for the time being, like so many other victims of murderers. In the world of dreams which is so often populated by such wanderers the receptive mind of the Cornishman was impressed by the scene of death shown to him by the victim.

If the dream took place before the murder, then the scene was probably shown to the dreamer by spirit-friends of either the victim or the murderer; the friends and relations in the spirit world who sought to prevent the crime being carried out. These people may have been friends of the murdered man. If they had been helpers of Bellingham they might have been in a state bordering upon despair — unable to prevent Bellingham in his plans to kill the Prime Minister they had hopes of protecting the victim by warning someone, but unfortunately they could not contact anyone in close proximity to the victim.

My own judgment suggests that the dream was after the murder when the victim appeared in the sleeping mind of the dreamer and showed the details of the crime, assisted by the natural occult powers which seem to be common amongst Cornishmen and the Celts of Ireland and Wales, who are considered to possess second sight at birth. Perhaps, although he had been killed so suddenly, he wished to prevent his murderer being plunged into the same bewildering world in which he found himself — neither heaven nor hell, neither earth nor heaven, a world peopled with those who have passed over suddenly and unprepared for dwelling in the spirit world. People who died after even a few days' illness are more prepared to live in the spirit world than even the most God-fearing Spiritualist who passes over through sudden death, either through accident or the misguided, desperate action of a murderer or assassin.

Of course, there is another theory to be considered; the dream may have been presented to Williams by some other person than Percival —

someone who had passed over unexpectedly and knew Williams, had discovered, or met, Percival in the in-between world.

So, summarizing various deductions and conclusions concerning the strange dream of Williams and its connection with the murder of Percival, we can safely conclude that somehow either coming or past events were shown to the dreamer, who seems to have been a natural medium. As nothing more is known about the connection of Williams with occult matters, in the way of other dreams, one can assume that he did not have another warning of a similar nature, but the fact that he told so many friends about his dream suggests that he may have experienced similar dreams before that fateful night and because he was convinced that his dream was of some great importance told the details of it to as many people as possible to ensure that he would not be ridiculed when later events proved he was right. There was a dreamer in Egypt whose dreams are recorded in the Scriptures adopted for instructional purposes in educational establishments and Sunday schools. The dream of Williams appeared in the daily press at the time of the murder so there is a great deal of confirmation that the dream took place round about the time of the murder and that Williams had told several other people about the dream before any news of the murder had reached that outlying part of the English countryside.

It must not be forgotten when studying the dreams of those who are keenly interested in psychic matters or the dreams of those who discount occult affairs that we are all, in a sense, both clairvoyant and clairaudent for nearly a third of our lives. We see and hear in our dreams exactly such things as the sensitive or medium sees and hears when he or she gazes into a crystal or psychometrizes some object. It is not so very unusual that there should be some people whose mental constitution is so far varied from the nor-

mal that subjective sensations which, for some of us, only exist in the world of sleep, occur under certain conditions during waking consciousness.

The medium has to interpret the daydreams he or she sees which are connected with the person who seeks advice; it is just as difficult for the ordinary man to interpret nocturnal dreams of the sleeping world.

Whatever happened as far as Williams was concerned he certainly realized that there was more than merely a dream fantasy, or nightmare, and that his dream and the repetitions of it had some message for himself or for other people. Such confirmations of his dream as was made by later events could only have taken place during a period of slow communication; perhaps the speed of modern intercommunication prevents the production of similar evidence in this modern world of speed and hustle.

WELL-KNOWN ARTIST MEDIUM PASSES

A well-known South African Spiritualist and artist-medium, Mrs. Ellen J. Graham, died in Johannesburg recently, ten minutes after she was taken ill in a cinema. The film she was watching — "The Ghost and Mrs. Muir" — features a dead sea captain whose spirit returns to earth.

Born in Kimberley, Mrs. Graham is stated to have been psychic all her life, but only practised as a Spiritualist from the age of forty-five. While Mrs. Graham claimed no knowledge of art herself, she produced beautiful drawings of intricate detail, both in colour and in black and white, which, it was explained, were done while she was under control by artists of ancient times.

Early last year her work was exhibited in Johannesburg. Since that time she toured the Union and Rhodesia and was hoping to go overseas later this year. At the time of her death she had completed arrangements for an exhibition in Pretoria, opening on March 5. The exhibition was carried on as arranged.

GALLIPOLI LIEUTENANT

Lost and Found

By W. H. Wallis, 8 Oak Avenue, Elsternwick, Vic.

When living in Queensland a few years ago, weekly voice seances were regularly held at a friend's home in Brisbane, and at which spirit members of the sitters' families manifested. These were of such a matter of fact character that any one being invited to a seance and listening to the conversation would be astounded and perplexed at the homeliness of the visiting spirits. Not a subject was mentioned but that they seemed to be acquainted with all details of same and could actually add evidence unknown to the persons present. One such occasion occurred when least expected. My brother-in-law, Frank M., had died in England a few weeks previously.

On this particular evening a voice called out "Frank speaking"; thinking this was my relative I naturally asked "Is that you Frank Platt." The answer came quickly "No; I'm Frank Platt." Now, Mrs. Platt sat next to me and she cried out "Is that you Frank—my husband?" "Yes, dear," came the instant reply, "but don't trouble, I can be nearer to you now than when in the body." "Tell me Frank what happened. I have searched for you everywhere but no one knew anything of you." "No, that's right." "The authorities didn't know nor any returned men; you see I was given orders one night to go out with my platoon to harass the Turks and we thought we were doing well until we discovered we had fallen into a trap and though we did our best we all became casualties and none was left to tell the tale."

"What shall I do without you," said the weeping wife. "Life is a blank now?" "Do you know that Jean has been ill?" "Yes, dear, but it was only a child's complaint and not serious. She will soon be alright again. Your parents want you to go and live with them, but don't go; you will be better in your own home with Jean. And you are worried about your brother Charlie—he wants to go to China. Well let

him go. When a man has been knocking about the world for a few years as Charlie has been, you cannot expect him to settle down in the old humdrum style; help him to go; he will be satisfied when he returns. And now, dear, don't trouble about our positions; it may not be long before we are all together again." "What do you mean, Frank?" "Never mind anything more just now; buck up. I'll not leave you." And sure enough it was only a few months later that both mother and daughter joined the father, never to be separated again.

Another evening, our boy, Alfred, who died in England a dozen years before, came through. He generally both opened and closed the seances, telling of his work with the waifs and strays who didn't know anything of spirit existence. This night he said, from the higher spheres, word had been broadcast that all around the world that special efforts would be made to inform people of Life after Death, and said 'we want you to be in at this Dad; keep on with your letters to the newspapers, you have no idea how they are read over here and what discussions they make.' "As long as I can I will, Alfred." Then with a cheery "Good night father and good night mother," he left for his home and friends in the land where there is no night.

* * *

Was God nearer to the world in the days of the patriarchs and prophets than He is to-day? Is He not as ready to lead our nation as He was the Hebrew people? Why do men hunt for Him in the darkness and distance rather than in the light and nearby? Special devotion to the sanctities of the dead past, through mistaken contrast, takes from the present a large part of its value and beauty. Whittier voices the spiritual ideal:

That all of good and past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.

"SPLIT" PERSONALITY

By Ronald McCorquodale

In "Prediction"

Are you two or more personalities? You know R. L. Stevenson's story about Dr. Jekyll and Mr. Hyde? Well, there are cases on record that make truth stranger than fiction. Human nature is stranger than we realize though we all know there is "nothing so queer as folks."

The dissociation or alteration of personality has in recent years received the careful study of eminent psychologists, medical men and hypnotists. Certain people have been observed to undergo great changes in their mental make-up and in effect have presented themselves as quite different beings.

Take a glance at the classical case of Sally Beauchamp, the details of which I acknowledge to Dr. Morton Prince's work on "The Dissociation of Personality." A mental shock which Sally received at college in 1893 caused the first splitting of consciousness: she became modified into what Dr. Prince terms B.1 character. This personality alternated with another we call B.2— at first induced under hypnosis.

In the course of time a new and wholly different personality emerged calling herself "Sally" and classified as B.3. Whilst B.1 was quiet, deeply religious and cultivated, B.3 was the reverse and full of mischief. Later on, another character still appeared which we will call B.4, proud, selfish, and dignified. B.1 and B.4 knew nothing of the others, B.2 knew only B.1, but B.3 (Sally) knew all the others, was always awake and alert to annoy Miss Beauchamp (B.1). Dr. Prince calls B.1 the Saint, B.4 the Woman, and B.3 the Devil. For Sally made B.1 tell lies, sent her things she detested, and constantly mortified and distressed the truthful and good B.1.

Thus on one occasion Miss Beauchamp wrote to Dr. Prince and pleaded with him to save her from herself, from whatever it was that acted mercilessly; she could bear anything but not this mocking devil. Eventually, by hypnotic treatment, and with the help of Sally, all except B.3 became merged into what was the original Miss Beauchamp. "Sally," B.3, now tended to sink out of sight, going back, as she said, "to where I came from." And it may be asked, where was that?

Dr. Prince held the view that it was the subliminal self of Miss Beauchamp for a time developed into an independent personality, her other characters being cleavages from the primary conscious self. What do you think? How can we explain this case?

Another extraordinary case of changed personality is that of Miss Lurancy Vennum, known as the "Watseka Wonder," the details of which I acknowledged from Dr. Stevens' book. Lurancy was an American girl, who, at the age of fourteen became apparently obsessed or controlled by the spirit of Mary Roff, a neighbour's daughter who had died at the age of nineteen, when Lurancy was only a child of fifteen months. The two families lived apart, except for a short time, and only had the slightest acquaintance.

Nevertheless, Lurancy Vennum in her changed personality called the Roffs her parents, knew intimate details of their family life, recognized and called by names the relatives and friends of the Roffs, knew trivial incidents in the life of Mary Roff, and for four months seemed to be an absolute reincarnation of Mary Roff. This brief summary gives an inadequate account of the whole remarkable story.

Then have you heard of the strange case of Dr. North recorded by Mr. Strachey in one of his delightful essays? Here, we have a case of changed personality through illness. After a period of sickness Dr. North was changed from being a learned

divine and scholar into a being who indulged in reckless frivolity.

Another case is that of a clergyman, the Rev. Thomas Hanna, in whom complete amnesia followed an accident. Dr. Siddis, who studied the case, tells us that by a certain method he was able to prove that the minister had all his lost memories stored up in his subliminal consciousness and could temporarily recall them to the normal.

By degrees the two personalities which had developed since the accident were fused into one and the clergyman was thus completely cured.

What is the theory of these strange cases? The mind is like an iceberg floating in the ocean; only a fraction, our normal consciousness, is exposed to sun and observation; the rest — by far the greater bulk — lies hidden and submerged below the surface.

The Self is bigger than we appreciate; only a portion or phase of a greater whole. Thus can we understand these manifestations of secondary and multiple personalities.

GHOSTS

Strictly speaking, one cannot, of course, see a ghost. What one can see, however, is an active thought form, rendered temporarily visible by psychic influences in the surroundings marked by the ghostly visitant. In some cases, even, an apparition may be nothing more than a kind of etheric photograph, impressed upon the atmosphere during a moment of intense human emotion. Many of the "ghosts" associated with certain historic buildings can undoubtedly be accounted for on these lines.

* * *

Henceforth my heart shall sigh no more
For olden time and holier shore.
God's love and blessing, then and there,
Are now and here and everywhere.

—Henry Wood.

THE CHARTER OF OUR CAUSE

Spiritualist Propaganda Leaflet, No. 2

Issued by the Two Worlds Publishing Co., 18 Corporation Street, Manchester, England

Positive affirmations are the groundwork for successful accomplishments; but such affirmations must be based upon verifiable facts or proven principles. Historic agreements are helpful, but not sufficient, unless the present confirms the past. As Lizzie Doten truly says in one of her remarkable poems:

The world rests, not with a careless ease,
On the wisdom of the past —
From Moses, and Plato, and Socrates,
It is onward advancing fast;
And the words of Jesus, and John, and Paul,
Stand out from the lettered page,
And the living present contains them all
In the spirit that moves the age.

The conditions of human life, and the enlargement of men's outlook, are continually improving and expanding; hence, the lessons of the past are useless unless they help us to further improvement to-day. It is well to be conservative in the preservation of demonstrated truths, but it is ill to suppose that all truth was revealed in the past. Such a mental attitude bars progress; it is, indeed, the barrier against advancement.

Modern Spiritualism came not to destroy, but to add to the truths that have blessed mankind. Part of its mission is to weed out the tares from the wheat that has come down to us from the past, and, in part, to reap from the fields of corn that are ripening to-day. In one sense it is eclectic, in another sense it is progressive; in its tendencies. It is a movement of positive affirmations based upon demonstrated and demonstrable facts. As such it discloses principles logically deduced from the premises associated with its primal facts. Its facts and principles are the fundamentals of its charter.

Its facts demonstrate: (a) Man's survival of bodily death as an intelligent personal entity; (b) the reality of communication with the life beyond; (c) the inter-relationships between the natural and the spiritual worlds; (d) the supremacy of natural law in each of the foregoing matters, i.e., the oneness of the universe. In a sentence: Spiritualism stands for man's life after death as a natural sequence from the circumstances of his life here. It is a positive answer, in the affirmative, to the old query, "If a man die, shall he live again?"

The thinker and the thoughtless, the religious and the sceptic, those who have suffered bereavements and those who have not, each and all at some time, and some of them all the time, are concerned on the point of man's survival, i.e., as to whether he literally dies at death, or if life continued, and if so, in what form and condition? While many are asking, can Spiritualism supplement religious teaching on the issues of death, whether it can add to our knowledge, and, by so adding, help us to greater happiness and more righteous living on earth.

To the convinced and earnest Spiritualist there is no question on the foregoing points. He is satisfied, he has been blessed, and so made the happier. He has been helped morally and spiritually. He has been comforted in heart and satisfied in mind. He finds new meanings in his revised readings of the book of life, and discovers that the place of death in the scheme of human life is perfectly natural, and in no sense either arbitrary nor punitive. The proven facts of spirit-return have demonstrated to the real Spiritualist the first point of his Charter. While they also demonstrate the second point; thus completing the two fundamental propositions of an orderly and rational presentation of the facts substantiating a life hereafter, and the means by which those facts are established.

The third point of his charter is vindicated by those already mentioned. Otherwise the communications received from the spiritual world would need a miracle to explain them. Otherwise the two worlds would be discrete existences instead of being coterminous, yet linked at their common boundaries. While the fourth point follows of necessity, though, to a certain class of mind, it is the most difficult point for acceptance. Yet natural law in the spiritual world has been splendidly affirmed by Drummond, in his book bearing that title, and has been insistently emphasized by the wisest teachers who have come to us from the spirit-land, while our own eminent writers, Davis, Tuttle, King, and others have at all times so insisted.

So much then for the solid ground upon which our charter is builded. Let it now be asked what definite conclusions may be considered as legitimate deductions?

First: That the next life is a natural one for us all. That we suffer no eclipses of consciousness, affection, memory, or identity. That at our entrance into the other state we are immediately neither better nor worse than when we left this life. That those who love still love, and are able to return to their friends to so assure them. The enormous uplift of comfort thus provided to the sorrowing of earth is beyond words to adequately describe. Death loses its sting, the grave its victory. For transition does not imply the total separation between the living and the departed. The grave is no longer a "cul de sac"; it is but the final resting place of the discarded body, the late tenant of which has been liberated for a further and a larger life than earth can give.

Secondly: The law of growth continues beyond the limits of our mortal career. That mentality, consciousness, and the power of our souls further unfold, so that the good becomes better, and the so-called bad improve. That progress is the out-

look for all of us in the great future before us. Hence is it that righteousness here is not without avail to us hereafter. Also, this fact of ultimate progression is the argument for the innate goodness of everyone. Broadly put, our charter is that of a positive science and philosophy of a future life, apart from any creed or doctrine whatsoever. On such a charter, intelligently presented, we can confidently appeal to the world.—J. J. Morse.

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* * *

The work an unknown good man has done is like a vein of water flowing underground, secretly making the ground green.

VOICES OF THE "PASSED"

By Major J. H. Webster, M.B.E., M.C.

A straightforward account of remarkable psychic experiences, culminating in seances at which the author's son and other members of the family broke the silence of death by communicating through his wife's voice mediumship. She is not a professional medium.

The author's career was calculated not to breed credulity or "crankiness." For many years he obtained engagements as a conjurer. After a performance on the stage of the Magic Circle, in the presence of Neville Maskelyne and David Devant, he was honoured with the degree of Member of the Inner Magic Circle. He is still a member of the Magic Circle.

Until his retirement from the War Office in 1935 he had served as a soldier for thirty-six years. In August, 1914, he was confidential clerk and shorthand writer to the Commander-in-Chief, Field Marshal Sir John French, and was a member of his Personal Staff.

Major Webster has made an intensive study of radio for a quarter of a century. He has designed receiving sets and loudspeakers which have been praised in leading wireless journals.

This is the background to the man who invites you to accompany him on his quest for psychic knowledge so that you may find, as he has done, a good deal of gold among the dross.

Published by the Spiritualist Press Ltd., 49 Old Bailey, London, England. Price, English currency, 7/6; postage, 4d.

* * *

Mind, the master, working through the brain, makes life in the flesh possible.

* * *

The best way of answering a bad argument is to let it go on.

WHAT IS AN APPORT?

By Dr. Nandor Fodor

An apport is an object, or living thing, which arrives through an apparent penetration of matter by matter. It is a three-in-one phenomenon, involving the mystery of vanishing objects, interpenetration and, in its highest form, transportation of the human body. The latter, however, is very rare, and the first is always involved in the second. Speaking, therefore, of apports, we deal with things that have no earthly right to be where they suddenly appear.

The phenomenon was first observed by Dr. G. P. Billot, a French mesmerist, in 1820. The 128 years that have passed have brought us but little nearer to its understanding. There are two theories of explanation: One is the Fourth Dimension; the other, now generally favoured by Spiritualists, is the disintegration and reintegration of matter.

The former was first advocated by Prof. Zollner after his memorable experiments with Henry Slade, was approved by Lombroso and Flammarion, and is at present endorsed by Whateley Smith Carrington in England and Malcolm Bird in America. It means that there is a higher form of space of which we are not cognizant. The objects to be apported are lifted into this dimension, brought to the desired spot, and then precipitated into our three-dimensioned space.

The second theory, advanced by spirit communicators, means that by an act of discarnate will-power an object can be disintegrated into its molecular elements without altering the form. In this state the object may pass through the interstices of intervening matter, and may become reintegrated by a second act of will-power.

No one has yet understood how an object can be lifted into the fourth dimension, nor what disintegration and reintegration for apport purposes means. The first entirely surpasses our under-

standing, the second provokes a number of questions. The rise of temperature in apported objects (an oft-observed phenomenon) does not come anywhere near the terrific heat which is employed in melting iron, nor have we any evidence of the formidable pressure and cold which are the conditions of liquefying air and other gases. It very seldom happens that the recipient of the apport is burned. When it does happen, the burn is not of thermic nature — at least such inference presented itself if a flower apport is burned. When it does happen, the flower did not shrivel up, but the sitter's hand was blistered. There are chemical means of disintegration without any great expenditure of power. But even if some such means are at the disposal of the invisible operators, how can we understand the exact resumption of the original form?

This is where the disintegration and reintegration theory fails, and where the fourth dimensional one has the upper hand. I myself feel inclined to think that the full truth is not contained in either of these theories. They may be different aspects of something else; a new, or to us unknown, aggregation of matter. Beyond the solid, liquid, and gaseous states there may be a fourth, or perhaps a first, let us say, "fluidic" aggregation in which matter becomes invisible, impalpable, and possesses, conjointly with an expansion of volume, great molecular malleability. Byt some strong thermo-dynamic effort on the part of the operators, or, more likely, **by the withdrawal of the formative principle which may underlie every created thing**, matter, as we know it, is made to die, and revert into a primordial aggregation, to be brought again into palpable existence by the re-infusion of the formative principle after the change of locality has been effected.

* * *

Progress means to add to your store of knowledge, and profit thereby.

FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

(All rights reserved)

The twelfth of a series of practical hints and elementary exercises for student mediums, specially written for the "Harbinger" by the author of "The Home Circle Handbook"

Imagination and Seership

The smoothness and accuracy of one's mediumship, particularly when it comes to describing spirit friends and interpreting their communications, depends largely on the vividness of the medium's imagination. Psychical perception is not a matter of seeing, hearing, or feeling, but of pure cognition — formless, soundless, and sensationless. It is related to telepathy plus an element of psychometry or clairsentience. It is a faculty of the higher mind which sends a monition to the subconscious mind in the form of a block impression. Here it is related to objective experience, clothed in form, and interpreted in terms of sensory imagery. In actual practice the whole process is too rapid to be analysed. The block impression is interpreted in a flash, or unfolds so smoothly that it appears to the clairvoyant that the events are going on before her eyes; but the pictures are really visual images created by her own lower mind — the image making faculty of the subconscious — in short, the imagination. Similar block impressions may be interpreted in terms of sound or feeling to the clairaudient or the psychometrist. True objective clairvoyance, where the same image is seen in the same manner and the same place by a number of mediums demands a degree of materialization. In such cases an area of space is conditioned by the spirit, sensitized, magnetized if you like. This attracts the mediums' attention, which in turn causes them to project a sort of invisible ectoplasm which is moulded by the image-making faculty of the subconscious into the near-

est objective equivalent of the spirit presence. The clothing of this presence is due not only to the image-making powers of the mediums' present, but also to the image-making powers of the spirit itself. It is a thought clothed in thoughts, and this accounts for the various accoutrements which are described — crutches, wheel-chairs, spectacles, clothes, etc. These are all visual images built up to aid the sitter to recognize the visitor from the higher planes. If they appeared in all their spiritual glory not even the medium would be able to recognize our dear ones. Occasionally it happens that a spirit friend forgets to clothe himself in earthly trappings, and then the medium will say, "An angel is with you," and poor Bill, who "came back from the Beyond" to wish a friend "God-speed," wonders why he was not recognized.

Even normal sensory perception is a dual process, consisting of a sensory stimulus, followed immediately by a mental association. One is incomplete without the other. Recognition is a process of grouping and associating, and to a degree comparing new impressions with impressions already received and related to each other. A new-born infant is not conscious of objects or people. Light rays convey images to his eyes, but they have no meaning to him until his collection of memory images grows and associations develop. Normal consciousness depends upon our ability to resurrect memory images at will, and clear images and conceptions accurately related to each other are the basis of judgment and of constructive thinking.

Imagination is the faculty of using memory images, and all the materials of experience, judgment, and reason, and recombining them so as to create new patterns. The phase of imagination essential to psychism is the ability to assemble visual or auditory images related as closely as possible to the stimulus of a monition from the higher self, or of the cognition of either a spirit presence

or of vibrations set in operation by a spirit presence. The lack of this ability to create images related to psychical impressions results in the sensitive having vague premonitions and hunches which lack all definition. The impression is there right enough, and the sensitive is being subjected to psychic forces equally as clear as any which result in astounding messages from true mediums; but in the absence of the image-making powers essential to its objectification it remains intangible and incapable of being correctly valued.

There is only one thing to do — discipline your imagination. Start out by visualizing simple but familiar objects, such as flowers, matchboxes, pictures, and the disposition of the furniture in a room. The accuracy of your visual images will depend upon the accuracy of your observations in the first place. The processes of recollection will be carried out in the same manner as any other exercise in this series: Relax both physically and mentally and allow the images to well up out of your storehouses of memory. Effort is futile. The mind must be taught to function smoothly, and to follow its own pattern of associations. If you cannot visualize accurately you have not observed accurately.

The next exercise is similar to the telepathic experiments outlined in the previous lesson.

Ask your friend to sit in concentration at a prearranged hour but a random date to be chosen at his own pleasure. Some time limit will be needed, of course, within a week or a fortnight or a month, according to your preference.

Your friend will use an article of yours, or perhaps a photograph, as a point of concentration, and will wear some striking article of clothing in order that you may check on the experiment. Each day at the prearranged hour you will sit and endeavour to visualize your friend. Carefully note all results.

Now we come to another important factor — important not only to this exercise, but also to all attempts at psychical development.

Psychic Stress

Every time you attempt a psychical test or exercise you set in operation thought forces and vibrations, each charged with powers which favour the attainment of your purpose. These seem to bank up with every effort until they are dispersed either by the successful accomplishment of their purpose, or by the opening up of an alternative channel through which they can find expression. Day-dreaming is one of these channels. The unsuccessful student finds synthetic satisfaction in a world of fantasy where failures may be forgotten. The other channel is talking about your aims and aspirations. You know how it is when you have been brooding about something and locking it up inside yourself until at last you can bear it no longer. You sob on someone's shoulders. You tell them the whole sad story, and what a relief. You have dispersed those accumulated psychic forces which were created by your brooding and worrying. Confession is good for the soul because it relieves **adverse** Psychic Stress; but by the same token it will disperse the very forces essential to the success of this exercise. So keep those forces locked up inside of you. Don't let them flow out of your mouth. Don't even discuss the experiment with your assistant until either he calls for a report or the prearranged period has elapsed. You may have to try this, and any other telepathic experiment, with a number of assistants before you find one to whom you are psychically attuned. Don't chop and change too much. If you can obtain even vague results with any particular friend, it is a sign that the rapport is there and all that is needed for success is a little persistence and patience.

When you get favourable results with an earth-friend try visualizing a spirit friend. While dwell-

ing on thoughts of this friend, hold the mind in a receptive state. Listen inwardly. Note all images and ideas which invade the consciousness, but do not day-dream. Do not strive after results. Use the conscious mind merely to point the direction of your meditations. The subconscious should by now respond immediately to its suggestions. If that suggestion is that you visualize an earth friend, that should be sufficient to put you psychically en rapport with him. If, on the other hand, you aspire to contact a spirit friend, your centre of consciousness should be raised to the level favouring such contact. Once, through the conscious mind, you have given an order to the subconscious, do not countermand it. Persist with the experiment until either it succeeds, or you feel that it isn't going to succeed.

Do not surrender too easily, but when you are definitely convinced that an experiment has failed go back to some of the earlier toning up exercises—particularly those with which you have had the greatest success. Practise these exercises until you feel re-vitalized, and then knock off for the night.

Never conclude any session of psychical training with a feeling of failure. If it happens to be one of your off nights, then set yourself a task which you know to be well within your capacity, and then rest on your oars.

Do not sit for development when tired, indisposed, emotionally disturbed, out of harmony with other sitters, or even merely not feeling like it.

A conviction of success leads to success. Keep on keeping on with absolute confidence in your ability to attain your goal and nothing can prevent you from doing so.

THE END

Money is an article which may be used as a universal passport to everywhere except Heaven, and as a universal provider of everything except happiness.

LET THERE BE LIGHT!

By Horace Flower, September 16, 1944

The most picturesque prose poem handed down to man is probably that Hebrew record — the first Book of Moses, which we call Genesis, in which a symbolical story of the coming-into-existence of our Universe is given. At the start of Genesis we get the illustration of the all-importance of Light, without which nothing could function. In Ferrar Fenton's translation of the Bible into modern English, he renders:

"By Periods God created that which produced the Suns; then that which produced the Earth.

"But the Earth was unorganized and empty; and darkness covered its convulsed surface; but the breath of God vibrated over its fluid face.

"God then said, 'LET THERE BE LIGHT'; and LIGHT CAME."

While the clock strikes its hourly warnings, the world of unenlightened men and women remains tied to the field of the five physical senses. To these walkers in the darkness, Time and Space are governing factors in human life, and are observed as supreme.

On the other hand, those who have seen the light of the universal truths (which God brought into being), including the fact that "There is no Death," know that the spirit of man is above and beyond Time and Space or any other limiting conceptions. When the light of the spirit shines in the intellect of man, freely and without the shadows cast by doubt, then the shackles of the five physical senses fall apart. Many hundreds of thousands of our brethren of India, and from amongst the other nations of the world, have known and acknowledged this truth for thousands of years. In our own country we look with suspicion and doubt upon those who have the light of knowledge burning brightly within.

In the Middle Ages it was common for the enlightened ones to be exile or burned at the stake by a jealous priesthood holding power through the cultivation of ignorance and superstition in the masses. Even to-day the endless sects of the Christian Church cease their jealous bickerings and disputations only to make common cause against enlightening influences. The noble souls who have courageously offered to a world of darkness some clear proof of the fact that life does not finish at the grave; these fine souls are defamed and persecuted by those who call themselves servers of the teachings of Jesus of Nazareth. These gloomy, black-clothed preachers of gospels they cannot interpret or clearly explain, deny or ignore the greatest demonstrations of truth that Jesus and His pupils brought to those who walked in darkness.

Through the devoted service of plain, ordinary men and women the LIGHT may be brought to millions of others, and the Great Plan conceived by the Divine Mind brought nearer to fulfilment. But we require faith and undaunted courage as our shield and buckler. If you have a truth to give to your fellows, or some message for those who walk in darkness, give it under your own name. Light overcomes all else and does not need camouflage, so abandon the use of pen-names and camouflage when you write and speak. Much serious damage has been done to all good causes through people hiding behind masks and screens. Remember the words of the Master: "Blessed are the persecuted on account of righteousness; because the Kingdom of Heaven (harmony) is theirs"; therefore:

"LET THERE BE LIGHT."

* * *

The world owes all its onward impulses to men ill at ease. The happy man inevitably confines himself within ancient limits.

Every Day Is . . .**JUDGMENT DAY****By the Rev. C. Irving Benson, D.D.**

In "The Herald," Melbourne

There is something seriously at stake in our life on this planet. What happens after death depends upon what has happened before it and supremely upon our relation to God. Our relation to God determines our relation to the universe. Death is tremendously important because life is.

Judgment is necessary to life. Wherever men live together in communities standards of conduct are worked out, tribunals are set up where judgments are pronounced and executed. It is a naked truth that no greater calamity can overtake any nation than the guidance of its affairs should fall into hands that will no longer vindicate justice through judgment. A world in which there were no standards of conduct and no judgment upon wrongdoing would be a bedlam.

This is a moral world. Life is not keyed to happiness but to righteousness. The Ten Commandments are not a series of taboos imposed upon us — they are revelations of the real nature of life. That is how life is built and it will only work satisfactorily upon these principles.

Crude Conceptions.

To believe that there would be no judgment of the terrible things that go on in the world would be equal to saying that there is no God at all.

However crude may have been the conceptions of the Divine fury in the past, it is just as immoral to hold that shilly-shally claptrap belief that nothing will matter, for everything will be made right by God's overwhelming mercy.

This principle of judgment pervades nature. Every plant, insect, animal, man, is daily, nay, hourly, on trial. The court is never opened because it is never closed. Death brings no sudden moral transformations. The man who closes his eyes to

one sphere is the same who opens his eyes in the next — as it is written — “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still” (Rev. 22: 11).

Dramatized Truth

The great truth of the Judgment is dramatized in the Bible and preachers and poets and artists have portrayed the human race of all ages and all lands, the great and lowly — countless millions — all assembled at the final Assize before the Supreme Judge to receive, one by one, the eternal sentence from His lips.

Every day is judgment day, and the day of judgment will be a revelation of the judgment which has been continuously in process. “We must all appear” — no — that is not the right word; look at the Revised Version — “we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad” (2 Cor. 5: 10, R.V.). That, surely, is perfectly reasonable. While death makes no difference to character or the continuance of our personalities, it closes a definite stage in our lives. All life is a stewardship. We have received all we have. But this stewardship involves a judgment. To every trustee in every walk of life comes the voice sooner or later — “Give an account of thy stewardship.” This demand is universally recognized as just. No sane person dreams of resenting it as a tyranny. Then, if all trusts involve the rendering of an account of their management, shall the highest trust of all — our human life — be excepted?

The Bridge Side

What do we mean by judgment? We generally think of it as condemnation, but this is a very one-sided view. It means to separate, to sift, to decide. There is a bright as well as a dark side to it.

The heresy to beware of is to suppose that the justice of God is anything inferior to the best that we can imagine, or that His love is not infinitely greater than our noblest dreams. We must rid our minds of the idea that God's primary concern is to condemn men. His great desire is to save us from all evil and its unhappiness. A final heaven, not a final hell, is the goal of His purpose.

Our actions, our purposes, the things we did, the things also which we tried and meant to do, our failures, and what we did with those failures — all these will be revealed. God knows everything, and there is comfort in that. For it is only He who knows everything about us who can be just — that is to say — who can be merciful. To say that we shall be judged by One who knows everything is to say that we shall be judged by One who understands. And surely it is the Gospel for us to feel that God will judge us, not by this and that, not by what the world knew, but by everything.

The judgment which surely follows death is not a scene to terrify the imagination, but a truth to turn the soul to God.

A TIMELY REMINDER

The bane of the movement to-day is the Spiritualists who are fighting one another because they cannot get their own way and dominate others.

It may pander to a sense of self-importance, but the outside world is laughing at all of us. People who talk about brotherhood and tolerance seem to be the last people to exhibit it. Fortunately, we have a sense of humour. If a love of truth brings us persecution — so be it! I am always amenable to reason or to facts, but threats leave me unmoved.

* * *

Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation.

MAN'S SURVIVAL AFTER DEATH

By the Rev. C. L. Tweedale

Published by The Spiritualist Press Ltd., 49 Old Bailey,
London, 15/6 (English currency)

This convincing and scholarly work is unquestionably the ablest and most comprehensive treatise on spiritual evidences and psychic phenomena that has ever issued from the press. Its evidence is fascinating, and its interest enthralling; while the spontaneous psychic experiences of the author and his family, in his own vicarage, are the most remarkable on record.

Not only are the phenomenal and scientific interest of this work extraordinarily great, but in religious interest it stands alone. No book of modern times is of such importance to the churches, or so convincing and evidential to the student. It is a complete restatement of the Christian position, and is destined to have a profound effect on religious belief and practice.

Unique in religious interest, thrilling in spiritual narrative, this work destroys the fear of death, gives back the dead, and makes the spirit world a reality. No one can rise from its perusal without receiving profound impressions and deep convictions. For the first time the reader feels at home in the universe, and grasps a reasonable belief which satisfies both heart and mind.

Press and Other Opinions

"Yorkshire Post": "A work of great magnitude and importance. Rivals in interest and wonder anything to be found. Of absorbing interest."

"Yorkshire Observer": "An extraordinary book. Covers every aspect of man's conscious survival after death. The evidence is so ably arranged as to cause the most pronounced sceptic to readjust his position."

"Yorkshire Weekly Post": "A remarkable book. An able argument. Appeals to reason as against prejudice. A challenge to the churches."

"Glasgow Herald": "This remarkably interesting and instructive volume."

"Sheffield Daily Telegraph": "This is no slipshod work. On every page the book bears evidence of great research, continuous thought, and unfailing care. This is a book worth reading."

"The Scotsman": "A great cloud of witnesses. This book gives an extremely interesting and careful representation of the subject, and has the additional interest of being penned by a clergyman of the Church of England."

Lack of space precludes the quoting of many similar praiseworthy comments.

MODERN SPIRITUALISM CENTENARY

Modern Spiritualism dates from March 31, 1848, when psychic manifestations at Hydesville, N.Y. State, U.S.A., definitely established Spirit Communication.

For one hundred years Psychic phenomena throughout the world continue to prove — there is no death — personal survival is a biological fact, not an act of faith — individual personality continues beyond the grave — personal responsibility and eternal progress are Laws of Life.

For one hundred years these phenomena have been investigated by the world's leading scientists, including Sir Oliver Lodge, Sir W. Crookes, Sir W. Barrett, Professors A. R. Wallace, Richet, Lombroso, Hyslop, Geley, Flammarion, Baron Schrenck-Notzing, and Tillyard (N.Z.), tested by every conceivable method and proved genuine.

Sir Oliver Lodge, F.R.S., D.Sc., LL.B.: "I tell you with all the strength of the conviction which I can muster, that we do persist; that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. Why do I say that? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them."

THE CURSE OF IGNORANCE

A History of Mankind

By Arthur Findlay

Author of "On the Edge of the Etheric," etc.

From the time Mr. Arthur Findlay commenced to write the first chapter of this book to the passing of the final proof of the last page of the Second Volume, seven years elapsed, during which time he devoted six hours a day, every day of the week, to its production. No trouble was spared to make this history accurate, interesting, and perfect in every possible way.

It was indeed a labour of love, and the time and cost involved was for one reason only: to help to advance knowledge, to increase wisdom, and to improve conduct everywhere throughout the world.

The troubles which have beset mankind, in the past and present, have mostly come from ignorance of how best to live so as to create the prosperity and happiness all desire.

The past follies and achievements of the race will be found recorded in the pages of this book, and, if these are remembered, they will act as a guide and signpost to present and future generations, showing the right way to think and live.

Therein lies the value of history as recorded from this wider angle of thought, and, if everyone, everywhere, would learn the lesson these pages have to teach, war, suffering, poverty, and human misery would cease.

Only after the two volumes of "The Curse of Ignorance" have been read, and pondered over, will the reader realize the revolution in thought this work may some day bring about. It is certainly history written with a purpose.

History, in some respects, has not been accurately recorded because of prejudice and ignorance.

Religion was the cause of half the events of history, and, because the origin of the numerous

world religions was not known, historians have misrepresented or ignored events they were unable to understand.

Religious prejudice has, moreover, falsified history and represented the Christian era in a much too favourable light.

Here, in this book, history is presented from a new and wider aspect, and this more modern approach clarifies the many difficulties with which historians have been faced in the past.

Its insistence on increased knowledge, greater wisdom, and a higher ethical standard of conduct follow from the obvious neglect of these assets in the past, the consequences being clearly revealed by history.

Volume 1 (1,166 pages): From the time of primitive man to the Reformation.

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Dr. Alfred Russel Wallace, O.M., F.R.S., D.C.L., LL.D. (co-worker with Darwin): "Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

Dr. J. M. Peebles, M.A., M.D., Ph.D.: "Spiritualism is the direct antithesis of Materialism, Ecclesiasticism, and Sectarianism. It is a science, a philosophy, and a religion — the wisdom religion of the ages, and the foundation, in fact, of all the world's great religions."

Air Chief-Marshal Lord Dowding: "If you can get what I have got out of discarnate communication it will be something that alters your whole view of life and death and life after death. The mere realization that life and consciousness are continuous on both sides of death is of tremendous importance."

"1848 AND ALL THAT"

By J. Stuart Morrison

There have been many cycles of Spiritualism in the past, each followed by a dark cycle of materialism. The histories and legends of ancient Egypt, Babylon, Persia, Greece, Rome, Palestine, Japan, China, India, Europe, Scandinavia, and even ancient Britain all bear evidence to this fact.

First, a new religion was born, or an old religion purified and regenerated. This spiritual influx was accompanied by a general unfoldment of psychic faculties among the devotees of the regenerated faith. The phenomena, not in itself essentially "spiritual," acted as a stimulus to faith. It prepared the ground for a belief in the essential spiritual nature of Man by providing evidence of the survival of the human personality after death. By offering an outlet for pent-up spiritual energy it eventually opened the door to a deeper knowledge of the inner life.

At a later stage a new generation of devotees arose, a generation lacking the spiritual impulse which governed its predecessors, and the multitude became lost in a maze of phenomenalism. Freedom of psychical expression was confused with licence and extravagant practices crept into the cult. This invariably caused a revulsion of feeling among the more spiritual devotees and a reformation took place. Free psychism was discouraged and only the phenomena of exceptional oracles, mahatmas, avatars, prophets, or saints were tolerated.

Later still some who had heard the first note of "the Voice of the Silence" within their own souls decided that phenomenalism was in itself an evil. The influence of these mystical leaders eventually caused psychism to be banned, and the devotees were taught to rely on faith and tradition.

Eventually a new race of leaders arose, men who possessed neither the factual support of

psychical phenomena nor that inner spiritual grace which sustained the mystics, and thus what was once a living religion — a channel for spiritual power — deteriorated into a formal organization paying homage to the wonder-working avatars of long ago. Anyone who claimed to have similar powers to these avatars was viewed with suspicion and believed to be possessed of the evil one. They were usually charged with sacrilege, heresy, and witchcraft, and put to death by torture.

Time distorted the legends of the faith, and its traditions and ideals hardened into dogmas unpalatable to the reasoning mind. This clash between faith and experience became the forerunner of an age of doubt and materialism, with the men who should have been the spiritual leaders of the race clamouring for secular power and political authority.

This was the position in the early years of the nineteenth century. Materialism was not a philosophy which suddenly burst into flower with the publication of Darwin's "Origin of Species." It was the gradual result of a revolt of the rational section of the community against irrational dogmas. These thinkers were awaiting their opportunity, and it came when Lamark and Laplace made discoveries which discredited the Church's theory of Creation. Science turned its back upon the Church and sought for truth within the book of nature. This led to the gradual evolution of a philosophy of mechanistic materialism.

Prior to the publication of the works of Spencer and Darwin the materialists were unorganized and inarticulate, yet none the less a potent force in the community. The enthusiastic reception accorded to Spencer's "Principles of Psychology" and his "System of Synthetic Philosophy" and to Darwin's "Origin of Species" was due to the fact that these scientific thinkers supplied a co-ordinated argument, backed by verifiable data, which supported a philosophy already born of a revolt against the

intellectual dictatorship of unreasoning dogmatists.

Meanwhile, in that phase of life which parallels our own, others, who had learned by passing through the veil of death that Nature does not cease to be merely because she becomes invisible, decided that the time was ripe to once more disperse the mist between the physical and the para-physical realms.

They chose as their messenger a very humble man — Charles Rosma. Rosma was no philosopher. He was, perhaps, not even aware of the true purpose of his mission. He was simply an itinerant hawker who had been murdered in a little cottage in the village of Hydesville, New York. His motives for rapping on the wall of John Fox's cottage were probably those of a wronged man in search of justice; but those famous "knockings" as much as said: "Listen! You are striving to unveil the mystery of life by studying facts! You boast of your Age of Reason! Can you hope to learn the truth about yourselves with only half the clues? Study facts by all means — but make sure you have all the facts, those of the para-physical world as well as those of the physical."

That was a hundred years ago, and already there are signs that Modern Spiritualism is following the pattern of all earlier Spiritualistic cycles; but it is not too late to remedy the position. What do YOU intend to do about it?

—Extract from an address, entitled "Belief Is Not Conversion," delivered at the V.S.U. Psychic Forum on Sunday, February 22, 1948.)

* * *

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* * *

Spiritualism does not teach us of a burning hell, but it teaches us that the acts of justice we do in this life will come back and repay us in the next.

SPIRITUAL THOUGHTS

Just mentally lose yourself in an unshakable trust in the eternal goodness, fidelity, and love all around and within you.

We know that death is a delusion, that continuity of life is a certainty, that personality is deathless, that sundered hearts will be reunited.

There is no past in real love; it is not memory that keeps love alive; it is love itself which cannot die, and which involves the persistent life of memory, becoming in itself an undesigned guarantee of immortality.

We should always treat our loved ones as we shall have wished to have treated them if they were taken from us.

The physical evils of pain, disease, and death are, for some, hidden reason, absolutely essential to our highest development and greatest good. We can see a little of its meaning even here. The noblest endowments of man—pity, mercy, self-sacrifice, patience, liberality, unselfishness—would be unborn but for what, in our blindness, we call evil.

When life's education is over, if we have used it rightly we shall have attained to a clear, slowly built-up realization of our transcendent being; and we shall know that; though to our consciousness it has been operated through our own action and effort, on the plane of the real it has been throughout the Father-Spirit, determining, overruling, and we have always been "for ever with the Lord" without knowing it.—Anon.

* * *

Adorn thyself with simplicity and modesty and with indifference towards the things which lie between virtue and vice. Love mankind. Follow God. The poet says that "Law rules all." And it is enough to remember that law rules all.

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