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The Harbinger of Light

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



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

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Dream Leads to Murderer's Arrest

The Astral Body

Dead Father Saved Aboriginal's Life

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

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

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APR., 1949.

THE ETERNAL EASTER

By Ernest W. Oaten

In "The Two Worlds"

Easter! The annual celebration of the phenomenon of an Eternal resurrection!

Long before the days of Jesus the world held festival at this season of the year. The recognition of Easter began in the long past of primitive man, when people rejoiced at the beginning of spring and the resurrection of nature from her winter sleep. The early church merely clutched at the existing festivals, and changed their names from Greek to Christian. Even the statues of the Greek Gods were changed to figures of the Apostles. Old myths and more recent traditions became mixed up, and the legends associated with the historic heroes of the past became crystallized around a central figure. These again have accumulated much extraneous material which has little historic basis. The sacred books in which the progress of ideas are partly enshrined are libraries of deep and earnest thought and should be read free from superstition — not worshipped as the words of God

but studied as the outward expression of man's striving after fuller life.

One of the more modern features of Eastertide is the emphasis placed on Good Friday as a day of gloom and sadness. It symbolizes death, but death is always the prelude to new life. We live on death! If death ceased to-morrow, life would cease at the same instant, for death is simply change. Though there may be circumstances connected with the passing of friends which give rise to feelings of regret and sorrow, yet death itself is as natural as life, and when it occurs in the fullness of life's harvest-time it should be a matter for congratulation and even of rejoicing.

It is peculiarly apropos that the revival of spirit communion in 1848 occurred at this season of the year (March 29, to be exact). No one knows the dates of the Crucifixion and Resurrection of the central figure of Christianity, for the early church simply adopted a popular festival much as some of us have done. In many parts of England we celebrate the coming of Spiritualism on Good Friday — a movable date — because it is the nearest public holiday to the date of the Hydesville rappings. It was so with early Christianity.

Numerous posters ask me, "Is it nothing to you that Jesus Christ was crucified on Good Friday?" I reply — it is nothing to me — it is quite unimportant! Everyone has to die. Thousands have died by crucifixion, and in the last war hundreds of thousands have been murdered by far more horrible methods. The important event is that He rose in an exalted form and demonstrated His resurrection to His intimate friends. But for His reappearance after death, He would have been forgotten and His followers dispersed. The weakness of the Christian position has always been that it postulated the resurrection of Jesus as unique. It is claimed that He was an exceptional character. Now it is an axiom to-day that you cannot estab-

lish any principle on an exception. On the other hand, it is the strength of the Spiritualist position that survival and reappearance after death is the common lot of all of us.

What, then, has our Modern Spiritualism to give the world in connection with this story of Easter? Instead of an isolated triumph over the grave, it offers a series of authenticated facts presented by living witnesses. Not the ancient testimony of unknown recorders who have long since passed away, but of sober-minded people still with us, who declare that they have seen the faces, heard the voices, and witnessed messages written by those the world calls dead. We remove Easter from the realm of the traditional and magical to that of the natural.

Man is by nature immortal, and all men live who have ever stepped into this planet. Immortality is not a special gift of God bestowed on a few, but our natural heritage. We give evidence that "God is without variableness or shadow of turning" and that He needs not to interfere with His laws to produce a dramatic effect.

Millions of the common people rejoice in this truth, for they have witnessed the evidence in their own experience, and they would not give up this truth for all the world has to offer.

If all the records of the past were suddenly destroyed in some vast catastrophe, the central facts of survival and resurrection would not be affected, for living men have received the evidences of its truth and others will receive it tomorrow. We could rebuild the whole structure of spiritual and religious life on the eternal foundations of natural law, and perhaps the building would be even more substantial for the rejection of some of the material of the past which has been tried and found wanting.

Wisdom is the power of ideas, and is perfect faith.

MEDIUMSHIP OF FRANK DECKER

By Horace Leaf

In "Psychic News"

Frank Decker, after I left New York for the West in 1947, stopped sitting for materializations and direct voice for about twelve months. Owing to unsettled circumstances, he decided to go into the antique business, and I found him in his shop on Seventh Avenue on my return to New York City last July.

But the fact that he left the spirit people alone did not mean that they left him, and I had some extraordinary proofs of his remarkable clairvoyance and clairaudience in consequence.

It appears that he is as convincing a mental medium as physical, and I do not remember ever hearing better "messages" from him during the two weeks preceding my return to Britain.

He needed no special "setting" for his demonstrations, but acted with a spontaneity which seemed to meet ideal conditions. He was, indeed, often as astonished as the recipient when these moments of mediumistic inspiration came upon him, and on more than one occasion he struck his brow dramatically and asked me, "How do I do it?"

"Toneless" Voice

Occasionally he could attribute the information to a mysterious voice whispering in his ear; a "toneless" voice heard by none but himself.

Whoever his informants were they certainly imparted to him special information and numerous facts, small and large, that amazed the fortunate individual to whom they were given, and for whom they were meant.

Take, for instance, the occasion when he and I were sitting in his shop playing "rummy," our minds far from psychic matters. A stranger unexpectedly arrived and took a seat beside Mr. Decker, evidently content to wait until we had finished our game before discussing business.

Frank Decker continued playing as if unaware of his presence; when he suddenly threw down his cards and, turning to the gentleman, said:

"I have never seen you before, have I?"

"Not as far as I know," replied the stranger.

"And you have never seen me before, have you?"

"No."

"Well," continued Decker, "your name is —," and he gave the astonished man his full name. "You are a school teacher; but you also have a business."

"Yes," replied the man, looking down with embarrassment.

"In other words, you are a partner in a loan office," declared the medium.

The stranger laughed with amazement. "Right," he said, "but how do you know that?"

Decker ignored the question but replied, "You weave."

This was denied.

"Yes, you do," cried Decker emphatically. "Look at my hands, they're weaving." And all the time he had been talking his fingers had been moving after the manner of a weaver's.

"No, I am not a weaver," returned the stranger, "but I think I understand what you mean. My school is called 'Weaver Street School.'"

Fact after fact about the man, his life, his family, his friends and relatives, living and dead, were poured forth by Decker, the man sitting as if paralyzed with sheer astonishment.

Indisputable

All this information was so specific as to be indisputably true or false, leaving nothing to equivocation or chance.

For instance, he told the man that he had been married twice; that he had divorced his first wife by whom he had no children, and that he then married a woman who had two children by her first husband.

He gave the names of these children, stating that one was now twelve and the other fourteen and the elder girl went to school in a town called St. Petersburg; all of which was quite true.

Among the many names that Frank Decker had mentioned was only one which the man could not place.

Suddenly Frank said, "About that fellow 'Bill' who you can't remember. He married Ethel and she is about to have a baby."

The stranger started with surprise and as a delighted smile suffused his face he said, "Mr. Decker, you are quite right. I remember now."

I had a private conversation with this man before he left the shop and assured myself that everything that had transpired was correct. "Does Mr. Decker know you?" I asked.

"Well," he replied with a perplexed look, "I certainly have never seen him before and I am just visiting New York City from Connecticut, and don't understand how he knows anything about me. But he must know me or how could he have said what he has just told me?"

This sort of thing was constantly occurring during those few psychically hectic days. Customers would gaze at Decker in blank amazement, as if either he or they were bereft of their senses.

One man came in with a view to buying from Frank Decker a house he had for sale. Decker looked at him and said, "You have just come from some agents who warned you not to buy my house because they want you to buy another."

The man denied this.

"What are you talking about?" said Decker angrily, "you have in your pocket a letter bearing upon this and it is signed 'Francis Webster'."

The man nearly dropped with astonishment.

"Say," he cried, "what the hell are you, a magician!" Frank Decker merely laughed and said, "You can't kid me."

Decker is a fine example of how spirit people take care of their mediums, and more than once some astounding physical phenomena have been involved in these practices.

I lived with this amazing medium for several months in 1936-7 and realized how thin could be the veil between the two worlds.

Only One Mistake

In all the marvellous tests that came through his mediumship, physical or mental, I can remember but one mistake; and that may not have been an error. It took place in New York last summer at one of Decker's direct-voice seances.

The recipient was a gentleman from Brazil. A "spirit" voice spoke to him giving its name and referring to his (the spirit's) father as if he were alive; but the sitter told me that the man had passed away.

I mention this as presenting some doubt, because of the testimony I received from an English lady who sat in one of Frank Decker's direct-voice seances when her grandmother purported to communicate with her.

This lady was ignorant of mediumistic phenomena and antagonistic to Spiritualism at the time, and was so indignant with what she thought was a piece of fraud that she roundly condemned Decker in the presence of the rest of the circle.

Her reason for doing this was that she thought her grandmother, who lived in England, was still alive, as she had received a letter from her only that morning.

It transpired later that the grandmother had died shortly before the seance, which was held in Miami, Florida. In this instance, the spirit of the grandmother found her granddaughter in this rather remote part of the world.

The lady recounted these facts to me in the presence of Decker, to whom she apologized once again.

PENTECOST

In the Light of Present-day Psychic Knowledge

By the Late Rev. Charles L. Tweedale

In "Light"

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4.

So runs the ancient account, when recording the phenomena which signalized the beginning of the Christian Church; for, just as Christianity is founded on the demonstrated survival and resurrection of Jesus, so the Christian Church takes its origin, as a banded and organized body, in touch with heavenly and spiritual things, from this wondrous Pentecostal happening.

Jesus had said to the Apostles, speaking as an inhabitant of the Spirit-World, "But tarry ye in the City of Jerusalem, until ye be endued with power from on high." So they obeyed the command of the Master, waiting patiently for they scarce knew what; until the evening of that "fiftieth day," when "assembled together with one accord in one place, the heavens were rent and they were surrounded by Spirit-flames and Spirit-manifestations, and were indeed "endued with power from on high."

The Christian Churches at this season will solemnly read this account and celebrate the descent of the Spirit upon the infant Church, and yet they will set their faces as hard as flint against the possibility of any confirmation of this wondrous experience by any happening in their midst to-day.

God is "the same to-day, yesterday and for ever," and neither He nor His angels, nor "the spirits of just men made perfect," have changed one iota in the method of their evidential proof and manifestation.

The Churches and their leaders have yet to realize that:

The Angels keep their ancient places,
Stir but a stone, ye start a wing
'Tis ye, 'tis your estranged faces
That miss the many-splendoured thing.

Yes! we have our "Pentecosts" to-day, though the Churches obstinately harden their hearts against the coming of the Angels, while at the same time they pray "for a fresh outpouring of the Spirit."

I was privileged to be present at an identically similar scene to that which took place in Jerusalem well nigh two thousand years ago.

Some years ago, my wife and I journeyed north to a little mining village to sit with a well-known materializing Psychic. Arriving at the man's house, we found about thirty of his fellow miners, their wives and friends, gathered together in a fairly large upper room of his house. We made a thorough examination of the room and I then locked the door and put the key in my pocket. We all sat about the room and then the ordinary light was put out and the room was illuminated by a ruby light, sufficiently bright to enable us to see one another. We began to sing hymns, one of which, I remember, was that splendid old hymn "Confidence":

Praise ye the Lord, 'tis good to raise
Your hearts and voices in His praise.

They sang with the heart as well as the understanding, and their fine voices blended in most beautiful harmony.

This had been going on for about ten minutes when, evidently, a kind of thrill or vibration

passed through the room. (Persons who were in the room below said that the doors rattled and vibrated for quite a long time.)

Then ensued the most amazing scene I have ever witnessed. The whole room was suddenly filled with hundreds of flames of fire, much like candle flames in shape, but larger and more ethereal in appearance. These appeared in hundreds, high up near the ceiling, beyond the reach of the seated people, in remote corners, and all around and about us.

They showered down in hundreds and continually "sat" upon the heads, arms and shoulders of those present. I had many on my own head, so my wife testified; and I saw many alight and burn on her head, arms and shoulders as well as upon the others present. I saw dozens of them alight on my own arms and there stand burning for a few seconds and then suddenly vanish. I passed my hands through many of them, but felt no heat or sense of burning.

These hundreds of flames—literally filling the room—were occasionally interspersed with luminous clouds about a couple of feet in diameter.

When this marvellous scene had lasted for about another ten minutes—the people all the time giving utterance to many fervent ejaculations—suddenly several of those present were entranced and began to speak volubly and fluently in a language which we could not understand. There was no hesitation in the speech, but they spoke with the fluency of persons speaking their native tongue.

We could not understand them on this occasion, but it quite evidently was an exactly similar phenomenon to that described in Acts 2: 4, and later in 1 Cor. 14: 2.

This wonderful scene was entirely beyond the powers of these homely people to produce by any non-psychic means. I satisfied myself very speedily

on this point by noting that scores of the flames were high above the people's heads, close to the ceiling and in remote corners of the room entirely out of reach, and also by repeatedly observing and covering with my hands the lambent flames which burned upon my left arm and on the head of my wife who sat next to me, and which showered down from the ceiling and alighted upon my arm.

After the power waned for these lights and the persons came out of trance, we sat for materialization. I searched the bare corner of the room — hard plaster walls and bare floor boards — shielded by two thin curtains hanging across it. Sitting in a good light within one yard of the opening between the curtains, through which I could see the Psychic's body all the time, I saw eight forms, varying from that of a tall man down to a little child of about four years of age, emerge from the corner!

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On the day of Pentecost, the Apostles and their companions were entranced and "spake with other tongues." This entrancing of persons and consequent speaking with tongues has been witnessed on many hundreds of occasions during the last eighty years.

We know that this entrancing of the Psychic is very often done by the spirits of departed friends and relations. I had witnessed such entrancing repeatedly in my vicarage and obtained irrefutable evidence of the Survival and presence of my departed relatives, and so have many others.

Similar phenomena argue similar causes. There is no proved case on record in modern times of the entrancing of a Psychic by a personality of the Godhead or by God Himself. Likewise, there is not a particle of evidence to show that the lights, the rushing wind, or the entrancing of the Apostles and those present at Pentecost were the result of

the coming and presence of the Holy Ghost, as a Spirit Third Person of the Godhead, as the Church alleges.

It was not the manifestation of a personality of God, the Great Spirit, but the presence and manifestation of His Angel messengers, acting as His agents. Therefore Acts 2: 4 should read: "As the spirits gave them utterance," and not, "as the Spirit gave them utterance," as it now does.

That this is the true rendering is shown by the fact that those who were entranced evidently spoke in the language that the controlling Spirit had spoken when in the earth life. "Parthians, Medes, Elamites, dwellers in Mesopotamia, Judaea, Cappadocia, Pontus and Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, strangers of Rome, Jews and Proselytes, Cretans and Arabians," a pretty long list, which I have known to be matched in its wonder and evidential value on occasions when French, Italian, Serbian, German, and Hindustani were spoken psychically and recognized by those present.

Angels or Messenger-Spirits

It is perfectly clear to the experienced and unbiassed student of these things that the phenomena of the Day of Pentecost were due to God's Angels or Messenger-Spirits; and, in this case, quite evidently chiefly to human angels — the spirits of the departed (Matt. 22: 30) — and most certainly not, as the Churches erroneously allege, to the Third Person of the Godhead.

The same error appears in Acts 10: 19, when it is stated that the Spirit (note the capital) said to Peter, "Behold, three men seek thee." "Spirit" is here explained by the Christian Churches as meaning the "Holy Ghost," or "Third Person." So far from meaning any such thing, it is clear from the words "I have sent them" (of verse 20) that it was the Angel mentioned in verses 3 and 5, and not the "Holy Ghost" or "Third Person."

Exactly the same error is seen in Acts 8: 29,

where it is stated that "the Spirit" (explained by the Churches to mean the "Holy Ghost" or "Third Person") said to Philip: "Join thyself to this chariot." It is plain from the account that it is the Angel of verse 26 who is speaking and who there tells Philip to make the journey.

Similarly other manifestations ascribed to the "Holy Ghost" and the "Spirit" are the work of God's messenger spirits, acting directly or indirectly, as His holy, or good, spirit agents, and not of a separate spirit personality, or "Third Person" of the Godhead. Such "Third Person" has no existence in fact, but is a theological figment representing a working hypothesis devised to cover a range of facts and phenomena then only imperfectly understood.

The manifestations of what is termed "the Holy Ghost" or "the Spirit," which are recorded in the New Testament, are not the direct manifestations of God, the Great Spirit, "in propria persona," or of a "Third Person" of the Godhead, but they are the manifestations of His spirit messengers — angel spirits and spirits of the departed — and are instances of God working through His spirit agents. The term "Holy Ghost" is a collective term, and embraces and covers the many instances of these manifestations; while the phrase "the fellowship of the Holy Ghost" indicates the association with, and the assistance and help of, good spirit messengers (angels and spirits of the departed) under the permission and guidance of God.

The Church's doctrine of the Trinity was not formulated by the Apostles, nor by the Church of the Apostolic Age. It represents an attempt to devise a working hypothesis in absence of an understanding of the phenomena. It is not true, never was true, and never will be. Its adoption by the Church at a later day had a disastrous effect in obscuring the doctrine and practice of the

MR. CLAUDE RHODES

Mr. Claude Rhodes, the official representative of the Spiritualist Church of New Zealand at the World Conference and Centennial Celebrations held at Rochester last July, has returned to Auckland after an extensive tour of the States.

Amongst the cities visited Mr. Rhodes included Kent — Ohio, Chicago, Buffalo, Toronto, and of special interest to all Spiritualists, Hydesville and the Spiritualists' Camp at Lily Dale. Wherever Mr. Rhodes went he was well received and given a warm welcome.

Mr. Rhodes brought home with him recordings of the voices and speeches of many of the delegates at Rochester, and these will be heard at the Council meeting of the S.C.N.Z., to be held in Christchurch at Easter.

Mr. Rhodes, who is the Auckland executive member of the S.C.N.Z., leaves in March for a visit to Australia.

Communion of Saints — the actual objective and evidential communication between the Church militant on earth and the Church triumphant in Heaven; and the disastrous results have continued — to the Church's very great loss and hindrance — unto this day.

For a full discussion of the matter I refer readers to my work, "Man's Survival after Death." Just as angels and spirits of the departed, acting as the messengers of God, fulfilled the words of Jesus, bringing "power from on high"; so to-day angels and the spirits of just men made perfect bring the same power and the same evidence and act as the ministers of God, bringing goodwill towards men.

As good John Wesley truly said: "God has in all ages used the ministry of angels. They assist us in our search after truth, remove many doubts and difficulties, throw light upon what was before dark and obscure, and confirm us in the truth that is after all godliness."

ANZAC DAY

Text of Address by Horace Flower at Dawn Service in Anzac Square, Brisbane, on Anzac Day, April 25, 1946

and broadcast through Radio Station 4BK

Friends of the Dawn,

Your presence here in this period before the new day is born, is surely symbolic of something that lies deep within you. You are gathered in this Memorial Square to keep a tryst with our beloved friends "upon the other side," whose memory our nation honours to-day.

A tryst, or appointment, is something that must never be broken by honourable people. Particularly one that is based upon so sacred a foundation as this Anzac Dawn appointment with our beloved dead—who are not dead. Here in this square, year by year, we give and we get—each Anzac morn. We give our love and admiration to these sons of Australia who made the great sacrifice for our sake. And we get a renewal of our faith in human nature, that enables us to hold on high the Torch thrown to us from the hands of those we honour.

From Gallipoli in 1915, to New Guinea and Borneo in 1945, our vision runs. In those thirty years tens of thousands of young Australians cheerfully sacrificed their physical earth-lives that their fellows might live in freedom. That a greater and finer nationhood might be achieved.

The sacrifice of these men was prompted by love, and love is the supreme emotion in the world of human existence. Love is in very fact the fulfilling of the Law, and that great Law of the Universe is unity. Through love we realize true unity, whether the thread of love exists between a man and his wife, a man and his fellow-man, or a man and his country.

No sacrifice is prompted by hate, or jealousy, or envy, or distrust. And no unity can exist where

these emotions are expressed. But — through the gateway of love comes cheerful sacrifice and real unity; comes happiness and brotherhood in operation. These brethren, with whom we hold communion here this morning, loved their country and their fellow-men, and their families. Their sacrifice was a crown of love, not a tribute of despair.

We, who stand here in this dawn, are drawn into unity through the demonstration of the love that brought us here. And our brethren who are here with us, invisible to ordinary sight, are in unity with us too. You can surely feel it as I do. A glorious feeling, a feeling which we should carry with us through all the days and months and years to come.

Lifted and ennobled through this pouring out of love, let us here resolve to make a sacrifice. Yes, to make a sacrifice of some of our selfish desires, and some of our leisure time, that we may preserve the freedom these men died for. That we may achieve unity, and, through unity, the finer nationhood they fought and died for.

It is their due. It is our duty.

PSYCHIC BOOKLETS

Published by the Spiritualist Press Ltd., 40 Old Bailey, E.C.4, London. 1/6 per copy, postage 2d., English currency.

“Spirit Guidance,” by Silver Birch. Well printed, excellent type. Some of the sub-titles: Where Two Worlds Meet, The Appeal to Reason, Why They Came Back, The Divine Plan, Questions They All Ask.

“Harry Edwards, the Healer,” by Paul Miller. Proving it in Public; Doctors bring Patients to Healer; Source of Psychic Healing; New Technique in Absent Healing; Diseases that Start in the Mind; Two Servants of the Spirit; What the Healer Feels; Treating Patients he has never seen; Patients’ Testimonies.

Another charge with which all mediums are familiar is that we only contact evil spirits. If that be true, then all the many young people who were lost in the war and have returned and spoken to me, also my own dear ones, must have become evil since passing over. No, my friends, that belief is rubbish. The counsel and guidance I have received from the other side is certainly not from an evil source.

How many really believe that one day the graves shall give up the dead and a great Day of Judgment will be at hand? Our spirit friends tell us that in the Spirit World life is in a state of progression. We take our characters with us, and we shall learn and progress and develop as we wish.

Opponents of Spiritualism always end their arguments with the charge that we have a lot of fraudulent mediums among us. That no doubt is true, but you cannot say that the Truth we preach is wrong because a few disgrace it, any more than it would be fair to say that the Orthodox Church is all wrong because some of the clergy are hypocrites.

I hope my talk, if it has not entirely convinced you, will at least set you wondering, and in conclusion I want to say that if you have found no true consolation in other forms of religious beliefs, then give Spiritualism a trial, and I am sure that, like me, you will find comfort and sound logic in its teachings.

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

WHAT I WOULD SAY IF I WERE ON THE AIR

By Mrs. D. Howes, 29 Ethelburga Road, Harold
Wood, near Romford, Essex

As a Spiritualist I believe in the continuity of life, that is, in "Life Everlasting." "Yes," you will say, "so do all religious people." But I go a step further and say, "I believe because I can prove it." Of course, you will say that this is a sweeping statement. Yes, it is. Faith, as the orthodox churches teach, is a wonderful and essential thing, but to **know** is even more wonderful.

I am a very ordinary woman, leading the same life as thousands of other women, bringing up a family and doing the many humdrum jobs that come along day by day, and yet to **me** has come the knowledge that not only do we live on after so-called death, but that the so-called dead can speak to us, and that there need be no separation between the two worlds.

During the first World War I saw and spoke to my brother, who told me that he had been killed, and that was several days before his wife had official notice. Some time after, my own daughter passed away. All the lessons I had been taught about faith in the hereafter helped me not at all, but having once contacted spirit forces I held on to an invisible something, asking God to help me to rediscover my darling. The minister from her chapel came to see me and, meaning to be kind, said, "One day, if you lead a good life, you will go to meet your little girl." One day? No, that was too vague. I thought to myself, "I may live to be an old woman, and how can I live all that time without knowing for sure if she is still alive and waiting for me?"

Then I thought of my brother and said, "If he could return from what is called the dead, then so can Norah." And she did. Whilst washing the floor one day I heard her call me, and looking up

saw her standing there. And so, through all the years since, I have never lost contact with her. We speak to each other, as though she had never left our home — as, indeed, she had not.

You will perhaps be thinking, "Oh yes, but that may be a delusion. Anyhow, your experience has only convinced yourself." To this I reply that I have been able to convince many, many others. Let me tell you this true story.

To a mother who was a perfect stranger to me and who had lost her only son, a boy of fourteen, I was able to describe the lad exactly and to give the cause of his death, able to give his name and to tell her that he died near the anniversary of his birth, and even to tell of the pink birthday cake his mother had made for him. "Guess-work," did you say? Or perhaps you think it uncanny, or even supernatural. The actual fact is so simple that it is usually overlooked. You see, we don't die, and that lad, like my own daughter, was able to speak to me and tell me of things that I could not have known, and things which proved to his mother that it was indeed her boy whom I saw. Now if we live after our bodies have died, what actually is it that lives? It is our spirit, our true self. The body was only the vehicle which the spirit had to use while on this earth.

Now that being so, surely it is logical to believe that we still have our thoughts and memories, that we still remember our loved ones, our homes and the things we did, and isn't it just as logical to suppose that we shall want to link up with those we have left and let them know that we are still alive and still remember them? Don't you think it nearer the truth than the old idea of a Heaven paved with gold, of an everlasting playing of harps and a God who will sit in judgment on us?

I have told you of my spirit communications. I could tell of many more, had I the opportunity.

My talks with the Spirit World are daily occurrences.

Many people, not understanding, condemn the idea of a medium. Well, the word merely implies something or somebody "in between," and that is exactly what a medium is—a link between the one in spirit and the one still here on this earth. How does a medium differ from other people? In the first instance, he or she is more highly sensitive, and also they have made it known to the Spirit World that they are willing channels which can be used. I think that being a willing channel is of first importance. The Bible is full of instances where people have been used by spirit power, and although the orthodox will say that they were "chosen" people, the Spiritualist will add that they also show that they were willing to be used. What exactly do I mean by "being used"? Well, to me it means receiving a message from the Spirit World that can help others, to see and described a loved one, to prove to the mourner that those whom they thought had gone, perhaps for ever, still live and can still know and can be known by them. And so to be a medium is to be used as a go-between between the two worlds. Why the Church should be against the beliefs of Spiritualism I can never quite understand. Jesus Himself showed by His resurrection that His Spirit had triumphed over death, yet He never claimed for Himself any greater powers than those which we all possess. A charge often made against us is that the messages we receive are trivial. That charge is best answered by the recipients of the messages. If you are mourning the loss of a dear one and you had the name and other details given, details that only you know, what would you think? Would it all be trivial to you? Of course not. It would at least set you wondering, and if you cared enough you would feel compelled to investigate more fully, just as I was.

THE ASTRAL BODY

By Irene Conybeare

Unconscious projection nearly always occurs in the dream state. I have, when falling asleep, sometimes been aware of my astral body leaving my physical, but have always lost consciousness trying to follow up.

But when I have had some unusually vivid experience in a dream, I have awakened and remembered what I saw. Once I witnessed a fight between two men; I think it must have been somewhere on the coast of Greece, for at that time the brave resistance to Mussolini had made a profound impression and I had Greece much on my mind. The two men were standing on the edge of the sea in a sandy cove; they were striking at each other, I think with some kind of a weapon. I was for some reason greatly concerned with the fate of one of them. I saw him fall into the water, which became red with his blood. I had noticed at the time that the two men had strange-fitting helmets on their heads, which I had not so far as I could remember consciously seen anywhere, for living in Los Angeles at the time, I was not anywhere near any military zone. But a few weeks later I was sitting in a room with illustrated papers, and when idly turning over some pages I suddenly noticed the very headgear I had seen in my dream. Also in the dream the men had come down separately from opposite ends of the bay, and they walked across to meet each other before they started to fight, having left what looked like one-man tanks (if there are such things) on the opposite sides of the bay. I have no idea who the men were, but I know I was poised in a condition of great anxiety, some distance from the scene, and awoke in great distress at the happening.

Sylvan Muldoon, in his remarkable book, "Projection of the Astral," says: "What is thought to be an aura resting above sleepers and seen by seers,

is in reality the etheric body, out of coincidence a few inches."

Nandor Fodor, in "The Encyclopaedia of Psychic Science," writes: "The astral and physical bodies are joined by a cord which may be identical with the 'silver cord' in Ecclesiastes. This cord or cable which affords striking similarities to the new-born physical body and umbilical cord, is attached at the medulla to varying parts of the body, or, according to some, at the solar plexus. It is a whitish-grey colour in appearance." (Charles Lancelin, author of "L'ame humaine," would not agree with Fodor on this point, for he says the cord takes the colours of the aura.) "It is elastic to an unbelievable extent and is not unlike a single strand of cobweb when greatly extended. The greater the thickness of the astral cable, the greater is the magnetic pull and the more difficult to hold the stability of the phantom. When slightly out of coincidence the cord is the diameter of a silver dollar, yet the aura surrounding it gives the impression to the eye that it is about six inches in thickness. Up to a given distance the diameter decreases in proportion to the distance to infinity. It is the conductor of cosmic energy into the physical body, for which the astral body acts as condenser. It delivers "the breath of life" by which the finer body is projected . . . the more healthy the subject the stronger will be the flow of cosmic activity through the cable and the longer will be the cord activity range. (Here I beg to differ from Fodor, for from what I have read, health has no effect on the length of the cord in astral projection.) The astral body can freely travel but the connection with the physical body always remains. Its severance would entail death. The awakening of consciousness during any unconscious projection thrusts back the astral body into the physical with unthinkable speed."

There are innumerable stories of the objective

reality of the astral body. One of the most interesting was an experience of Goethe's, narrated in "Phantoms of the Living," by Myers, Guernsey and Podmore, three former very eminent members of the Society for Psychical Research, London. Wolfgang Goethe was walking one rainy summer evening with his friend K., returning from the Belvedere at Weimar. Suddenly the poet paused as if he saw someone and was about to speak to him. K. noticed nothing. Suddenly Goethe exclaimed, "My God! If I were not sure that my friend Frederick is at this moment at Frankfort, I should swear that it is he!" The next moment he burst out laughing. "But it is he, my friend Frederick. You here at Weimar? But why are you dressed so, in your dressing gown, with your nightcap and my slippers here on the public road?" K., as we have just said, saw nothing and was alarmed, thinking that the poet had lost his wits. But Goethe, thinking only of what he saw, cried out again, "Frederick, what has become of you? My dear K., did you notice where that person went who came to meet us just now?" K., stupefied, did not answer. Then the poet, looking all around, said in a dreamy voice, "Yes, I understand; it is a vision. What can it mean, though? Has my friend suddenly died? Was it his spirit?" Thereupon Goethe returned to the house and found Frederick already there! His hair stood on end. "Avaunt, you phantom!" he exclaimed, as pale as death. "But my friend," remonstrated Frederick, "is this the welcome that you give to your best friend." "Ah! this time," exclaimed the poet with much emotion, "it is not a spirit, it is a being of flesh and blood." The friends embraced warmly. Frederick explained that he had arrived at Goethe's lodging soaked to the skin by the rain and had dressed himself in the poet's dry clothing and, having fallen asleep in his chair, had dreamed that he had gone out to meet him and that Goethe had

greeted him with the words, "You here! At Weimar? What! With your dressing gown, your nightcap, and my slippers here on the public road?" From that time onward the great poet believed in a future life. Goethe on one occasion saw his own double.

The Church admits the phenomena of the astral body or double under the term "bilocation." The lives of the saints are full of such instances. But experimental proofs are scarce by reason of their nature. The Colonel de Rochas was the first to obtain and furnish some pseudo-scientific evidence, and Hector Durville and Charles Lancelin followed on his footsteps. There is also Delanne, Commandant Darget, and Aksakof. Very few photographs have ever been obtained. Dr. Ochorowicz did radiographical experiments on the etheric body. It is indeed to be wondered that more work of this nature is not being done to-day, when one considers its implications and the far-reaching nature of its importance to scientific research.

Le Comte du Nouy, in his remarkable work, "Human Destiny," recently published in America, points out what an absence of continuity there is in scientific research, the scientists working so often in watertight compartments. In his book Dr. Nouy writes that beyond the atoms, analysis has revealed new individual elements, the electrons and the protons, which are grains of electricity and no longer matter, though they possess one of its qualities, mass. The bridge between matter and electricity is thus established but cannot safely be used to pass from one realm to the other, for the laws of matter, as we have already stated, do not apply to electrons, and vice versa.

Science has now got down to inter-atomic research, so why do they not study the occult nature of man and realize the connection between spirit and matter? To be continued

A MIRACLE HAPPENED TO US

The Editor, "Harbinger of Light."

Dear Sir,

I thank you for the invitation to comment upon the letter received by you from a reader in Warrnambool after his reading of my article, "A Miracle Happened to Us," as printed in the December issue of the "Harbinger of Light," but I wish to state at the outset that it is not the intention of the Essene Brotherhood or myself to enter into any controversy with anyone, at any time, on the subject of Occult Philosophy.

A person with any occult experience would know such an incident could occur and would accept the report as authentic, and I have neither time nor inclination to argue the pros and cons with anybody else.

I merely stated a fact, which I thought might be of interest to any sincere student of the occult philosophy who may read your paper, and this letter is written with the hope that some student may be further interested in the possibilities of a deep and sincere study of the philosophy.

First of all, it may not be out of place to mention a few facts concerning the Essene Brotherhood, of which there is only one group in the Southern Hemisphere. We also have a small study group in Melbourne, who are some of our members living down there now.

The principles of the Brotherhood require that Essenes should live in a self-contained community, entirely segregated from the ordinary way of life, accepting nothing from and giving nothing to the outside world, except when, at intervals, missionaries are instructed to go forth and preach the Essene beliefs.

As the Governments of this country do not encourage the community way of life, we Essenes have, perforce, to live amongst the ordinary folk and experience the every-day humdrum existence

of life.

The Essenes go back to the beginning of time and were always the healers, the sign of the old T cross entwined by a serpent, as adopted by the medical profession of to-day, being one of the symbols of our ancient Brethren.

The man Jesus, whom we recognize as the greatest medium of all time, was an Essene and we read in the Bible how He went amongst the people, healing both physically and spiritually, during His ministry on earth.

Now up to the outbreak of World War II this small group of Essenes, of whom I have the honour to be "Scribe M.," carried on a healing mission in this city of Brisbane and many former patients are walking around to-day, who were healed by and through the power of our medium. In support of this statement we have signed testimonies in our possession.

However, no limit was set as to the accomplishments to be gained through the seances, and all manner of phenomena was tried for, with some very good results. This, together with the healing work, proved too great a strain upon the medium and his health suffered to such an extent that the two operations of which I have written became necessary to save his life and carry on with the occult work, of which materialization, direct voice (through the trumpet), and the deep study of occult philosophy are the main subjects. On the lighter side we hold seances wherein we may contact, through the medium, our friends and relatives who have passed over.

Now in regard to the subject matter in your correspondent's letter, "To think that six surgeons, together with theatre nurses and all the paraphernalia necessary to carry out an operation by a physical surgeon, could be materialized and held together while an operation could be performed, is to most people well nigh incredible, as well as

impossible," and also, "That the reported materializations of Katie King in the 1870's have been questioned by staunch Spiritualists ever since," prompts me to ask, "Just what is a Spiritualist?"

From what I have learnt, a Spiritualist is a seeker after spiritual knowledge, or, in other words, occult philosophy. How, then, can any person, whose only experience of the occult phenomena comes from a teacup reader or message circle, as the reading of your correspondent's letter suggests, be in a position to either accept or reject any reported happenings, such as my article or those of Katie King or any of the hundreds of manifestations that have come to light since that time?

Such things are happening every day in some part of the world and will continue to the end of time. The other day the news was featured in the daily papers, where, in a certain laboratory in England a very young and pretty nurse suddenly appeared and startled three girl attendants who were feeding guinea pigs, and just as suddenly disappeared again, whilst the radio has featured time and again stories of such happenings.

Your correspondent asks, "If you could supply the names of the sitters." Why! I ask. Is it so much prudery that if the sitters' names were prefixed with the titles of Sir, Lord, or Lady, then the testimony would be more authentic or the facts more acceptable? Anyhow, we are just ordinary people.

Although you have in your possession the signed statement of the witnesses to the operations, I would like to stress the fact that the Essene Brotherhood is a "close" society, the same as any other orders, and any of your readers who are members of such orders will agree "that the same due caution" must be exercised with regard to the Essenes.

Your correspondent also states that "It could be expected that this suffering patient suddenly transferred to health would be thrilled to proclaim his recovery to all around him."

As these operations were performed upon the medium to restore him to sufficient health to enable him to carry on with his mediumship, why should he, being an Essene, wish to proclaim to all and sundry, the majority of whom are unbelievers, the facts of such an operation?

Your correspondent further states, "He bore the marks of an operation, yet his neighbours would know he did not enter a hospital"; also, "How could such an incident escape the attention of the outside world and even the generally reserved press?"

I do not think that an ordinary intelligent person would run around showing his operation marks to all and sundry or even his neighbours, and so I think the answer to that is very obvious, as also my remarks in answer to the previous statement, and as for the press — well, sir, you were the first person outside the Brotherhood to receive the news, so far as I am aware, as no other member of the Order was authorized to make any statement for publication at that time.

I may add that the success of these operations is our greatest achievement to date.

I trust I have interested your readers and with fraternal good wishes.

—T. C. Gurney, Scribe M., Essene Brotherhood, Virginia, Queensland.

Yes! life is Eternal. Life beyond death is a certain thing for all men, and those who have passed through death can return and demonstrate that love and memory still live. Man experiences an eternal and continuing resurrection. Life persists for aye. Oh death! where is thy victory? Oh grave! where is thy sting?

THE FUTURE OF SPIRITUALISM

By Ernest Thompson

Editor of "Two Worlds," Manchester, England, and author of the timely book, "The Teachings and Phenomena of Spiritualism" . . . "timely" because it was written expressly for enquirers, students and discussion groups seriously interested in the science and philosophy of demonstrated survival—told in a simple, straightforward manner

Reprinted from the "Grand Souvenir Book" of the World Centennial Celebration of Modern Spiritualism by the Psychic Observer"

The development of Spiritualism during this last hundred years, as a new Science, Philosophy, Religion, and Social Movement, has a far greater significance and importance for the entire future of Mankind than the majority of Spiritualists realize.

It was not an accident that Spiritualism was inaugurated by the Fox sisters in 1848 when the Industrial Revolution was in the process of changing our lives, when Science was rising triumphantly, when the rule of Orthodox Christianity was shaken to its foundations, and when Materialism was rapidly gaining a great influence over the outlook of Man. It was obviously a period of crisis in Man's history.

New Spiritual Revelation Needed

The forces of Materialism spread like a prairie fire, sweeping away the errors and superstitions of orthodoxy from the minds of the people. Reason supplanted Belief. Rationalism alone, however, fails to fill the spiritual void thus created, but gradually the inherent spiritual desires of Man slowly reasserted themselves, and a conscious need for new spiritual values gradually emerged.

As Religion had always depended upon the conceptions of a future life and eternal progress, a Revelation was needed which would satisfy the new scientific outlook of Man by giving demonstrable proof of these truths, and give back to life

that purpose for existence, which was now completely lacking. The Rochester Rappings owe their fame entirely to the fact that they happened precisely at a period when men were already needing such an opportunity as this incident provided, to investigate the reality of a future life. Spiritualism for this reason is of great significance to the future of the world because of its great accomplishment in uniting Science and Religion.

Spiritualism is destined, as from its Centenary, to usher in a Spiritual Age. To me, our Centenary has this historical significance. We have had a hundred years of Materialism, but the Materialist Age is now rapidly coming to its close, because it has fulfilled its function of completely satisfying man's material needs. The present rapid transition to World Economy and World State is a manifestation of the fulfilment of Materialism.

A New Spiritual Age

A United World State will eventually require its citizens to labour only four hours per day, a development which will provide enormous scope for the spiritual unfoldment of Man. Without spiritual leadership, however, Man will rapidly become dissolute and decadent. That Spiritual Leadership will be provided, for by that time Spiritualism will have become established as the Universal Religion of this planet. Such, as I see it, is the great calling and destiny of our Movement, and which consequently indicates the enormous responsibility of each of us to work for this great day.

A New Cosmic Society

The Materialist Age will be supplanted by the Spiritualist Age, and just as the Materialist Age has been a means of uplifting man from the isolation of tribalism to World Citizenship, so it will also be the function of the Spiritualist Age to unite the societies of this Material World with those of

the Spiritual World, into a new form of Cosmic Society (Cosmicism).

The problems and joys, lives and destinies of all spirits, incarnate and discarnate, will be shared interdependently, for the means of communication between the two worlds will have been so improved that all people on this earth will have facilities and associates in the Spirit World.

This will have been made possible by the discovery of a mechanical means of communication, which will be entirely independent of human mediumship, thus providing freedom of access to a new and vaster world of experience and activity than has ever been experienced by Mankind. Such is the great future of Spiritualism! Let Spiritualists prepare, and be worthy of their great calling: **The spiritual leadership of all peoples!**

PSYCHIC TRUTHS

These are the times when we are akin to Nature, when our spirits are uplifted and strengthened, and we feel the heart of the universe beating close to us.

Thought is a wonderful force, and we cannot grasp its magnitude, nor understand all its power. It is a living, vital thing.

A thought born in your mind is for good or evil, a thing to be reckoned with again in the after-life, when it will confront you face to face, and claim you as its author.

A thought can have many branches, but the parent stem is planted deep in your own soul, and only your hand can remove it.

You can truthfully say that thoughts are different notes of sound.

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

SPIRITUALISM APPRAISES VEGETARIANISM

(Part 2)

By R. C. Keast

Dr. E. W. Barnes, Bishop of Birmingham, in his book, "The Rise of Christianity," has remarked: "The Greek genius remains supreme in human history." All reasonably educated people know this to be true. And John Buchan, in his writings, has drawn attention to the fact that the Greeks of classic antiquity pursued an almost fleshless diet. Pythagoras, indeed — one of their most illustrious sages — was a strict vegetarian because, he explained, it was his belief that all living creatures are our kindred, and that animals possess future human souls! In this connection readers may recall a story relating to that famous vegetarian, G. Bernard Shaw — now in his nineties! It is related that once, when Mr. Shaw was ill, his doctor, stating that he was in a weak condition, urged him to resort, if only for a time, to a meat diet. Mr. Shaw, however, replied: "Death is better than cannibalism! My will contains directions for my funeral — which will be followed, not by mourning coaches, but by herds of oxen, sheep, swine, flocks of poultry, and a travelling aquarium of live fish, all wearing white scarves in honour of a man who perished rather than eat his fellow creatures."

Seriously, though, other intelligent men, since Pythagoras, have expressed either their conjecture or their conviction that there is a real relationship existing between animals and mankind. Dr. W. J. Perry, in his book, "The Growth of Civilization," has expressed this conviction in these words: Every living organism is related, ultimately, to every other." Such reputable, such respected biologists as Charles Darwin and A. R. Wallace have done much to foster this belief; a belief to which Sir Oliver Lodge has given expression in these words: "We are clearly taught by Science that man, on his bodily side, must trace his

ancestry through the animals, which are thus, in a sense, his remote kindred." As Francis of Assisi, long since, is reported as saying, regarding animals: "They have the same source as we had. And not to hurt these, our humble brethren, is our foremost duty to them." Spiritualism, of course, in its more advanced phases, definitely identifies itself with these enlightened conceptions. For it was one of Spiritualism's most honoured, earlier exponents, W. Stainton Moses who, since becoming discarnate, through psychic channels has said: "Lose not an opportunity of telling the people that God's love extends to all His creatures, human and otherwise."

Napoleon, therefore, was right when, in his memoirs, he affirmed: "There is a link between animals and the Deity." And William Blake aptly expressed an insufficiently realized truth when he wrote:

The bleat, the bark, bellow, and roar
Are waves that beat on Heaven's shore.

Both ancient and modern thought, therefore, tend to strengthen the case for vegetarianism — Pythagoras, especially, in its regard, blazing the trail for the later acceptance of a number of immortal and important truths, or probabilities. That a certain kinship exists between animals and ourselves is surely — particularly in some cases — not difficult to believe. Thus Professor Walter Murdoch, of a certain dog in one of his essays has in all seriousness written: "He was a virtuous character. And his virtues were all of the endearing kind. He was loyal and affectionate." And Colonel Sir James L. Sleeman, a noted hunter, in his illuminating book, "From Rifle to Camera," has in it a reference to "the comparative kindliness and charm of so-called savage beasts." Oliver Lodge has even expressed the belief that at least the higher animals, having acquired certain almost human characteristics, like ourselves survive

death!

In India Dr. Peebles has reported his having seen Hindus according reverence to monkeys, bulls, and even crocodiles, because they thought it possible that they embodied some of their ancestors. On one occasion, at a seance in Sydney, at which the writer of this article was present, Dr. Peebles announced his presence; and the writer then questioned the doctor in regard to the foregoing statement of his. He said, in reply, that this Hindu belief was fallacious, in that human souls cannot reincarnate in animals; but, he added, animal souls, when they reach a certain stage of spiritual evolution, can enter a human form. The same idea has been expressed by one of the greatest thinkers of recent centuries, Emanuel Kant, who suggested that in the course of time certain animals at least "might acquire, not only human form, but also the organs of speech and the use of intelligence." A similar view of animals has, in our own time, been expressed by that well-known lecturer on Spiritualism, Horace Leaf, in these words: "There is reason for believing that these lower creations are gradually advancing towards the human stage."

Nor is this view confined to us incarnate ones. The scholarly F. W. H. Myers, discarnate—to whom, when he was incarnate, nineteenth century Spiritualism is permanently indebted—in communicating, some years ago, through a reliable medium, stated: "You must understand that animals have souls; that is to say, there is within each animal a certain individual essence that sometimes, uniting with another essence, enters upon a new line of evolution and takes on man's estate." Similarly, and more recently, Lord Dowding—another well-known exponent of Spiritualism—in his book, "Lychgate," has reported of a seance a discarnate reference to the way in which, aided by kindly human association, "the animal soul

elevates itself towards the possibility of attaining human incarnation."

To intelligent and unprejudiced readers, therefore, it will be abundantly evident that, in appraising vegetarianism, Spiritualism — at least in its higher aspects — defends it. Animals — of whatever kind — do not exist, as is too generally assumed, chiefly to be either tolerated or exploited, hunted or eaten, by human beings. They have a much higher and worthier role to play in God's plan of evolution on this planet. And Spiritualism believes, too, that as its influence extends and as food other than meat becomes plentiful and accessible to all peoples everywhere, vegetarianism will become much more general than at present. Decades ago Dr. A. R. Wallace — yet another pioneer to whom Spiritualism owes much — wrote thus of vegetarianism: "I have long been, and am still, in principle a vegetarian. And I believe that it will be the diet of the future." Happily, enlightened discarnate beings, with their more extended vision, share Dr. Wallace's optimism, for one of their representatives within recent years, at another London seance, has declared: "With the evolution of the race, vegetarianism will become the diet of larger numbers of people."

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

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

There has never been, and never can be, a secret in the world; our every thought is visible to the inhabitants of the invisible world.

Into the dull face of superstition we throw the shining lance of reason; in the darkened room of prejudice we light a torch.

"QUO VADIS"

By Rev. J. Sparke Kirkland

In "The Two Worlds"

Schiller in his "Studies in Humanism," says, "Of all the animals that creep and breathe upon the earth, man is the most iconoclastic. He is ever engaged in forming ideals for his delectation and worship, and continually discovering his worship to be idolatry and shattering his own creations."

Quite so. To-day man is in one of his iconoclastic moods — impatient with the past, critical of the present, and very, very sceptical of the future. And this is of tremendous significance, even in the sphere of Spiritualism, for the thinking man to-day sees that unless his instincts and needs are given certain interpretations and ethical formations, all the relationships of life will degenerate into a sordid materialism, and the dignity — the spiritual dignity of man disappear for ever.

What Are We Doing?

At present there are many of us who have deep misgivings regarding the present condition of Spiritualism in our land, and who are calling loud and insistent for a radical transformation of our methods and beliefs: many indeed are calling for a new iconoclasm — the breaking down of the old gods and the sweeping away of those elements of the past which kept and are still keeping the souls of men in the bondage of doubt.

We stand in the midst of a painfully entangled and deeply disordered world. It is, let us say, the result of the iconoclasm of life itself; immediately so, for life will not allow itself to be merely materialized; and ultimately so, for life will not let us rest save in truth itself.

What are we doing about this? Is our modern Spiritualism — as presented in many places — facing up to the modern man and his questions?

Stern Iconoclasm Needed

Let us see. In many quarters our Spiritualism has become a spectacular entertainment — a social diversion. Meetings are feverishly advertised and tickets sold, sometimes at ridiculously high prices, the thinking man comes along expecting food for thought, only to find that the platform is full of everybody but mediums. There are solos. There are organ recitals. There are long speeches from the chairman. Very often there are long discourses from speakers with little or no psychic experience — sometimes with little or no education, and sometimes the medium is allowed ten minutes or so to prove what we stand for. No wonder our thinking friend comes away unimpressed, unconvinced, and very ill at ease. A stern iconoclasm is needed here, for this sort of presentation — for propaganda it is not — does not offer a worthy message to generous and cultured minds.

Cut Out the Frills

We have declared to the world that the survival of man is an indubitable and incontestable truth. But we have not proven our case by solos, recitals, etc. — nor yet by ten minutes of clairvoyance.

Propaganda let us have — and in abundance — but let us present our case in a more intelligent manner. Let us leave out the frills and the fancies, and let us concentrate upon justifying our claims as clearly and as convincingly as possible. Open with prayer — medium first — then speaker to expound what has gone before — closing prayer — questions.

Same Old Hash

And what about our Sunday services?

Here again the thinking man is ill at ease with what he gets from us. He left orthodoxy because it did not satisfy his spiritual and intellectual longings. He came to Spiritualism. What did he find? The same old hash served up to look like something new. The same old hymns, reflecting in

many cases an ultra-evangelism long since dead; a form of service, but a copy of what he left in orthodoxy, but not half so good; addresses mostly based upon the Bible — not in itself bad — but often extremely wide of the point, and clairvoyance, by honest but undeveloped mediums, who still harangue their hearers with long descriptions of aunts, uncles, grandmothers and great-grandfathers, whom we never knew.

Histrionics and Buffoonery

Sometimes the meeting becomes a sort of *halequinade* — the medium presents his or her case with conscious or unconscious buffoonery. I do not speak of our splendid band of mediums and speakers who are in the majority, but I do speak of all those who should be swept out of our movement or sent back to the lowly seats of the kindergarten, there to learn anew the lessons of life and spiritual deportment.

By all means let us hold fast to the religious implications of Spiritualism. But let us have certitude in religion and in philosophy. Let our exponents be educated men and women — men and women above all who are courageous and fearless, and who have the convincing personality to impress their hearers with their sincerity. And let the medium be dignified. Let there be no foolery or histrionics. Humour, yes, but let it be remembered that aching and empty hearts are in the seats below the rostrum.

Spiritual Discipline

And put the medium first. Let our case be demonstrated. But for heavens' sake, if we get a good medium do not advertise him or her as we would a film star. Our movement is full of "phenomena hunters." They flock here and they flock there, and if we advertise that "So-and-So" is our medium and that it is positively his or her only appearance in that town — the fickle mob will leave their own church to come to yours. Your

full church does not really register progress. There is quite a lot of this sort of thing going on. And after all — the medium is only the instrument. If there be any “flash” advertising, the Guide should get the glory. Spiritually we should sink self. Self-effacement is a process of good spiritual discipline.

Religious Accent and Hymns Must Be Retained

After the clairvoyance I would place the speaker, who in sincerity and truth would elucidate what the medium did, and add the implications of what Spiritualism stands for in the realm of religion, philosophy, and ethics. Yes, I would have hymns — they help the emotional — but let there be sensible hymns. Not the old childish and utterly false poetry of many popular Orthodox hymns made hallowed by tradition.

The religious accent is cardinal to Spiritualism and must be retained by us. But let it be a religion of the soul and not merely of a book or of a tradition.

Radical Transformation Needed

I feel that Modern Spiritualism, while impotent and imperfect in many quarters, has still in it the wherewithal to satisfy the deepest longings of men and women. What is mostly needed is a radical transformation of method and presentation. We are developing spiritual personalities and we grow by our relatively free and creative activity to the extent that we weave the stuff of experience into moral and spiritual texture. In this we need guidance and teaching. As a movement we can give these things if only we can set aside the multiplicity, prodigality, and confusion of the non-essentials which mar our movement to-day.

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

THE PARAPHYSICAL

By J. Stuart Morrison

Much confusion exists in popular philosophy because of the three-dimensional associations of every word in our normal vocabulary. The occult philosopher has trained himself to think without words, and without the use of objective symbolism; but as soon as he endeavours to share the fruits of his thinking he finds himself conveying ideas, perfectly clear and satisfactory to himself, in a series of sensory images which distort them out of all relationship to reality.

The same condition arises when our friends speak "through the mist" and tell us of life in the post-physical phase in which they function. Some communicators are even misled by their own terminology. They speak of "The Highlands of Heaven" and of "The Lowlands of Heaven" and of "descending" and "ascending" until we get a picture of a spacial organization something like the cross-section of an old-fashioned aniseed ball with the earth represented by the dark spot in the centre, and the various "planes of spirit" by the numerous concentric circles which surround it. In some cases this may be due to the fact that the less evolved entities find it necessary to create a spacial illusion in their own minds in order that they may understand the distinction between their life and ours.

Actually the change from one state to another is not necessarily spacial at all. It is essentially a change in the state of consciousness. An incarnate mystic dwelling spacially in the physical may, without "leaving his body and travelling in the astral," live and move and have his being in the highest phases of the life of spirit; while a discarnate communicator, without objectizing himself, may be fully conscious of life in its physical phases.

Any improvement in the popular vocabulary which, without being too technical, tends to destroy our illusion of duality, is welcome. That is why it is good to note that modern students of psychical research are discarding the old terms: "Super-physical," "super-normal," and "super-natural" in favour of the more accurate terms: "Para-physical" and "para-normal."

The Para-physical: That Which Is Alongside the Physical

Here, in one word, we abolish the idea of two spacially separated worlds and gain a clearer vision of the truth. Let us state this truth in the form of an analogy and see how it clarifies our conception of life.

Let us liken each individual to a railway engine travelling along a track which has two rails. One rail is completely invisible and the other only visible and tangible for a little way ahead and a relatively longer distance to the rear.

To the incarnate personality it is the physical rail which have visibility, to the discarnate individual it is the para-physical; but in a certain spiritual light (in certain states of consciousness) both rails may be seen, perhaps dimly, and perhaps only for a very short length of the track, and maybe there are highlights on the rails—spots which shine out brighter and more definitely than others.

Every one of us, whether conscious in the physical or in the parapsychical, can make no progress without these dual rails. Normally the rails run parallel to each other. Should there be any digression from the parallel a psychic calamity may occur.

The track is an unfolding one. It is never complete at any point in time. While the consciousness is travelling along one stage of the line the superconscious is laying new tracks well ahead, and occasionally inspecting the line that has been

laid — going over it to remedy faults and flaws and to strengthen spots that may be dangerous.

A transient glimpse of the track ahead may show "all clear," yet by the time the engine has reached this part of the road a weakness has developed. Or, alternatively, that glimpse may show a weakness in the line which may be attended to before the richly-laden vehicle of our conscious life reaches that point of destiny.

Each personality has its own particular set of rails, its own specific road; but we all have fellow travellers for a while — other souls on other roads which parallel our own. Sometimes, perhaps, the track that one has laid may be used by others following. Again, there are long sections which we travel alone through country we have pioneered for ourselves. It is here that rich discoveries are made, and short cuts surveyed for other souls to use. It is here also that tragedies occur. Souls may come to grief and be lost in the desolate loneliness of spiritual despair until rescued by a later party of pioneers; or perhaps be compelled to return along the track in search of a better and more accessible route toward the goal where all roads meet in the great spiritual depot of Divine Consciousness.

Meditate on this analogy for a while and extend it for yourself. Don't take things too literally or carry your conclusions too far into the future. Just keep in mind the fact that we, and they who travel with us through the mist, are living in one world, a world in which the physical and para-physical rails are both essential to us all if we would hope to reach our goal in safety.

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

FURTHER GIFTS FROM THE FRIENDSHIP CENTRE

Through circumstances beyond their control, the Friendship Centre of Hobart, Tasmania, has been compelled to close down.

This centre, under the presidency of Mrs. Parrett, has been doing a valuable work for a number of years, and its discontinuance will be a serious loss not only to its former members but to Spiritualism in particular and to Tasmania in general.

Its well-kept library of equally well-chosen standard spiritualistic books has been presented to the "Harbinger of Light," and is to be known as the "Helen Memorial Library," in memory of Miss H. Parrett, who passed to the Higher Life some time ago. A catalogue has been prepared and will be sent to enquirers and intending subscribers on receipt of a stamped and self-addressed envelope.

Now we thankfully record a further gift of the sum of £15, the proceeds from the sale of the Centre's furniture, to be used at the discretion of the Editor of the "Harbinger of Light" in some phase of its work.

These splendid gifts typify the true spirit of the Movement so dear to us and we desire to express our appreciation of the generous thought that prompted the gifts and our gratitude for the gifts themselves.—J.T.H.

"In heaven above there are two kinds of spirits: those who serve the earth and those who serve the Father. If ye serve the earth ye shall be ministered unto by the spirits of the lower heavens, who are bound to the earth. If ye serve the Father ye are ministered unto by the spirits of the higher heavens."—"Kosmon Pioneer."

* * *

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

"DEAD" FATHER SAVED LIFE OF AUSTRALIAN NATIVE

In "Psychic News"

That Spiritualist practices were more prevalent amongst the primitive races than was generally supposed was the inference to be drawn from an interesting address by Horace Leaf, F.R.G.S., at Edmond House, Golders Green, recently.

One of many experiences he related concerned an aboriginal named David Uniapon, brought up in the Presbyterian faith, who displayed such intellectual talent that he came to be recognized by some as one of the leading brains of Australia.

Uniapon was not only a brilliant Greek and Latin scholar, but at his first reading of an advanced book on mathematics he solved all the equations.

During a visit to Australia, Leaf succeeded in gaining an interview with David and after a short discussion in which Uniapon admitted that he was not really a Presbyterian, Leaf said: "I understand you have no belief in the hereafter."

"That is very wrong," replied Uniapon, "my people not only believe in it, but we know that there is a spirit world."

Intrigued, Leaf enquired, "Where is this spirit world?"

"It is right here," replied the aboriginal, adding, "And we know that that world contains the spirits of the departed because we communicate with them."

Uniapon then related two occasions on which his life had been saved by a timely communication from his father.

Mining operations in the district had left vast pits in the earth's surface and on two occasions, while walking at night, Uniapon had been brought to a standstill on the brink of these vast chasms by his father's voice calling to him from spirit.

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