

JANUARY, 1950

The Harbinger of Light

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

•
Edited by

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

Price 9d.

LEADING FEATURES

John Brown Was a Medium

Buried for Dead

Mysterious Comte de S. Germain

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Riddle of the Pyramid

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THE Harbinger of Light

FOUNDED 1870

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

EDITOR:

REV. J. T. HUSTON, N.D.,
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JANUARY, 1950.

BURIED FOR DEAD IN WORLD WAR ONE Five Months in Spirit World Still Alive To-day

By Mme. Sandra Oland

In "The Two Worlds"

The morning of Sunday, October 12, 1916, dawned bright and clear on the Somme.

Church bells chimed, calling the faithful to prayer, that indescribable atmosphere of the Sabbath, which always seems to prevail on this Day of Rest, being manifest.

Impossible that there could be a war in progress — impossible that the men of D Coy., 6th Liverpool Rifles, had received orders to advance on the German lines and capture the village of Fleures!

A Spirit Guide

In a little church in England, a mother knelt in prayer.

She was very heavy-hearted, fearful for the safety of her beloved son, and all her soul went out in supplication to the Father of Mercy for strength to bear her burden, and for the protection of her boy.

Suddenly, before her eyes a scene appeared, as on a cinema screen. It was that of a battlefield. Dead and dying lay all around — and oh, how she strained to see if her child was among them.

But what was that? With awe and wonderment she saw a heavenly figure materialize — and with what joy unspeakable did she watch him raise her loved one from among the fallen, and guide him by the hand across the battlefield!

Then the scene faded. Tremblingly, the mother rose from her knees.

"What does it mean?" she asked herself, "Has my boy been wounded — will he return safely to me — or —?"

But she would not dare to think of the other solution, she must have faith, and all would be well.

Pronounced Dead

The British burial party returned to the scene of battle. Rifleman W. C. Cornes was found with his uniform burned off by liquid fire, and brains exposed by a terrible head wound.

The chaplain, the Rev. A. S. Preston, was sent for after the man had been pronounced dead, and the poor tortured body, before the dry-eyed grief of his comrades, was committed to the grave.

Official Intimation

The mother, on the morning of October 17, opened with trembling hands the following two official letters:

France, October 15.

Dear Mrs. Cornes,

It is with the greatest sorrow that I have to write that your son, 51557 Pte. Cornes, has been killed in action. He was hit in the head by a machine gun bullet and died instantaneously, suffering no pain, and was buried on the field of battle with many other gallant men who gave all for their country and the safety of those at home.

You must always think of him with the greatest pride — he was such a good fellow, and we shall all miss him.

Please accept the sympathy of the Company and myself, and may God help you bear your loss.

Yours very sincerely,

ARNOLD J. DRAPER, Capt., O.C., D Coy.

A Noble Death!

The poor woman gazed with unseeing eyes at the letter in her hands, and, still unable to grasp its significance, opened the second communication. Dear Mrs. Cornes, France, October 16.

I am afraid you will have heard the sad news that Pte. W. Cornes was killed in action on October 12. As his chaplain I want just to say how deeply I sympathize with you in your great loss.

I am sure you will like to know that he received Holy Communion from me only two days before he went into action.

Will you try to remember that he died the noblest death a man could, fighting for his Country and the Right, and also that it is only his body that lies here in France, while his soul (the real self that you know and love) has gone back to the Lord who loves him.

May God, who in His great love gave His only Son to die for you, comfort you now in your hour of sorrow.

Yours very sincerely,

A. S. PRESTON, Chaplain.

Eleven Days Later

October 23 dawned — again a day of serenity.

The burial party of D Coy., 6th Liverpool Rifles, once more set forth on its tragic mission.

Whom would they find this time among the dead?

"Ah!" a gasp of repulsion passed through the little band — a comrade whom they had previously buried had been cast up from the grave by an explosion. A sickening spectacle to behold.

"My God," cried one, "He's breathing! He's alive!"

Pte. W. Cornes was rushed to hospital where he remained five months in a coma, undergoing numerous operations.

In the Spirit World

During this period he had been in the Spirit World and afterwards remembered having seen and conversed with his grandfather, Tom Mason (unknown to him in life), James Connolly, his late brother-in-law, and numerous other spirit people unknown to him.

The vision of the next world was very lovely, giving the man who had suffered such agony on the battlefield a feeling of blissful peace and happiness which he was to remember for the rest of his earth-life. For to-day, W. C. Cornes is fit and well, residing at 8 Terence Road, Childwall, Liverpool, 16, being employed as a civil servant!

Was There a Purpose?

Did Pte. Cornes really die on the battlefield, his spirit loath to leave his body owing to the strong love-bond between mother and son? Was this love so powerful that the silver cord uniting body and soul was not severed?

Perhaps if this was so, the shock of the subsequent explosion reunited the two entities, and so life was restored.

Or was the man merely in a state of coma, the said shock of the explosion restoring normal breathing?

Spiritualism would agree with the former theory, maintaining that the purpose behind this strange phenomenon was the desire of the "Spirit of Life" to prove to mortals that there is no death!

Science, however, would have us believe the very material theory of the comatose state.

But what of the meeting with the grandfather whom the soldier had never seen, and his subsequent description of the gentleman? Who can explain that?

DR. LESLIE WEATHERHEAD BROADCASTS HIS BELIEF

The minister of the City Temple, Dr. Leslie Weatherhead, gave his final talk last July in "The Silver Lining," a B.B.C. series designed to bring "a message of comfort and cheer to all who are 'in trouble, sorrow, need, sickness, or any other adversity'."

Stuart Hibberd, chief announcer of the B.B.C., introduced Dr. Weatherhead by saying: "In this last talk he wants to deal with a problem that occurs far more often than anything else in all the hundreds of letters you've written to us—the whole question of death and bereavement and the life after death."

"Psychic News" published the following extracts from Dr. Weatherhead's talk:

Life after Death

I'm more convinced of the truth of man's survival than of almost any other part of the Christian faith. The evidence is so overwhelming, so powerful, when all the parts of it are gathered together that I think there is no room left for doubt in a reasonable mind.

Spiritualism

I think a lot more research needs doing in that field by properly-trained scientific workers, but the evidence of Spiritualism can't be overlooked, though I personally regret turning it into a religion.

It's a perfectly legitimate field of science and it's one of the arrows pointing in the direction of a conclusion some of us have reached on other, and, as I think, stronger grounds.

Teaching of Jesus

Jesus didn't argue about survival after death. He accepted it as though he could hardly imagine anybody ever doubting it. "God is not the God of the dead, but of the living," he said, "for all live unto Him."

Jesus in His parable of Dives and Lazarus obviously assumed the fact of life after death. On the Cross, he promised to meet again that very day a dying thief — not a man who had qualified for immortality by a saintly life.

His disciples, at the Transfiguration, saw him speaking with Moses and Elijah. Those are only a few examples.

You can't take belief in survival out of Jesus's teaching without tearing it to shreds, and not to believe that Jesus knew what He was talking about is like believing that Shakespeare knew nothing of dramatic art, or that Beethoven knew nothing of music, or that Turner knew nothing of painting.

If Jesus isn't convincing on this point, then His authority fails at all points.

God Not Defeated

The only way I can answer the question, "Why are we here at all?" is to say that God created man so that, in the end, man could become a being capable of perfect communion with God. Obviously he doesn't very often get as far as that in this life.

And so, if man is completely annihilated at death, wiped out by, say a germ of disease, or a fall of coal, or a motor accident, and that's the end of him, then God is defeated by accidental things in the world He Himself made.

No, I feel sure that when we die we go on spiritually at the point where we left off. The act of dying doesn't make us perfect. Neither does it settle our destiny; neither does it wipe us out altogether. . . .

We feel we belong to a wider life and if death is the end of us then nature is meaningless. She brings men to the point at which they feel they are only at the beginning of their possibilities, and then wipes them out. I can't believe it.

Meeting Loved Ones

We shan't have material bodies, of course, as we have here, but we shall have some means of recog-

nizing our loved ones. Remember those words of Jesus to the dying thief: "To-day thou shalt be with me in Paradise." That sentence alone is all I want in the way of evidence of reunion after death.

But there's another thing that has always greatly impressed me . . . the way in which dying people who haven't raised their heads from the pillow for days, or even weeks, will, at the point of death, often sit up, stretch out their arms and speak the name of some loved one who has been dead for years, just as if they were meeting them again. I can't believe that that's just imagination. There's something too real about it for that. . . .

From my experience I would say that while a lot of people die in their sleep, those who are conscious till the end, find dying a marvellous and even happy experience. . . .

I can say, after being in the ministry thirty-four years, that I've never seen anyone for whom the experience of dying was unhappy or terrifying. . . .

God knows how we shrink from death. But He won't desert us. There will be hands to welcome us and eyes that smile and all the encouragement we need.

Bereavement

As for bereavement, nothing can take away the sadness of that. Don't forget even Jesus wept when Lazarus died. But we shall not be sunk in despair if we get the right idea of death.

After all, if someone we loved was given an important job out in Australia, we should miss him terribly when he went; we should miss his presence, his smile, the sound of his voice; but we should be glad for him if we knew he was living a fuller, happier life in which, comparatively soon, we should go and join him. Perhaps we ought to try and face bereavement that way.

JOHN BROWN WAS A MEDIUM

John Brown, the Scottish ghillie who became Queen Victoria's confidant and most famous Court servant in British history, was a spiritualist medium, and brought messages to the Queen from her dead consort, Prince Albert . . .

The association of John Brown and Queen Victoria puzzled the world seventy years ago. But from recent investigations Spiritualists are convinced that the blunt, uncouth Highlander became the inseparable companion of his Sovereign because of his psychic powers.

Documents in support of this statement are in the possession of Miss Eva Lees, of Leicester, daughter of R. J. Lees, well-known medium who died seventy years ago. Because of a pledge given by her father, Miss Lees has kept the documents secret so far. But she now intends some day to publish the full story.

His "Second Sight"

Mr. Ernest W. Oaten, a close friend of Miss Lees, confirmed the existence of the documents.

"We Spiritualists have no doubt at all that John Brown was Queen Victoria's medium," he told a reporter of the "Sunday Chronicle."

"Queen Victoria's interest in Spiritualism, which arose through her desire to receive messages from her dead husband, begins with R. J. Lees. Lees had several sittings with the Queen and gave her messages from Prince Albert. Then the dead Consort indicated in a message that the Queen could find another medium in John Brown, a ghillie at Balmoral. That is how John Brown, who came from a family credited in the Highlands with 'second sight,' came into the Queen's service."

On many important matters of State, it is claimed, the Queen used to consult Prince Albert through the mediumship of her ghillie. Seances were held in private rooms of the Royal palaces. When the Queen went abroad Brown was her faithful escort.

THE MYSTERIOUS COUNT

By The Rev. Francis Bacon

Possessed of the secret of eternal youth, the mystic Comte de St. Germain was well known to all the famous figures of eighteenth-century France. What were the secrets of his life and work? We cannot yet grasp their significance

In "Prediction"

During the eighteenth century a very strange character was abroad in Europe. He was hated by many as an impostor but by his friends he was regarded with the greatest awe. No one seemed to know exactly who he was or whence he came. He would appear with startling suddenness and be gone as quickly. Fantastic tales were told of the strange happenings which occurred wherever he had been. Nobody knew how old he was and many said that he was several hundred years old; though his appearance was that of a man in the prime of life. It was also said that he could pass on to others this remarkable faculty of retaining youth.

One day there appeared at the court of Louis XV of France a strange gentleman who called himself the Comte de St. Germain. Amongst the company gathered there was an old countess who, half a century before, had lived in Venice where her husband was an ambassador. It seemed that she recognized St. Germain, for she stood watching him intently for some time and appeared to be greatly excited.

After a while she approached him and enquired whether his father had been in Venice some fifty years earlier. The Count replied that such was not the case, since it was very much longer since he had lost his father.

Then, he added, without the slightest perturbation, "But I was living in Venice at that time."

He further informed the old lady that he had met her there. She protested that this was impossible as the Comte de St. Germain that she knew in those days was at least forty-five years

old, whereas the present one looked but that age now.

"Madame," returned the Count, "I am very old."

When madame then challenged him that in such case he must now be nearly one hundred years old, he calmly admitted that this was a distinct possibility. Then he related to the old lady several incidents which had taken place in Venice when they were there many years previously, and asked if she still doubted his identity. The countess, however, was now quite convinced that this was the same man she had known in her youth and could only add that he was a most extraordinary being. We could not have blamed her if she had been quite speechless.

One of this St. Germain's contemporaries wrote, "One can well assert that a portion of his miracles is due to his knowledge of physics and chemistry, in which sciences he is well grounded. At all events it is palpable that his knowledge has laid the seeds for him of sound health and has endowed him with the means of preventing the ravages of time from affecting the body." The Countess already referred to has left it on record that when she was in Venice the count gave her an elixir which preserved her youth unchanged for a quarter of a century. This statement was vouched for by the famous Madame de Pompadour, who made enquiry about the matter amongst old friends of the Countess.

The Come de St. Germain himself visited la Pompadour on one occasion and gave a remarkable exhibition of his wonder-working powers. Madame possessed a bonbonniere which in later years acquired a great antique value. It was of black enamel with an agate set in the lid. St. Germain asked her to place this little box near the fire and she did so. When, after a little while, she went to remove it, all those present were astounded to see that the agate had disappeared and in its place on the lid of the box was depicted a pastoral scene.

The box was again placed near the fire and the agate returned.

Writers of the time describe Sr. Germain as of medium height, dark complexion, black hair, with a handsome, genial face. His whole appearance gave the impression of nobility and great learning. It was his custom to dress in the simplest style, though he wore many diamonds. His history and parentage are somewhat obscure, though many differing accounts are extant. The following account is said to have been given by St. Germain himself to his friend, the Prince Carl von Hessen. This prince wrote, "He told me that he was the son of Prince Ragoczy of Transylvania, and was placed when quite young under the care of the last Duc de Medici. I cannot in truth guarantee his birth, but that he was tremendously protected by the Duc de Medici I have learnt from another source." If it is true that St. Germain was the son of Prince Ragoczy it is of interest to note that records show this prince was married in 1694. This would not seem, however, to bear out St. Germain's statement that he was in Venice at the beginning of the eighteenth century, as he was then in the prime of life.

Many royal and noble personages were numbered among St. Germain's friends, and he was also acquainted with the famous Mesmer. He would appear to have been a Freemason and Rosicrucian of high rank. It is also said that he was the mysterious friend who, time and again, warned the ill-fated Marie Antoinette of her approaching doom. It seems that he was the grand master of several mystic brotherhoods, in which he was looked upon as a superior being who could appear and disappear at will.

One Franz Graffer has recorded for us a strange meeting which took place in Vienna between his brother and St. Germain, towards the end of the eighteenth century. Graffer's brother received a mysterious message to go to Leibnitz's laboratory

in the Austrian capital. On their arrival he and his companion were startled to see there this mystic personality, whom they recognized immediately. Graffer says, "It was as if a bright splendour enveloped his whole form; dignity and sovereignty declared themselves." The two visitors immediately set about finding food and drink for their noble companion, but St. Germain asked them, rather amusedly, if they knew of any person on earth who had ever seen him eat or drink. Then, writing with both hands on two sheets of paper he set down the message he had come to deliver to them. When he had finished he put the two pieces of paper together and held them up to the light. The onlookers were astonished to see apparently only one set of writing — the outlines on both sheets exactly coincided! St. Germain now waved his hand in farewell and, according to Graffer, said, "I am leaving. I am needed in Constantinople; then in England, there to prepare two inventions which you will have in the next century. Towards the end of this century I shall disappear out of Europe and betake myself to the region of the Himalayas. I will rest; I must rest. In exactly eighty-five years people will again set eyes on me. Farewell." Thereupon there was a heavy shower of rain, accompanied by thunder, and the Comte de St. Germain disappeared.

Records show that St. Germain died in 1784, being buried at Eckernforde, in Schleswig, on the German-Danish border. But possibly he was not really dead. Things which seem strange and uncanny to the ordinary mind occur in Rosicrucian circles. Members do not necessarily die when they are said to do so. Their ways are not understood by the multitude. Often their recorded death is a means of escaping public notice so that they may more easily carry on the work which they have undertaken. There are certainly tales about St. Germain's alleged activities after the year 1784. In 1785 he is said to have had a most

important interview with the Empress of Russia. He is said to have appeared to a Princess de Lamballe as she stood before the Revolutionary Tribunal of France, and also to Jean du Barry, Louis XV's mistress, when she awaited her execution at the same unhappy period. Great obscurity surrounds these later events. As we have already stated, no reliance can be placed in the announcement of his death, since these mystic orders believe always that the end justifies the means, and it was possibly in the interests of his occult brotherhood that St. Germain should be considered as dead.

The life and work of this truly strange Comte de St. Germain have been aptly summed up by an American writer who said, "The true purpose for which St. Germain laboured must remain obscure until the dawn of a new era. In each age there appear some few persons whose words and actions demonstrate clearly that they are of an order different from the rest of society. Until we recognize the reality of the occult forces at work in every-day life, we cannot grasp the significance of either the man or his work."

To some of us St. Germain is perhaps not so very mysterious after all, but to all, his life will surely be of great interest.

STRICTLY SCIENTIFIC

By Rev. John Page Hopps

The enquiry into a future life or an unseen universe is a strictly scientific one. . . . The first thing to do is to take the whole subject out of the realm of mystery, unreality, fantasy, and awe, and make it the object of cool thought and of scientific experiment. We have too long been accustomed to speak of the dead in a vague, dreamy, unreal way. A future life can only mean the actual going on of the human being in spite of the incident called "death."

THE NEW YEAR

By Elizabeth Harlow Goetz

We are now entering the portals of the New Year, and as we do so we are looking forward with anxious eyes, wondering what the New Year may hold, within its clasp, for each one of us.

I think it well if we adhere to the counsel which Victor Hugo once gave to a young man. It is said that Benjamin Franklin once took his son to call on Victor Hugo, and on entering his presence Franklin said, "This is my son and I want you to say something to him that he can remember all his life." Victor Hugo arose and greeted the young man and said to him, "Always remember God and Freedom." I am sure that is a good motto for us all to remember during these times, amid all the confusion and upset conditions that surround us.

Things that last, alone, are built on the foundation of the Spirit and its eternal power. All questions that are permanently settled, and which bring Peace and quiet are settled from this universal spiritual foundation of all things, so it is well to remember God and all that He means in the everyday life of all.

Through Freedom only, can things be worked out so that all will be given their just rights. Freedom to think and act is the only way of growth that can bring forth and demonstrate the power of Spirit and its purposes. Robert Ingersoll once said, "Freedom to make a mistake is the greatest boon to Man, for through it he finds the right way and can thus learn and bring out the best there is."

It is in this country, where freedom has been the rule, that man has reached the greatest heights of expression in all things. Freedom of religion and freedom of thought have revealed to man that he is immortal and that life goes on in all its natural flow and power after the change called death. The recognition of the Soul of Man as a part of Universal Spirit has brought about a con-

"YOUR PSYCHIC AURA"

Extracts from Inspirational Writing by South African Medium, Mrs. M. Roos
(Copyright reserved)

We have told you that the thoughts are recorded in colour. It is through this colour that we are able to discover the disorders of the human body.

When one's thoughts are constructive and happy, harmonious conditions prevail, then the body, soul, and spirit are in attunement. When thoughts are negative, they break down the life cells and the body is out of tune. This we see as discolouration of the "Auric Body."

If the mind of a patient has been centred on disturbing emotions—for instance, anger and jealousy—the aura becomes shadowy. If the emotion is more intense—hatred, revenge, etc.—the shadows become dense, and if activity follows the emotions, flashes of red shoot through your aura.

When the soul is depressed or suffering from frustration, the colour shown is inky blue. This may become greenish-blue or black. The effect upon the body, in the first instance quoted, may cause serious mental trouble, and even growths. In the second, frequent poisonous fluids are set up which result in rheumatism, arthritis, and congested conditions. (Corrective colour, pink.)

When nervous conditions are set up, deep inky blue is denoted in the aura. The corrective colour is blue, the blue of the sky and of the cornflower. It is the colour of inspiration, of spiritual inspirations; it electrifies the physical system and tones it up. If the body has been depleted through illness, or when there has been any pulmonary disorder, the aura is charged with murky green, or sometimes dull yellow radiations. The corrective colours are bright yellow, gold, or pastel greens.

1. Rose, yellow, and green are healing colours.
2. Blue symbolizes spiritual aspirations.

Continued on page 22

CLERIC'S WIFE COMFORTED BY SPIRITUALISM

"Why We Propagate Spiritualism," was the theme of an address given by Mr. E. F. Griffiths, at a meeting held in the Woolwich Town Hall, England, recently.

In his address, Mr. Griffiths said that Spiritualism was propagated because of the great comfort it brought to the bereaved in the form of the evidential messages received, and he went on to illustrate how effective this was, and to compare it with the unsatisfactory form of comfort offered by the clergy.

He quoted the case of the young wife of a clergyman who lost her son.

"Her husband could not offer the comfort she needed in that hour of distress; the gospel, as he had preached it from his pulpit for so many years was small comfort indeed. So the mother went to a Spiritualist meeting and there obtained conclusive proof of her son's survival."

The anguish that that young mother had known for so long was relieved, and now she was one of the most active members of her community.

3. Purple is indicative of spiritual power.

4. Green speaks of the green pasturelands of life, and symbolizes growth and progress. It is the background of cultural achievement.

5. Pale pink reflects a gentle, loving, and artistic nature.

6. Pale shades of mauve show achievement.

7. Rose emanates from the aura through love of humanity.

8. Yellow shows the light of spiritual illumination.

9. Brown shows intellect.

10. Deep red is the symbolic colour of love of humanity; its paler shades of pink and rose show friendship and family love.

PROOF OF THE TRUTH OF SPIRITUALISM

By W. H. Wallis, Elsternwick, Victoria

During my early investigation into Spiritualism I had the good fortune to meet with Mr. John Lobb, editor of the "Christian Age" and author of "Talks with the Dead," etc.

This book was the means of bringing the author well before the public and his services as lecturer were eagerly sought after by the Spiritualist societies throughout England.

It was at this time that Mr. Lobb visited our town of Middleton and my wife and I were asked to find him accommodation, which we did, and during the time he spent with us we were entertained with many of his striking experiences. Expressing a desire to witness some of these unusual happenings, our guest gave me letters of introduction to two of his most interesting mediums, Mr. Robert Bournsell, spirit photographer, and Mr. Cecil Husk, materializing medium.

With these letters the Secretary of the Progressive Society, Mr. Tom Ratcliffe, and I set out on a 200-mile journey to London; arriving there we booked rooms at the home of Mrs. Watts (one-time residence of Mr. J. J. Morse, then editor of the "Two Worlds"), Endsleigh Gardens, Euston Road, and then went to see some of the sights of London.

The next morning we paid a visit to Shepherds Bush and called on Mr. Bournsell. He was just taking prints from a negative of a horseshoe magnet Sir Oliver Lodge had left to see if the rays proceeding from the magnet could be photographed and here for the first time was the successful result. Naturally, Mr. Bournsell was elated at this and agreed to take our photographs there and then.

About a dozen plates were exposed on my friend and myself and Mr. Bournsell promised to send on by post the resulting prints. At the last moment

before leaving the photographer said, "I'll develop a plate now to see if there is anything on it," and we waited for a few minutes, when the plate, dripping wet, was shown to us, with the figure of myself as sitter and the form of a middle-aged spirit with side whiskers, a prominent nose, and a figure once seen could never be forgotten or mistaken.

We left Shepherds Bush to see more of the capital city and then went to Endsleigh Gardens, arriving in good time for our second adventure. Here in a large room, exquisitely furnished, we met some of our fellow sitters, and passed the time until 8 p.m. in congenial conversation. There were present Tom Ratcliffe, Countess Amelot, Countess Bresson, Baroness Milton, their maids, Mrs. Watts, myself, and later the blind medium, Cecil Husk, and his niece.

We took our seats around a large mahogany table on which was burning an ordinary candle in a brass stand, the room being also lit with electric light. After switching off the light and the candlestick being removed by unseen hands, the seance was opened with our singing the hymn, "Nearer, My God, to Thee," when before the first line was finished such a burst of Spirit Voices joined in and carried through to the end, Mrs. Watts remarking that such a spontaneous demonstration had never, to her knowledge, ever occurred before. It was as if a full choir had dropped in from a service at Westminster Abbey and was the most beautiful rendering of music the sitters all agreed they had ever heard. Following this, one of the sitters, who was clairvoyant, said she could see in the distance an illuminated cross moving in our direction. This proved correct. The cross arrived and was elevated before each one, Cardinal Newman pronouncing a blessing. Whilst this was going on we sang the hymn, "Lead, Kindly Light." All this was very awe-inspiring, when from the

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THE RIDDLE OF THE PYRAMID

By I. Clay-Jones

In "Prediction"

Lone survivor of the Seven Wonders of the ancient world, the Great Pyramid rises like a towering sentinel from the timeless sands of the desert. Occultists know that it bewitches the minds of those who would penetrate to its hidden secrets, so keeping its treasures inviolate. And even an ordinary observer, gazing at its simple yet imposing majesty, finds the general theory that this great edifice is merely an empty tomb, hard, indeed, to credit.

Almost surrounded by tombs and burial places, the Great Pyramid differs from them in many striking ways. True, a sarcophagus lies in the King's Chamber. But it is empty. And it was empty when, over eleven hundred years ago, the Caliph Al Mamoun's men — they were the first to enter since the Pyramid had been sealed by long-forgotten hands — cut their way in, in search of treasure.

The burial chambers of Ancient Egypt have chiselled on their walls the life history of the deceased. The great box that holds the coffin has religious markings upon it. But the walls of the King's Chamber are bare, as are the sides of the red sarcophagus. There is no clue.

Burial chambers are on or below the ground. Yet the King's Chamber is 150 feet above the ground, and does not even lie in the centre of the great building.

There is another room, too, which has been named the Queen's Chamber. What was its purpose? Here again there is no clue, no history or texts upon the walls which might provide an answer. Again we are left to wonder and speculate.

Another feature that strikes the imagination is the fact that both rooms are ventilated by air shafts of great length. We can well wonder at the

purpose of the colossal labour which was required to provide these shafts to ventilate tombs. And then we can ask, "As the dead do not breathe, why ventilate the tombs at all?"

The sides of the Great Pyramid face the points of the compass. While this in itself is remarkable, the situation of this great structure upon the earth's surface is even more striking. It is the centre of the land mass. Draw a vertical line through it and it will be found that the areas of the land on each side of the line are equal. Surely the position of a tomb need not have been chosen with such care? Yet if the Pyramid's purpose were a different one, a far greater one, exactness of site might well be a paramount necessity. And occultists have a full appreciation of the quality of exactness.

And what is the answer to the riddle? Possibly, if the smooth limestone casing which once covered the entire face of the Great Pyramid, and which bore innumerable hieroglyphics, were still in place, the solution might have been found upon it. It was still there as late as the twelfth century but the historian records that no one could read the characters. And to-day there remains of the casing but a few base blocks.

In the early nineteenth century a certain Captain Caviglia actually lived in the Pyramid for a time. He pursued the study of magic to great lengths. Perhaps indeed he discovered the true purpose of the great building. But he would not convey his discoveries on the grounds that to do so would be highly dangerous.

Perhaps the date of construction would provide a clue. Khufu, renamed Cheops, we are told ordered the building of this giant edifice. This conclusion was based on the fact among the mason's marks found in the buffer chambers above the King's Chamber were the words Khufu,

Khnem Khufu, and Khnem. Khnem was unintelligible, but the presence of the word Khufu was accepted as evidence of the date of construction. Notwithstanding this, there can be no doubt that the Great Pyramid is comparatively unaffected by the ravages of time and could well have risen its proud pinnacle incredible ages before the life of the Fourth Dynasty Pharaoh, to whom it is attributed.

Perhaps there are still undiscovered chambers in this gigantic building, and these might hold the answer to all our searching. There were secret indistinguishable doors in the sides and passages; these have disappeared now, but there is a record of them. They could be opened only by those who knew how, and then they moved easily on faultless mechanism. There may be other secret doors which have yet to be found. If there are, their opening may give the answer to the riddle, or they may merely lead into other chambers which, like the ones we already know of, are empty and silent.

And what might the secret of the Great Pyramid be? Perhaps it holds the answer to all the great mysteries. Perhaps, within its walls, the super-eminent occultists of the remote past were initiated, and it was sealed when there were, no longer, men worthy to follow its transcendal tradition. Ancient Egypt's history is permeated with its occult tradition, so it is reasonable to assume that the answer to its greatest enigma lies in the realm of the occult. If this is the case it may well be that, some day, once more there will be men on this earth worthy of the highest attainments, and to them will be unfolded all the secrets of the Great Pyramid and the answer to all the mysteries. Perhaps there are such men in this world now. If so, their lips are necessarily sealed. Only those who are worthy can bear to stand in the light.

PSYCHIC PHENOMENA IN THE ADELAIDE TOWN HALL

Contributed by Arthur Shepherd

On Sunday afternoon, October 23, 1949, the Adelaide Spiritualists held their first public meeting in the Adelaide Town Hall, under the auspices of the newly-formed "Adelaide Spiritualists' Union." There were about six hundred people present. It was considered to be the biggest and best Spiritualist rally ever held in Adelaide.

It was the culmination of months of hard work, of planning and organization by the committee of the Adelaide Spiritualists' Union. Finally, during the last week, there was a vigorous campaign in the daily papers. The committee worked energetically so that the public could be given the opportunity of knowing more concerning the truths of Spiritualism, especially with regard to the continuity of life after death.

As the people entered the Town Hall, specially prepared hymnsheets and also copies of the current issue of "Harbinger of Light" were handed to them.

Representatives of the Spiritualist churches which have joined the Adelaide Spiritualists' Union were on the platform. Two microphones were used to amplify the proceedings to the audience. It was indeed a gala day for the Adelaide Spiritualists.

The President of the Adelaide Spiritualists' Union, the Rev. Stewart Duncan, delivered the address, bringing home to the audience the fundamental truths which Spiritualists throughout the world believe and hold so dear, his subject being "Our Belief."

In his address the speaker emphasized the following points:

It is essential that man believes in an after-life. Creeds, dogmas, and traditions have failed unless spiritual discernment is attained.

No intelligent person believes the story of Adam and Eve in its literal sense. Original sin and blood sacrifices are not really believed. To-day they are merely given lip service. After two thousand years the Church has failed to convince people of their truth.

Jesus used psychic power in His healing work while on earth. We all have latent spiritual gifts. The Apostle Paul said, "Now concerning spiritual gifts, brethren, I would not have you ignorant."

When we pray we should not pray long prayers, nor try to tell God what to do. On the contrary, we should ask God what we should do in order to please Him, and He replies through the Spirit.

Spiritualists believe that the "dead" are risen. To confirm this fact the Apostle Paul says of the body (1 Cor. 15: 44): "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Spiritualism restores confidence in God; it proves the immortality of the soul; it points to a path of eternal progression.

If all the world were spiritually discerned there would be no wars, or rumours of wars. There would be more equitable distribution of wealth. No form of government is better than the people who govern.

Mr. Ronald S. Webber played the big Town Hall organ, while Miss Elizabeth Wyly entertained the audience with two beautiful vocal solos.

Then an opportunity was given to the Adelaide mediums on the platform to demonstrate proof of survival, and for over half an hour message after message was given to different people in the audience. Each medium gave three messages and approximately thirty messages of comfort were relayed from the spirit world. The messages were of a high standard and, with the exception of one or two, all names and descriptions of spirit people were accepted by the recipients.

Concluded on page 30

SCHOOL GHOSTS

"I believe most strongly in ghosts," says Mr. Spencer Leeson, headmaster of Winchester College. "Ghosts inhabit quite a number of schools. Many schools are full of them. They are ghosts of the men and boys who have worked in them.

"It is a profound conviction of mine that in some way or another — no one knows how — the spirit of the people who had worked in the old schools had become a part of the schools.

"You cannot go into one of the ancient foundations — I am speaking with some experience — without being conscious of being surrounded by a great crowd of witnesses."

"That the spirit of man, after its separation from the body, is itself a man and in the human form, has been proved to me by the daily experience of many years; for I have seen and heard spirits a thousand times, and have even talked with them about the fact that men in the world do not believe them to be men, and that those who do believe this are considered simple by the learned. The spirits were grieved at heart that such ignorance still continues in the world, and especially that it should prevail within the Church." — Swedenborg (1688-1772).

As the audience left the Adelaide Town Hall, back numbers of "Psychic News" and other psychic literature were handed to them, and not one person refused to accept the literature offered.

The results of the afternoon Spiritualist rally gave great satisfaction and encouragement to the organizers, who had worked with untiring effort to make this meeting a success and to bring to the people of Adelaide, in this and in future similar gatherings, the knowledge that "life continues beyond the grave," and the certainty that there is no Death.

THE MIRACLE OF FRIENDSHIP

By the late Rev. J. Ernest James, B.D.

The Christmas season is a time of friendship, renewing old friendships, thinking of other lands and other days, expressing friendship by gift and message and visit, and making new friends. God has given to us a world richly endowed with beauty and glory. Nature reveals some of these treasures. The loveliness of woman, the superb strength of man, the fascination of little children, all speak of life's glory. But the loveliest miracle of all, the greatest mercy of all, is friendship.

Some lives appear devoid of it, however. They have no facility for making friends, and little ability to keep them. They go through life lonely and unfriended. They would lavish their love on comrades, but something in their temperament and make-up, their habits and training, makes their love go unrequited and their friendship a-begging.

Others are self-contained: there is an element of reserve; they never trust themselves too far; you feel you can never go beyond a certain point with them; there is a closed gate in their lives; they never give themselves away.

Some, again, have a positive genius for friendship. They move in an atmosphere of friendliness. Almost unconsciously they are ever issuing magnetic invitations to you to enter the wealth of their companionship.

We Need Friends

But most of us are normal people who want friends, who need friends, and who do make friends. There are, of course, those casual and temporary alliances we make, but there are also the nearer and more intimate comrades who are ours for life. There are the fore-ordained friendships, the inevitable intimates. Some are formed in youth, others come later in life. Some become ours in a flash, at first sight; others are of a slower growth.

Our friends give us strength and inspiration; they are a shelter and a sanctuary; they are a challenge. They make us do what we can. Their knowledge of us and faith in us call forth our very best. "A friend is somebody who knows all about you and likes you just the same." Through the good days and the evil days; the great hours and tedious days; in sorrow and in joy, they are dependable, loyal, faithful, and loving. "Thy company has been my mercy," says Hopeful to Christian. Friendship is the truest wealth, the most divine of gifts. To lose a friend is one of life's greatest tragedies.

Therefore, it is good to go through life looking on folks as possible friends. We must make acquaintances. We never can tell when these may blossom into larger friendships. It is well, too, to take care lest a friendship should wither and die. It is a plant that needs cultivation. We must treat our friends with reverence and sacrifice, with imagination and patience, with forgiveness, forgetting what we give, remembering only what we receive.

At Christmas it is divinely natural to remember our friends. For was not the best Friend of all born at this time? And if we have not yet claimed His friendship, is there any time better than this season to enter into our heritage?

FACING DEATH

If I had to face a lonely, old age, or a long painful illness, or perhaps both, before I came to die, I should be no braver than the next man. We all, quite naturally, dread the thought of pain and loneliness.

But if we look at death quietly and thoughtfully—instead of getting worried and anxious about it—I think we might try to accept it in much the same way as we accept going off for our holidays.—Dr. Leslie Weatherhead.

PROOF OF THE TRUTH OF SPIRITUALISM

centre of the room came a loud voice of greeting. This was John King (who in earth life was known as Sir Harry Morgan), the well-known spirit who had charge of Husk's seances. He remarked, "Now, friends, I daresay you would like to see the process of materialization. I am speaking now without, to you, a visible body; watch closely and you will see me build up so that I look as one of you." With this came slowly on the table what appeared like a large snowball surmounted by a smaller one; out of this smaller ball there gradually developed a perfectly shaped head with hair, eyes, ears, nose, and mouth, and the body part assumed the appearance of a very powerful man. The figure then spoke, asking if we saw him clearly and on being assured that we did he continued, "I'll leave you now," and gradually, as a snowball melts in the warm sun, the figure disappeared, the voice speaking to us all the while. Now we heard the spirit people discussing matters amongst themselves and materializations of our own friends became the rule, French military officers arriving and making much ado with the French ladies. Tom's father and my son appeared as when in the body, speaking in their natural way, asking us not to grieve for them and sending messages home.

Mrs. Watts now said, "There's a spirit here who comes from Lancashire. He is a great soul and is always heartily welcomed." A voice called out, "Good evening, all you folks. I'm Tom Cole from Bolton. I am glad to meet you." "What are you doing now, Tom, with your time?" "Oh, we've plenty of work here — not getting coal as I used to do but down in the pits helping the men who are earthbound. You know, miners as a rule are not very religiously minded and won't believe they are dead and have left the body. In all cases of colliery disasters I'm there, knowing how to deal with the men. I was a native of Bolton and used to help in entertainments at Christmas, singing and

reciting! Would you like to hear me give the Lancashire recitation, 'Come whom to thi childer and me'?" On saying we should be pleased to hear him Tom started with a clear distinct voice and carried it through to the end. The company present thought it was wonderful to hear in the Lancashire dialect, which they could easily follow, such a warm-hearted rendering of an old-time way of life.

Next followed a materialization of the spirit we had seen the photo of that morning. He did not speak and Mrs. Watts remarked, "What a beautiful spirit. I think he belongs to you, madam," meaning the Countess A. "Excuse me," I answered, "he is the same spirit that Mr. Boursnell photographed this morning," and with that he, the spirit, approached and tapped me on the head three times.

Mr. Husk's niece here mentioned that she had dropped a brooch and asked the sitters to be careful when rising from their seats. A spirit voice chimed in, "It's all right, friends; I've got it and will put it in Mr. Husk's waistcoat pocket." This spirit was Joey Grimaldi, a one-time King's Jester who, with Dan Leno, the comedian who sang at the Tivoli Theatre, London, about "Lobb being on the job," entertained the company with their humorous sallies. (Since then I have met Joey on several occasions, the last being at the home of Mr. and Mrs. Davies, Sydney, with Mr. Bailey as medium, just before Christmas, 1946. It is some time since I heard anything of John King; we had often been told that he was due for promotion, but that there was no spirit who could fill his place.)

Continued on page 42

Death is nothing at all; it does not count. Everything remains as it was. I am I, and you are you. Whatever we were to each other, that we still are.—Rev. Prof. Scott Holland.

LENDING LIBRARY

See page 47 for subscription rates

Orthodox Enquirers

"Spiritualism in the Old Testament." Rev. Maurice Elliott.

"Our Self after Death." Rev. A. Chambers.

"Bible Cameos." H. Ernest Hunt.

"Christ in You."

Introductory

"Human Survival and Its Implications." H. A. Dallas.

"The Heart of a Father." Rev. F. Spurr.

"The Blue Room." Clive Chapman.

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"Wisdom of the Gods." Dennis Bradley.

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"Guide to Mediumship." E. W. and W. H. Wallis.

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THE SCRIPTS OF CLOPHAS

Through Geraldine Cummins

The contents of these remarkable volumes are of extraordinary importance to all who are interested in Christian Origins and in the documentary records of the Primitive Church, constituting, as they do, nothing less than a very early — perhaps contemporary — supplement to the facts recorded in the Acts of the Apostles and other Books of the New Testament.

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The editors state: "If the present record be in any wise authentic it is undoubtedly to be regarded as a most momentous contribution to our knowledge of Apostolic times."

An eminent Doctor of Divinity has stated that "the contents of the Scripts of Cleophas are not only of great interest, but thoroughly orthodox, all the fundamental tenets of the Christian faith being strongly emphasized.

(Two sets are in our Lending Library. See page 47 for particulars.)

1,000,000,000 YEARS OLD

By Ritchie Calder, the Science Editor

Reprinted from "News Chronicle"

Evidence that the universe is at least a thousand million years old has been obtained by the giant telescope on top of Mount Palomar, California.

Dr. Edward Hubble made the first real test of the new 200-in. telescope recently, when the "giant eye" was trained for an hour on a constellation in the north tip of the Milky Way.

Results were announced, when the astronomers disclosed that the pin-points revealed were pictures of nebulae in an area never before explored — and which may no longer exist to-day, since it has taken 1,000,000,000 years for the light to travel to the earth.

Footnote: The telescope has reached six thousand million million miles into space. But Director Ira Bowen is not yet satisfied that it is as perfect as it should be.

Adopted son of Andrew Jackson Davis, "the Poughkeepsie Seer," Dr. Frank Bigelow celebrated his ninety-sixth birthday recently in Liberty, Maine — reviewing a long record of service as a doctor aided every step of the way by his spirit guides.

FOR WHAT GOD HAS GIVEN US

Let Us Be Truly Thankful

Contributed by the late Harold Taylor

Deep, deep in our hearts there is a prayer . . . a prayer we think and feel and live, but cannot find words to frame.

It comes pulsing through the roar of a thousand factories . . . it is re-echoed by every wave upon the shore . . . it surges up from the tumult of teeming cities . . . it is whispered in every valley, o'er the plains and the hills.

From the heart of a nation it wells . . . in humble gratitude. Gratitude for blessings which are without measure . . . for this dear land, our heritage . . . for its great resources, its countless riches . . . for its peaceful countryside . . . for its towering cities, unshattered and unriven by the horrors of war, where myriad lights make beauty out of the darkness of the night.

It is the voice of our people giving reverent thanks to God for our deliverance from the inhuman creeds and the tyranny of despots . . . for freedom to live and speak, to act and work and worship as we choose . . . for the hope with which our children can look towards to-morrow, their minds unscarred by dread remembrances of yesterday.

We thank Thee, O Lord, for these and all our other blessings. Guide and give us strength to use these blessings wisely and in the common cause — so that all nations may live their lives as they were meant to be lived . . . in freedom and the brotherhood of man.

Power can never be increased by the repeated retrospect of one's blunders and failures. They are of the past, and so far as may be, should be assigned to oblivion. To-day is fresh with promise, and our desire and the work between it and us as well should be idealized.—Floyd B. Wilson.

PAYNE CLARK FOR W.A.

By Stuart Morrison

William Payne Clark, the amazing English clairvoyant who has been providing Melbourne with exceptional evidence of survival for the past twelve months or so, has been transferred to Perth. This will be a great loss to the Victorian Spiritualist Union, but a boon to Spiritualists in the West.

Mr. Payne Clark's platform work is smooth and effortless. He gives names, accurate descriptions, intimate family details which provide evidence of our dear one's continued interest in our affairs, and health guidance of exceptional value to the recipients. His sense of humour is unique, and there is never a dull moment when he is on the platform. He insists that each recipient must audibly comment on his communications. Nothing annoys him more than anyone accepting something which they cannot quite place. He instantly knows when anyone is in doubt, and piles evidence upon evidence until they admit conviction.

He concentrates on five or six sitters at each meeting, and refuses to give public communications to anyone personally known to him, or even well known in the movement.

The nature of the evidence, which he gives to the various sitters, and their responses to his messages, carries conviction to every person in the audience.

Congratulations, West Australia. Your brethren at the V.S.U. wish you every success. Although we will miss our jovial friend P.C., we are pleased to know that he will be helping to spread our "good news" to a wider audience.

A spirit, truly poised, is not dependent for its happiness on anything outside itself.—Selected.

If we give ear to other voices we cannot hear the voice of Infinite wisdom.—Charles B. Newcomb.

THE LORD'S PRAYER

Adapted by "The N.Y. Spiritualist Leader" from
"Talk of the Times"

I cannot say OUR (if I think only of family and friends) — or FATHER (if all men are not as my brothers), — or WHICH ART IN HEAVEN (if my treasure isn't there) . . . or HALLOWED BE THY NAME (if I am not holy, too), or THY KINGDOM COME (if I do not hasten its coming), or THY WILL BE DONE (if I question His will for me) . . or ON EARTH AS IT IS IN HEAVEN (if I fail to serve) . . .

GIVE US THIS DAY OUR DAILY BREAD (Am I living on past experience, or storing up material things for future selfish uses, — not having Faith in God's ways?).

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE THAT TRESPASS AGAINST US (Really now — seriously, think!).

LEAD US NOT INTO TEMPTATION (But, do we try to keep out of its way?).

DELIVER US FROM EVIL (But, do we LISTEN to the voices, and the signs of warning — believing? Do we PRAY?).

THINE IS THE KINGDOM (But, are we LOYAL listeners and followers?).

THINE IS THE POWER (But do we fear what "the neighbours" will think, do, or say?).

THINE IS THE GLORY (But do we seek glory for ourselves?).

FOR EVER AND EVER (. . . But is our horizon bounded by the things of time and space, instead of the Eternal Verities?).

AMEN (But, do we also add, "Cost what it may"?).

If we wish to train our voices to sing true we must not listen so much to discords. We must drop our habits of criticism. We must look for the sweet things in life and not the sour. We must gather flowers instead of nettles. — Charles B. Newcomb.

THE PROOFS OF HUMAN SURVIVAL

In "Light"

What we call the "spirit hypothesis" is proved conclusively — that is to say, with a large margin of facts which, while they may be interpreted on some other basis than that of spirit agency, serve to support the hypothesis by showing that the man in the flesh is himself a spirit. We do not see how it could be otherwise. From our point of view, if all psychical phenomena had to be dealt with exclusively as a question of their relation to the existence of spirits existing outside of the material world, we should be very doubtful of them, because however strongly they might seem to support the "spirit hypothesis" there would be something unnatural about it. The line of continuity would be lost. There would be a gap between the two worlds, which we should be unable to bridge. The phenomena must necessarily include some which point to other facts in nature than human survival. Any Spiritualist, therefore, who regards all supernormal happenings as due to the agency of spirits, is as far from the truth as the sceptic who maintains that all the facts are explicable by fraud or illusion. These wholesale and indiscriminate methods are, fortunately, passing out of date. The "spirit hypothesis," in short, is not merely proved along its own line, but the proof is fortified by a margin of facts which, while they may carry another interpretation, yet indirectly support the idea that "man is a spirit," whether he is in the mortal body or out of it. We have not only sufficient facts for the "spirit hypothesis," but some to spare!

We must regard ourselves as instruments and channels of the Divine action; even in a few things we must be good and faithful servants, and it is our privilege to help now in the conscious evolution and development of a higher life on this planet.—Sir Oliver Lodge.

PROOF OF THE TRUTH OF SPIRITUALISM

Joey said, "There's a boy present who belongs to you, Mr. W." "How long has he been over there?" On being told about six months he asked his age, "Six and a half years." "The boy has done remarkably well. Anyone would take him to be twelve, and he is doing a noble work." "I'm glad to hear that, Joey. What is he doing?" Joey replied, "He is connected with a band of boys and girls who meet children coming over here, not knowing anything of spirit life. You hold meetings in your home which your boy has attended and so learnt more than he could have done otherwise."

Writing in one of the psychic papers just recently about Joey speaking with me in Sydney, I received a letter from a lady in Cole Green Lane, Welwyn, dated September 5, 1947, in which she says that the same spirit not long since spoke with her sister and herself at one of George Daisley's seances in England at which he, Joey, said "he managed to get about quite a bit."

Once in Brisbane, with only Mrs. Daly and me in the room, Joey gave us instructions about the arrangement of the sitters at our weekly seance, which the then editor of the "Brisbane Sunday Mail" attended.

It was some time before the identity of the spirit with the side whiskers was revealed (the others were all soon recognized). It came about this way. My wife's mother, who lived at Morecambe, sixty miles away, paid a visit to Middleton and of course these spirit photographs were shown her. On coming to the one in question she was quite mystified and said, "Where did you get this?" On being told, she was more puzzled than ever and when asked if she knew who it was, very sharply replied, "Of course I know who it is, but how did he come here?" The explanation took some time and then she was asked who she thought it was. The quick reply followed, "I don't

think at all; I'm sure. It's Mr. Garnett you have heard me speak so much about." "Are you quite sure, Mother?" my wife asked. "As sure as I know you are my child," came the reply. "And what are those raps I hear all round the room?" "Our unseen friends letting us know they are here too." "Well, I'm glad to know this. It is about fifty years since Mr. Garnet left Middleton. See Mrs. Driver at the Church House; she was in my class at Sunday school. I don't know anyone else who could recognize Mr. Garnet. He taught our class." On interviewing Mrs. Driver she likewise had no hesitation in saying the photo was of the Rev. Henry Eli Garnet.

Was it guidance or merely coincidence that about fifteen years afterwards we had moved from England to Australia and after being in Queensland and N.S.W. for another twenty years we came to live in Elsternwick, Victoria? Having a business transaction over some property in Balaclava with an estate agent whose name was similar to the subject of this article and thinking there might be some relationship between them, I questioned the agent about his birthplace. He said he was born in Australia but that his father came from Yorkshire. I asked, "Had he a brother named Henry Eli, a parson?" He replied, "At the moment I couldn't say, but I have our family tree at home, together with a number of old papers. I will look them up and come down to your place to-night if there is any connection." Later that evening he paid us a visit and brought a bundle of papers, family tree, and a pocket communion service plate and wine cup. Writing home about these my wife's mother could tell the history of how some sixty years or more ago some relations of my own presented the set to Mr. Garnet in recognition of his services to the parents during a lengthy period of sickness.

Henry Eli was the name of my friend's uncle, fully substantiated in every respect, though cover-

ing a period of much more than half a century. I now regularly meet the nephew, who is well over eighty years of age, and we are both looking forward to meeting the spirit with the side whiskers whom I first contacted in London at the beginning of the century.

The Rev. Henry Eli Garnet was Curate at Middleton Parish Church from 1852 to 1856 — ninety-three years ago. It is asking too much of human credulity to think that coincidence covers all these clearcut happenings! Spirit guidance is the more correct term.

“SCIENTIFICALLY”

In “N.Y. Spiritualist Leader”

Power of the “ultrasonic beam” (as demonstrated in modern-day physics laboratories) to support glass marbles and coins in the air, to set fire to cotton wool and cotton steel (through the intense heat generated by vibration at a very high rate), etc., throws light on physical psychic phenomena, such as levitation, spontaneous “poltergeist” fires, the slow-and-curved path of stones poltergeist-thrown, the extreme heat of most “apported” coins, etc., according to psychic scientists. . . . Power to place thought-impressions on sealed plates securely inside lead boxes, also proves these waves to be more powerful than X-rays or gamma rays — and helps to explain the marvels of spirit-healing.

The Christ Spirit, it is the Spirit of Divine Love which must be born in our hearts, and which makes it impossible for us to harm any living creature, since we recognize the Divine Life in all forms, though in varying stages of development.

SPIRITUALISM AND ITS TEACHINGS

The principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarized as follows:

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

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