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The Harbinger of Light

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

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

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

EDITOR:

REV. J. T. HUSTON, N.D.,
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MULTUM IN PARVO

By Craig Turnbull

Reprinted from "Light"

Never was a book more timely than Charles J. Seymour's "Curiosities of Psychical Research," for to the serious student, the exploration of the survival theory abounds with pitfalls and perplexities. Frequently I have been on the verge of receiving good evidence when the communicator, for some unaccountable reason, suddenly seemed to be doing his utmost to destroy his previous first-class impression, and I was left wondering if that was really my old friend So-and-so. Experience taught me to accept disappointment with philosophic calm, and that blaming the medium, the communicator or myself did not help matters. Vice versa, unexpected communicators, after a most disappointing start, provided me with nuggets of psychic gold.

One of the most curious incidents of my psychic investigation was of a communicator who appeared only once and proved his identity in very few words. I remember that night well, and how grateful I was to him. "Now," I thought, "I have

discovered a good seam and I shall work it assiduously." Alas, my hopes were unfulfilled, and though I appealed to the control to do his best to induce my friends to return, all I received was this reply: "He is not coming back again. He gave you a good message and you are quite certain that he was none other than Tom Morrison. What more do you want? Be satisfied."

So that the reader may judge the value of the evidence that Tom Morrison provided I must relate a little personal history.

When I was a lad of fifteen, I went to work in an engineering shop at the rate of 5/4 for a fifty-one hour week. On Saturdays, when I took my wages home, I was given the odd fourpence as pocket money. That was all my mother could afford. I was the eldest of a family of eight and I was the only child at work. My father was an engineer and at that time he was on constant night-shift, for which he received 38/- per week. Frankly we were poor, and were only too glad to obtain the necessities of life—luxuries were unknown.

At this period of my life I was an enthusiastic supporter of the Queen's Park Football Club, but I could not watch all their games as the charge of admission was sixpence—usually beyond my means. Only by rigid economy was I able to see them once a month. Our home was about three miles from Hampden Park (Queen's Park's ground) and I thought nothing of trudging that distance, to and fro, when I was in funds. The car fare was twopence each way, and such indulgence would have limited my outings.

When I commenced my apprenticeship, the foreman told me to work as helper to Tom Morrison—a young joureyman. At first I did not like him. I thought he was often making fun of me because I was a novice; but I soon learned that he was a decent, kindly chap. We lived so far away from the works that I could not go home for break-

fast and dinner, and I carried "pieces" wrapped in newspaper; and these, with tea boiled on the "smiddy" fire, made up my two meals. I was a growing youth. My appetite was never satisfied and often I was glad when Tom gave me a share of his larger "piece."

We disagreed only on one thing — football. Just as I thought that the "Queens" were the finest team that ever kicked a ball, Tom disliked them as heartily. His pets were the Third Lanark — "Good old Reds," he used to roar. He chided me for supporting such a team as the "Queens," and often he asked me to see his team in action, for which he would pay my admission. "Come away the Reds, the best team in the league," he declared. But I was loyal to my favourites.

Often when the "Queens" were playing at home, he would say to me on Saturday mornings: "Well, going to see the Black-and-Whites to-day?" (Queen's Park colours were black and white.) If I had the coppers available I would proudly declare my intention to do so, but if I had not, I excused my poverty by saying I was going to the local library. "Ha, ha, you've no money, don't tell me that fairy tale! Why don't you support the 'Thirds' and you'll always see them free of charge?" he often giped, but finished up by giving me the admission money — sixpence. "Good money wasted," was his usual remark.

As I was at an impressionable age, I indulged in hero worship of Tom, although, looking back, I think self-interest had a share of this feeling; but whenever the foreman sent me to work with another journeyman I was always miserable.

One Saturday morning he surprised me by saying: "I'm going to Hampden Park to-day. How would you like to come with me — into the grandstand?" Would I? Often I had stood in the wind and rain on the open terracing, envying the well-to-do with their heavy overcoats, rugs around their knees, and the cups of tea at the interval.

That day Queen's Park were playing an Edinburgh team, the Heart of Midlothian, and I hoped the Black and Whites would win just to let Tom see how smart they were. (Incidentally, they were defeated by two goals to nil.) As we sat in the stand, I soon learned the reason of Tom's unusual generosity. "This is the last match I shall see for years," he said, "I'm sailing for South Africa next week. I'm going to work in a diamond mine, and if I strike it lucky I'll send for you. How would you like that?" I did not like the idea and said that his native land was better than Africa. He laughed and said: "Wait till I come home a millionaire."

My spirits were low when the match finished, between the news of Tom's departure and the defeat of the "Queen's" I had little to say, and he tried to cheer me up by saying he would write regularly. Tom did not keep his word and I never received a scrape of the pen from him. I made enquiries among people likely to know his address, but nobody knew, and so far as I could ascertain he wrote to no one.

When the 1914-18 war broke out I promptly joined up, although I could have stayed at home, protected by my reserved occupation and apprenticeship. With the passing of time I forgot about Tom, and in my service abroad he became a shadowy figure, a memory in some cell of my subconscious mind.

In 1936 he was recalled, suddenly and unexpectedly, at a sitting when the control asked me if I knew someone named Thomson.

"Several," I replied, "but not of intimate connection."

"I am not giving you the name quite correctly," the control said. "Your friend is a gentleman. His name sounds something like Tom . . . son. There is a syllable between Tom and son and I cannot catch it."

I racked my brains but could not get a clue. Some of the other sitters lent a hand. "Is the name Tompkinson or Tomlinson?" they suggested.

"No, no," the control said, "they are not correct. I see this spirit shake his head. He says you ought to remember him in the old, old days."

Through my mind passed pictures of all the Thomsons and similar names I had known. "No," I said, "I'm sorry, I cannot place him. I wish I could."

"He says he will give you a hint that will put you on the track," the control said. "He now says, slowly and carefully: 'The Reds are better than the Black and Whites.' Does that mean anything to you?"

These words struck me with the force of a sledge-hammer. Instantly, I realized their meaning.

"My God," I said, "that's Tom Morrison, if it is anyone." (The other sitters stared at me for my language. I could not help it, and for the sake of keeping the narrative strictly accurate I give my exact words.)

"Yes, yes," said the control, "that's his name. Tom Morrison, Tom Morrison. He claps his hands at your cleverness."

"After all these years," I answered, "I'm surprised to hear from him. Why, I never knew that he was dead! How and where did he die?"

"In a motor car accident in Johannesburg, South Africa. That should clinch it," he says.

"It certainly does," I said. "I could ask nothing better. Three first-class facts. His name—or nearly so—the phrase about the Reds and the Black and Whites, and the place of his death. I think he will make a grand communicator."

"Not to-night," said the control, "for he has just gone and asked me to give you his regards."

As I said before, Tom came no more, despite all my pleadings and appeals. At first I was annoyed

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THE SEVEN PRINCIPLES OF SPIRITUALISM

In "Psychic News"

Emma Hardinge Britten, the greatest woman propagandist Spiritualism ever produced, received from the spirit world what we now know as the Seven Principles. They came, she said, from "dead" Robert Owen, the famous social reformer.

Only six principles were given to her but on the advice of the Union's solicitors they were made into seven for the purpose of legal definition. Their adoption, however, caused great controversy.

To legalize their position, the Union's solicitors declared that every member of every affiliated church was bound to sign his acceptance of the Seven Principles.

Hundreds of Spiritualists refused to do so. They declared they had rejected all orthodoxy and they would not bind themselves to any set of principles, however enlightened they were.

This controversy nearly lost organized Spiritualism one of its largest and most important bodies — the Liverpool National Spiritualist Church.

Finally the organized movement, realizing that it could not hold property as a legal entity unless it proclaimed its religious principles, decided to

with him for refusing to continue his visits; but on reflection I had to admit that he packed a volume of evidence into nine words: "The Reds are better than the Black and Whites." Further statements would have been superfluous. "Multum in parvo."

In one split second I visualized all the days in the workshop, our arguments about football and our final visit to Hampden Park — "Multum in parvo." To this day I was still puzzling over Tom's one and only post mortem visit, and when I cross over I shall certainly ask him for an explanation.

Heigh ho, spirits are like human beings, full of idiosyncrasies!

accept those received by Emma Hardinge Britten with the proviso that every Spiritualist should be given full liberty of interpretation.

Most English Spiritualists consider that the Seven Principles are the clearest exposition of their philosophy. They are:

1. The Fatherhood of God;
2. The Brotherhood of Man;
3. The Communion of Spirits and the Ministry of Angels;
4. The Continuous Existence of the Human Soul;
5. Personal Responsibility;
6. Compensation and Retribution Hereafter for all the good and evil deeds done on earth;
7. Eternal Progress Open to every Human Soul.

Emma Hardinge Britten, the medium through whom, in 1901, these principles came, was an actress before she discovered her mediumship. Her inspired orations caused wonderment by their eloquence. Her subjects were chosen for her by members of the audience and she would speak on any topic in a way that confounded sceptics.

She discovered her mediumship in 1856 whilst in America fulfilling a theatrical contract and her psychic powers furnished a remarkable case of spirit return.

A mail steamer, the "Pacific," sank in the high seas. A member of the crew spoke through her, while she was in trance, and disclosed the facts of the tragedy.

The boat's owners threatened her with prosecution when the story was made public, but it was found to be true.

Her mediumship included automatic writing, psychometry, healing, and prophecy. Her propaganda zeal took her to America, Canada, Australia, and New Zealand.

SPIRITUALISTS KNOW IT AS "THE SILVER CORD"

The Astral Cable

By Sylvan J. Muldoon

Author of "The Case for Astral Projection"

The astral cable is the connecting link between the physical body and the astral body during the projection of the latter. It has, in the occult and psychic literature of the past, been spoken of as the astral cord, the astral line-of-force, the silver cord, the psychic cord, the vital cord, the shiny cord, the fluidic cord, the connecting cord, the etheric intermediary, the vital intermediary, and so forth. In colour it is grey and it sustains a relation to the astral body at death similar to the relation of the umbilical cord to the physical body at birth.

The astral body is the condenser of cosmic neural energy, the "prana" of the Hindus, the "breath-of-life" of Genesis, and death is prevented during temporary projection of the energetic body because the astral cable, a veritable conductor of vital currents, transmits this neural energy to the unconscious physical counterpart. From all accounts this energy, so vital to life, greatly resembles or is identical with certain forms of electricity. Obviously, if the astral cable should become disconnected during the process of projection, death of the physical mechanism would be the inevitable result. This is apparently what has occurred during seances where the materialized form has been seized, causing the death of the medium inside the cabinet.

At the time of death it is quite evident that with some individuals the astral cable becomes detached more readily than with others. Resuscitation is only possible in cases where the astral cable is still intact, which may be so for several hours after apparent death has set in—even several days, according to some authorities.

The results of experiments conducted by different persons in the field of projection seem to indicate the fact that the astral cable may make its point of contact at divers centres of the body. For example, the experiments of Dr. Charles Lancelin, conducted with his subject under deep hypnotic trance, indicate that the astral cable made contact with the body at the solar plexus, which is the largest nervous centre of the human body, lying just behind the stomach.

Of the silver cord, Max Heindel said: "One end is fastened in the heart by means of the seed-atom, and it is the rupture of this seed-atom which causes the heart to stop."

Not Attached to Any Particular Centre

From my own experience and experiments, as well as from the testimony of others qualified to speak on the subject, I am convinced that the point of contact which the astral cable makes with the physical body is not confined to any particular spot, but can be at any of the vital centres, such as the cerebrum, cerebellum, solar plexus, etc. The other end of the cable fastens invariably, I have found, at the medulla oblongata of the projected phantom. It is a curious fact that so much disagreement exists as to the point of contact of the astral cable on the physical body, yet very little, if anything, is mentioned as to the point of contact on the double.

Nowhere have I been able to find any detailed information concerning the astral cable which in any way compares with the discoveries made by myself and published in "The Projection of the Astral Body" and in "The Case for Astral Projection." The general idea is that the cable is always very fine, resembling a strand of ordinary sewing thread; but this is not true. The diameter of the cord is variable, and is only at its minimum or threadlike diameter when the projected phantom is some distance away from the physical counterpart, progressed beyond what is known as "cord-

activity-range," this range being from coincidence to approximately twelve feet of separation in the average individual. Much depends on the state of the health.

Cord-Activity Range

"Cord-activity-range," as the name implies, is the range wherein the astral cord or cable is actuated by the subtle forces operating within it — the X force (unknown force) which actually governs the projection, the motivity, the sensibility, etc. When the double is slightly out of coincidence the astral cable is about one and a half inches in diameter, this being the maximum diameter which diminishes proportionally as the phantom moves away, until it is reduced to its threadlike proportions, which are maintained, apparently, to infinity.

Within cord-activity-range the projected phantom, if conscious, can perceive a double action occurring in the astral cable; a regular pulsation and a slight expansion and contraction. These activities are merely outward manifestations of the cardiac and respiratory functions. The pulsations transmitted through the astral cable can be distinctly felt in the medulla oblongata of the projected entity. The X force working in the astral cable during the process of projection and within cord-activity-range is super-powerful; and acts usually with a push-and-pull effect. This force is responsible for many peculiar phenomena; and could it be isolated and examined many psychic riddles, such as levitation and telekinesis, would at the same time be solved.

In speaking of the X force operating in the astral cable, it is interesting, in this connection, to note the fact that the experiments of M. Charles Lance-line and of M. Hector Durville, both French scientists of note, disclosed to them that the projected double, when not too far withdrawn from the physical member, swayed to and fro—"as if rocked upon the wind," M. Lancelin said. M.

Durville even published a photograph made during the course of his experiments, showing the sway, or instability, of the projected phantom.

The Frenchman did not, however, account for this peculiar instability of the exteriorized phantom, which is easily explained as the result of push and pull of the X force operating in the astral cable. It was also noted by the Frenchman that the double gradually became more stable as the projection progressed. This gradual acquisition of stability was brought about, as it is in the case of all projections, from the push and pull of the X force in the cable diminishing as the entity moves outwards, while the cord becomes finer and less active.

In one of the foregoing paragraphs I stated that the cord-activity-range was variable, depending upon the state of health of the subject at the time. It is obvious why this should be true. The more healthy the subject, the more neural energy will be stored in the astral counterpart, and the stronger will be the flow through the connecting link to the physical counterpart; consequently, the greater will be the range of cord-activity. On the other hand, the more enervated the subject, the shorter will be the distance through which the phantom can pass before the activity of the cord ceases.

Duplicate Sensibility

Each breath taken by the exteriorized double causes a simultaneous breath to be taken by the physical counterpart, the duplicate sensibility travelling by way of the astral cable. Likewise each throb of the heart in the phantom body produces an identical throb in the physical body. The pulsations of the heart can be felt very plainly in the medulla oblongata of the projector and are, in fact, the only true physical feelings one possesses during the process of projection, with the exception of those sensations which can be transmitted through duplicate sensibility, which I shall next touch upon.

Duplicate sensibility is experienced when the sense currents of the projecting individual are present or circulating through the three organisms—the phantom double, the astral cable, and the physical body. When in this condition, anything touching the physical counterpart can be distinctly felt at that particular spot on the astral counterpart, the sense of touch being carried over to the astral from the physical through the medium of the cable, e.g., a needle prick on the wrist of the sleeping body could be felt in the wrist of the projector.

The French experimenters seem to believe that the reverse is also true, and that a touch on the projected double is transmitted through the astral cable and felt in the physical counterpart; but just how this is possible I am at a loss to understand, considering the fact that to the astral body physical matter is intangible, and consequently could not be contacted by physical matter. On the other hand, if the projected body were materialized, with duplicate sensibility present, a touch on the materialized form would react on the physical form at the other end of the astral cable.

Premature Burial

It is true, however, that touch on the physical body can be felt by the projected phantom through the medium of the astral cord, and in this way many at death have experienced in the astral body the pain which was in reality in the physical body. We have had Societies for the Prevention of Premature Burial, and now even need Societies for the Prevention of Premature Embalming, in order to avoid all possibility of the horrors which might be brought about through duplicate sensibility, in cases where the disengagement of the astral cable was prolonged.

When the force of motivity is present alike in the exteriorized subtle body, the astral cable, and the physical body, the condition is called "duplicate motivity." This state is most commonly

existent during partially conscious projection, i.e., while the projector dreams. Thus, movements of the dream body transmitted through the astral cable, produce similar, but usually (on account of diffusion of forces), modified movements of the physical body. Note how favourably this explanation dovetails with what Sir Oliver Lodge has said of the phenomena produced by Eusapia Palladino:

"The fact that the medium's body undergoes sympathetic or corresponding movements or twitches is very instructive and interesting. Sometimes, when she (the medium) is about to push a distant object, she will make a little sudden push with her hand in this direction, and immediately afterwards the object moves.

"... When the accordion is being played, the fingers of the medium are moving in an appropriate manner, and the process reminds one of the twitching of a dog's leg when he is supposed to be dreaming that he is chasing a hare.

"It is as if Eusapia were dreaming that she was fingering the instrument, and dreaming it so vividly that the instrument was actually played ... and fanciful as for the moment it may seem, and valueless as I suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects."

In the estimation of the present investigator, backed by extensive experience, Sir Oliver Lodge is right, for during projection of the astral body, usually during the dream state, the motivity of the individual, through the medium of the astral cord, is in some degree duplicated.

Strange as it may seem to the reader who is unacquainted with the schematic functions of the astral cable, a projector can at times see simultaneously from two different places, the sight current flowing across the astral cord. It is the astral

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A WITCH TRIAL

In "Psychic News"

Spiritualists complain with reason, and a Freedom Committee is empowered to give united voice to their grievance, against the Witchcraft and Vagrancy Acts which theoretically — and sometimes practically — prohibit the exercise of mediumship.

Yet the terrors that mediums face to-day are mild indeed when compared with what their fore-runners suffered centuries ago. Something of the real horror of those times was conveyed recently in a B.B.C. reconstruction of a seventeenth century witch trial, one of a series of programmes on British justice broadcast for schools in the Home Service.

Famous Case

In those days the people of England lived in such fear of witchcraft that any harmless old woman who looked the part as conceived by the popular imagination stood in considerable danger of being accused and, as the narrator in the programme commented, "In most cases to be called a witch was the same thing as to be one in so far as the consequences were concerned."

The trial dealt with in the broadcast was among the most famous of the period, that of one of the Lancashire witches living in the Forest of Pendle, a remarkably full account of which, written by Master Thomas Potts, the clerk of the court, has been preserved.

cable which produces repercussion. It is the astral cable which plays an important role in the production of many peculiar dreams. In fact, this wonderful intermediary between the physical and phantom bodies is responsible for countless perplexing phenomena, and offers a wide field for research on the part of all earnest psychic investigators — a field far too important to be neglected.

Elizabeth Device was charged with murdering John Robinson, the means thereby being to make a clay figure of him and then to crumble it away. She was also charged with having called together a meeting of witches to plan the escape of her mother and other witches already condemned.

Son's Evidence

Before the trial Elizabeth had confessed that she had a familiar spirit, but at the trial she revoked her statement, though both her son (himself one of the accused) and her daughter gave evidence against her. Elizabeth was found guilty and hanged.

The programme ended on an indecisive note, suggesting that some witches may have had an antipathy towards society, some may have really believed in their powers, while others actually did practise some form of satanic worship. But whatever the justification for their persecution one must conclude that witches were usually prejudged and seldom had a fair trial.

All this no doubt seems very remote and to have little in common with present-day prosecutions.

But whilst many of the "witches" may have been evilly disposed and some completely fraudulent it is certain that many simple, well-intentioned people with genuine mediumistic powers (which perhaps they little understood and certainly no one else did) suffered with them.

Just as to-day the genuine mediums working for good are as equally liable to prosecution as the frauds.

Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.—Emerson.

THE JESUS OF SPIRITUALISM

By R. C. Keast, Leeton, N.S.W.

The Jesus of Spiritualism is a vitally distinct and different Personality from the Jesus of legend or tradition. And it is because of this fact that articles such as this are written. For Spiritualists, having been assured by many enlightened, discarnate beings that the Jesus of Spiritualism is the real, the historic Jesus, are naturally desirous of introducing, so to speak, this supremely noble and natural Personality to as many people as possible. As Beethoven has truly affirmed: "There is no loftier mission than to approach the Divinity nearer than other men, and to disseminate the Divine rays among mankind." In other words, Spiritualists aspire to present, for the first time, to the twentieth century, the same Jesus as was incarnate on this planet in the first century. Now, among those discarnate intelligences who have, through psychic channels, supplied Spiritualism with much information in regard to the actual life and teachings of Jesus, is one who claims to have been incarnate three thousands years ago, and who, in presenting, as it were, his credentials — both on behalf of himself and of others engaged in a similar mission — has solemnly affirmed: "We are His ambassadors."

And because of the supreme beauty and reasonableness of what these discarnate ones convey to them, Spiritualists, in general, accept their credentials as valid. These disclosures, from these advanced and enlightened spiritual sources, render it clear that, in regard to the life and teachings of Jesus, much so-called Christian theology is but Pagan mythology, with a more respectable name. Fortunately, Spiritualists find increasing confirmation of what these spiritual ambassadors declare as true and as untrue, from scholarly sources in this world. For example, in his book, "An Outline History of the World" — published by the Oxford University Press — H. A. Davies, M.A., writes,

concerning that impure form of Christianity which has persisted and prevailed for the last sixteen hundred years: "When Christianity became the official creed of the Roman Empire, it assimilated—as far as was possible without fear of compromise—many of the old pagan beliefs." Similarly, Dr. Douglas Dawson, M.A., in an article some time ago in "The Harbinger of Light," wrote: "It is a fact well known to students of history that much of what passes under the name of Christianity is of pagan origin, and is in distinct opposition to the teaching of Jesus Himself." Dr. Dawson continued: "What Jesus would think of the teaching given in His name, from Sunday to Sunday, in the majority of Christian pulpits, we must leave to the imagination of our readers to judge. It may be safely said that He would not recognize it as His own."

Commenting upon this same subject, in his book, "The Mansions of Philosophy," Dr. W. Durant likewise writes: "The idea of a son of God, a saviour born of a virgin, dying in atonement for the sins of men, and rising again from the grave, is to be found in a great many religions before Christianity, or independent of Christianity." Most regrettably, too, in respect of Jesus, not even the Biblical, the New Testament references to Him, provide us with the information, the enlightenment, we require; not only because of their insufficiency, but, even more, because of their inaccuracy. One recalls that statement in "The Book of Common Prayer": "There was never anything by the wit of man so well devised or so sure established which, in continuance of time, hath not been corrupted." This is true—even with respect to the Bible itself. The same spirit who, as already quoted, claims to be an ambassador of Jesus, has also affirmed: "Your world knows little about His ministry. For the few, brief records that you possess are tainted. They are not an actual representation of events that transpired." He has, too,

concerning the Gospels, made this comment: "There has been much tampering with that scanty record. There has been much interpolation; so that all that you have there is gravely suspect."

These, admittedly, are grave statements for any person, whether incarnate or discarnate, to make. Yet, Christian Church leaders, such as Dr. E. W. Barnes, Bishop of Birmingham, are apparently of the same opinion in regard to the unreliability of the Gospels and the New Testament, as sources of truth. In his book, "The Rise of Christianity," Dr. Barnes writes of several of the chapters of the Acts of the Apostles: "They consist of history mixed with improbable legends." And again he writes: "We find in the fourth Gospel words ascribed to Jesus which are, in fact, the teaching of John, the evangelist, himself." He affirms, too: "In such a confusion of varying statements as we find in the four Gospels, exact truth evades us." Many religious people have read with mingled dismay and disbelief these statements of this Christian prelate. Yet, other such statements have, through utterly trustworthy psychic channels, likewise been made. One of such was by one of Spiritualism's earlier, honoured exponents, W. Stanton Moses, M.A., who has, since his transition, regretfully declared of the Gospels' references to Jesus: "The real beauty of our Master's teaching has been almost obliterated. And the little that remains has been so distorted that most of the original meaning has been changed beyond all recognition."

The most profound difference, of course, between the Jesus of Spiritualism and the Jesus of Orthodoxy is that as expressed years ago by Sir Arthur Conan Doyle in this way: While Christianity reveres Jesus as a manlike God, Spiritualism reveres Jesus as a Godlike man. And it is, undoubtedly, because of this unjustifiable, this erroneous ascription of Deity to Jesus, on the part of Orthodoxy, that so much error and superstition — yes, and so much violence, too — have be-

come associated with His life and teachings and Church. As the Rev. Arthur Chambers, in his book, "Our Life After Death," has frankly stated: "Deeds have been done in the name of Christianity which make us shudder as we read them." Those, of course, who believe that their Bible is, in an exclusive and virtually infallible sense, "THE word of God," and who believe, too, in consequence, that God incarnate and in Person originated their religion, and theirs alone, are apt, on occasions, to become intolerant, arrogant, aggressive.

Spiritualists, in every instance, can forgive, but cannot forget, for example, that in the past countless thousands of so-called witches—many of whom were, unquestionably, what to-day would be recognized by Spiritualists as heaven-sent mediums—were, by both Catholics and Protestants, as avowed followers of Jesus, cruelly put to death because of the "crime" of "witchcraft." Is it any wonder that Voltaire envisaged Jesus among the world's saints and sages, but weeping because of the fallacies enunciated and the crimes committed in His name? As yet another authoritative, discarnate utterance has expressed it: "The truths the Nazarene taught were almost completely buried; and ancient myth and fable were woven together, from which emerged the new Christianity, which has been taught for many hundreds of years." Even an occasional theologian has, on this subject, been outspoken and revealing.

Sir Oliver Lodge has, of theologians, truly remarked: "The really learned in theology are respected by all; but they are infrequently encountered." Well, it was Australia's most widely cultured theologian, Dr. Samuel Angus—for years Professor of New Testament Theology at St. Andrew's College, Sydney University—who, in his autobiography, refers "to Jesus and to the religion which has so unworthily borne His name," and who has, too, made this candid

admission: "After the first creative outburst, Christianity yielded more and more to the unscientific outlook, and readily adopted current superstitions."

And Dr. Angus, in his book, "Truth and Tradition," continues: "Jesus had nothing to say of virgin births and trinities, propitiation, the fallen nature of man, or His own Deity." Well might Thomas Paine, in his book, "The Age of Reason," remark: "The Church has set up a system of religion very contradictory to the character of the person whose name it bears"; while Sir Francis Bacon, discarnate, has in referring to spirit teachings, affirmed of Jesus: "He taught the faith we teach. And in every particular, Christ was a Spiritualist."

(To be continued)

EMBODIED SPIRITS

Ronald Orchard in "To-morrow's Men in Africa" writes:

"The Christian Church can never be indifferent to what happens to people's bodies, for the Christian Gospel deals with embodied spirits, not with disembodied ghosts. It knows nothing of the distinction, in its modern form of "material" and "spiritual," and is concerned with the whole man in his unity of body and spirit and in the totality of his environment. The Church cannot, in the setting of modern Africa, be content to hand over what are falsely called the "material" aspects of life to the uncontrolled authority of the technicians, for it must assert the authority of its Lord over every realm of life.

"The most vivid illustration of its concern for the whole man in his unity of body and spirit is in its medical service. Its hospitals and dispensaries, its maternity homes and leper settlements are striking witnesses to the truth that God wills wholeness for the whole man. They are evidence of the divine concern for persons."

WHAT IS ECTOPLASM?

By J. Gilbert E. Wright

Reprinted from U.S.A. "Chimes" by "The Two Worlds"

Mr. Wright, a research chemist, deals with "Ectoplasm." He has carefully recorded the facts he has gathered in the following article.

1. No one has seen ectoplasm; felt it, tasted it, or smelled it. The visible manifestation is not itself.

2. It is invisible to ordinary sight.

3. It is not so much a "thing" as a "process."

4. Our language is inadequate to describe even the process, for the process is something "out of this world." Words stand for things in our world.

5. We are even embarrassed in using "it" in referring to ectoplasm, for by "it" we usually mean a "thing," i.e., "matter." Now, matter is that which has weight, occupies space, and offers resistance to force. If your so-called "ectoplasm" has these three properties, then it is "matter" by definition.

6. What exactly do we know?

7. The medium's body decomposes into something immaterial or something semi-material. Doyle called it, in a moment of inspiration, "the half-way house of matter."

8. This semi-material stuff is not matter as we understand matter.

9. It diffuses through the tissues of the medium's body like a gas, and emerges through the natural orifices.

10. Not because they are "orifices," but because at or near the orifice the ectoderm or "skin" stops and the mucous membrane begins. Apparently, it does not pass so freely through epidermis as through mucous membrane.

11. When it reaches the surface of the mucous membrane, it immediately ceases to be a gas. If it were a gas, it would diffuse into the room according to all the physical laws that govern the behaviour of gases. It then follows one of two courses.

12. It may immediately cease to be a gas and become a sort of viscous liquid, in that it occupies a confined space. It is amorphous (without definite shape). It may become visible by red light or dim daylight, and it may flow "upwards" or "downwards."

13. It has now some of the properties of matter. It occupies space. It can be seen. But does it gravitate? At this stage we cannot say. My raised arm, if left to itself, will fall; but I can raise it. So that if this stuff be matter, it is "living" matter.

14. Since now, at this stage, it can be seen, what is its colour?

15. We cannot be certain, for colour depends upon the source of light.

16. When photographed it appears in different shades from dazzling white to nearly or completely black.

17. There is some evidence that the material which comes from the brain through the nostrils, mouth, and ears is the whitest; that from the solar plexus, darker; and that from the hip area the most nearly black.

18. The "Walter" hand which was seen during the Margery mediumship was almost a dead black.

19. The colour may be contingent upon other conditions than the source of light and the source of the material, cerebral or otherwise. As the material is known to copy forms, it may also copy colour. We shall go into this more fully later.

20. It may be self-luminous.

21. Even the less obviously self-luminous forms, being of a living nature, may shorten the wavelength of the impinging light so that they appear lighter than they would be if there were no other contributing factor. The white-robed spirit-forms which we see in the seance rooms are always much lighter than the white shirts of the male sitters. Inorganic substances cannot do this, but some

living creatures can, as witness the firefly, glow-worm, etc.

22. Before going further, let us say that the part of the medium's body which decomposes is most probably the water content. We surmise this from the fact that excess water is frequently thrown down during this kind of seance.

23. To resume. The "gaseous" material need not so condense when brought in contact with the air. It may not condense noticeably until it has traversed many feet from the medium's body. This may be the case when an object at a distance is moved or levitated by a so-called "ectoplasmic" arm or pseudo-pod.

24. In this case, the "material," if we may yet call it "material," is most condensed where closest to the object moved, and less condensed where closest to the medium's body.

25. Yet the space between is not filled with gas. It is not filled with anything material, whether solid, liquid, or gas, but something is there, more attenuated than any gas we know of.

It does not diffuse like a gas. It behaves more like a confined liquid without there being any confining walls.

26. This apparently empty space between the medium's body and the raised object is where alone we can study the nature of this so-called "ectoplasm." And it is invisible! Everything we have discussed so far is not ectoplasm but "materialized" ectoplasm—in other words "matter."

27. If you have kissed the lips of a materialized spirit, you were kissing something material. If you have handled a spirit robe, you were feeling something "material." It is granted there may be degrees of "materiality." If a spirit form weighs 20 lb. instead of an expected 137, obviously the bones and flesh are somewhat different from ours.

28. What do we know of this apparently empty space in which the ectoplasmic forces are at work? And now, at last, is the right phrase — "Ectoplasmic Forces."

29. It is a conductor of electricity.

30. It is opaque to seventy per cent. of infra-red rays.

31. It casts a shadow on a luminescent Barium Platinocyanide screen.

32. Metals are transparent to it.

33. Insulating materials are not.

34. That is about the limit of our physical knowledge, and all of that may not be accurate.

35. Biological concepts are more helpful in understanding the processes than physical and chemical.

36. In "materialization" we are evidently witnessing a birth process.

37. The medium evidently "gives birth" to these forms in a biological sense.

38. All life starts in darkness. The seed must be planted in the dark soil. Parturition takes place in the remote, dark recesses of the mother's body, and physicists tell us that, had the atmosphere been more attenuated life could not have started on this planet. The first attempts would have been destroyed by the cosmic rays. Light is destructive to life. Only the skin cells withstand it for any length of time, as any doctor will tell you, and which you can confirm by exposing your body for too long on the beach. The red end of the spectrum is less destructive than the violet.

39. In the early stages of the medium's "development," the phenomenon is often presaged by a cold breeze, indicating exchange of energy somewhere.

40. Partly materialized forms are frequently quite cold — 4° Centigrade, showing that in the process of organization, energy is absorbed.

41. All forms are connected to the body of the medium by an umbilical cord, visible or invisible. If not visible, it can be made so.

THE PSYCHIC ATMOSPHERE AND DAILY LIFE

A Key to Discordant States of Soul

We take the following passage from a letter written by a man of advanced mind to a friend who is suffering acutely from the discords of the time:

A little while ago I heard that you were well and happy—a rather uncommon state in these troubled days. Now I understand that your condition is not so good, spells of depression falling upon you. This is not surprising, the state of the world considered, but nevertheless distressing to us. You see, we all dwell in a general psychic atmosphere, and besides that are in varying touch with local varieties. Because of the common ignorance concerning our psychic environment, and lack of consciousness of it, many suffer from low-pressure states of the psychical atmosphere, which have storms and other inharmonious consequences, affecting human bodies and minds in various ways and degrees; so is it with the psychic—"as above, so below" you know.

Perhaps the worst of the lack of knowledge and understanding of the psychic atmosphere in which we live is that the states of ordinary consciousness are gravely misunderstood. Trains of erroneous thought are set in motion, and serious effects produced both upon body and mind. At the present time the world's state is so disturbing and depressing that a great variety of unfortunate consequences follow. The coarser temperaments react in such ways as are exemplified by the ubiquitous craze for dancing, and the like, a coarse but natural reaction towards healthy objective life. More refined temperaments, but less healthy—sentimental, weak-willed morally, often take to drugs of various kinds, are moved subjectively and pathologically. Still more refined temperaments, exceptionally intelligent, idealistic, let the pressure of the disordered atmosphere drive them in

upon themselves, to a subjective pathology that is the worst form of all. Misunderstandings of the egoistic (not egotistic) state may become so extreme as to misplace even heredity in the scheme of causes. All this is at present dreadfully common and very varied in its manifestation. So that many people suffer from a depression quite disproportionate to cause. I would not have you become a victim, in any degree, to the pressure of psychic states. Of course the law holds equally of unstable states of converse kind — any sort of abnormal exaltation. The inevitable reaction is another low pressure cycle. We are all subject more or less to this kind of thing, and nothing but time, knowledge, wisdom avails to set up and maintain harmony, which is happiness.

THE CHURCH ERRS

“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 are still.”—Rev. Prof. Scott Holland.

It is for this reason, as we see it, that the Church errs in opposing the claims of Spiritualism. To oppose new revelation through the voice of prophets, rightly or wrongly, is within the Church's theological sphere, but in opposing the pursuit of knowledge through the discovery of new facts concerning post-terrestrial existence it is leaving the realms of theology and entering the world of science, and past experience should warn it of the dangers of endeavouring to restrict the evolving mind of man to the scientific ignorance of the age of Divine revelation.

“Let men serve, and somehow the Divine Law will find him out, be he ever so secretive about the service he renders. There is an immutable law of compensation that decrees, ‘As you give, so shall you receive.’”

AXIOMATIC PHILOSOPHY

By W. H. Evans In "The Two Worlds"

If your words do not correspond to the principles of good and truth, you are deceiving yourself more than others.

He that speaks falsely becomes blind to the truth.

Reputation is what others think of you; character is what you are.

He who seeks to destroy a man's good name is a murderer.

Politics is the science of government which is often misused by "parties."

The Fundamental Unity seeks to bring all into harmony with Itself.

God is not found by wandering over the earth in search of Him, but by listening to "the still small voice."

If a man of fine intellect dazzles the minds of others he is to them as one who is blind.

The soul who knows God is never lonely.

The wise man conserves energy, the fool scatters it.

If you fight your sins they will grow stronger; ignore them and they wither away.

There are many voices in the world and the wise man listens to all but keeps his counsel until he has digested what he has heard.

Prejudice is the blinker which permits the mind to see only what is agreeable to it.

The mind should be as a lamp whose beams fall with equal radiance upon all around it.

There are many who cry Lord, Lord, but few who will obey His words.

It is no use to listen to the "still small voice" unless you are prepared to obey its counsel.

As the sun shines with equal power upon the just and the unjust, so does the merciful man love the good and evil man with equal affection.

Love has no preferences; it gives itself freely to all.

SCIENTISTS WHO TESTIFIED TO SPIRITUALISM

From "The Two Worlds"

Alfred Russel Wallace, F.R.S., co-founder of the Theory of Evolution with Charles Darwin: "My position is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Sir William Crookes, F.R.S.: "I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

Professor Herbert Mayo, F.R.S., Professor of Anatomy and Physiology, King's College, London: "Twenty-five years ago, I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to enquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur, there is overwhelming evidence, and it is too late now to deny their existence."

Dr. Lockhart Robertson, F.R.S.: "The writer can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as for example the fall of an apple to the ground, of which his senses informed him."

Professor James Challis, F.R.S., Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University: "The testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up."

Professor A. De Morgan, late President of the Mathematical Society: "The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress."

Dr. Ashburner (one of Queen Victoria's Physicians): "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come before me."

Dr. J. M. Gully, M.D., Royal College of Surgeons, London: "After two years' investigation of the fact and numerous seances, I have not the smallest doubt and have the strongest conviction that such materialization takes place, and that not the slightest attempt at trick or deception is fairly attributable to anyone who assisted at Miss Cook's seances."

Professor J. C. F. Zollner, Professor of Physical Astronomy, University of Leipzig: "We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Camille Flammarion, an eminent French astronomer: "The soul survives the physical organism and manifests after death . . . I am all the more certain of my inductions as to the existence of the soul beyond the grave, and the soul's influence, from the fact that I spent a long time in probing them, verifying them, and passing upon them."

Professor Elliott Coues, Professor of Zoology and Comparative Anatomy, Norwich University: "Will you have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially, as alleged."

WORLD NEWS DIGEST

Reprinted from "Prediction"

Robert Martin, of the University of Paris, reports the latest news and views from the continent of Europe

Recently, in the University of Medicine, Paris, took place, under the presidency of Professor Baudoin, the second International Congress of "Electro-Encephalographique." The elite of scientific men there discussed the most intimate mechanism of the human brain . . . Electro-Encephalographique is a new technique thanks to which one can register the electric current generated by the human brain. Twenty-six nations sent 250 delegates to Paris. There were altogether about 2,500 present. Dr. Fishgold organized a series of lectures during which the most eminent specialists threw a little light over the complexity and the mysterious manifestations of human thought.

Professor Valery-Radot of the Academie Francaise has pronounced the death eulogy of Louise Pasteur before the auditorium of the Sorbonne in Paris: "Among the scientific geniuses whose discoveries have had a decisive influence on the progress of mankind, Pasteur is one of the most prodigious. Imagination predominated in him; it was, so to speak, guided by an intuition which alone the Indian Philosophers, the Initiated, possessed. His enthusiasm, his moral qualities were allied to exceptional gifts. Pasteur was animated by an unflinching courage, he had a cult for Truth. He showed pity towards the suffering, above all he had faith in human destiny."

Where is the corpse of Mussolini? Rumours claim that the body of the Italian dictator has been buried in the cemetery in Rome but this has recently been denied by the M.O.I., which stated that so long as public unrest continued in Italy the burial place would remain a secret.

Three Royal Eagles have been captured in one week in South-West France. One was killed by

Monsieur Gaetan Cluzeau, land-owner at Cazaugiat while he was pigeon-shooting. The wing-span was over two yards. Another eagle attacked Monsieur Lestremeau in the woods of Salbou. After a long fight Monsier Lestremeau managed to plant his knife into the bird of prey, which weighed 12 lb. and had a wing span of over three yards. The third eagle was captured at Mios while eating the carcass of a wild boar. Monsieur Louis Martin caught it in a net and gave it to the local museum where it is on show. It was the largest of the three. The presence of eagles in this region is locally attributed to fundamental modifications in the temperature of the Pyrenees.

The laying-on-of-hands is described in the monthly bulletin of "L'Action Intellectuelle" as an act of magic, a process of magnetism, and as a gesture of consecration: "Whoever obtains a result through the laying-on of hands alone is a Theurgist; he can dispel the wandering forces of evil and attract those beneficial. Now, the hypno-magnetist must have an imposing presence, his gestures must be few, he must remain calm, his suggestions must be authoritative but gentle. He must remain standing. He works best in a dim light and neither the subject nor the operator must wear any metal object." These rules are laid down by Father Baragnon.

The king of water diviners is dead . . . Arnold Scherer, a Swiss born at Schaffouse, had studied as an engineer at the University of Karlsruhe. The Germans owe to him the discoveries of their most important healing-springs, among which Salzbrube in Lower Silesia, Karlsbaad and Bad-Ems are the most well known. In the U.S.S.R., in Norway, Palestine, Turkey, he discovered powerful springs in the most deserted areas. He neither used a rod nor a pendulum, he just concentrated and used to say to his admirers: "I can never find a satisfactory explanation of my powers." He was seventy-two years of age.

There is no need to travel as far as Texas to see roses without thorns. After years of efforts an American horticulturist has cultivated a thornless rose. Such an achievement has existed in Gironde (South-West France) from time immemorial! Monsieur Cazenave cultivates huge, thornless, sweet-scented red roses in Bordeaux, rue Peyronnet. "The slip originated from Le Moulleau in the allotments of Bellevue," says Monsieur Cazenave.

H. L. Follin, who in 1900 organized at Le Havre the first Peace Congress, has died, aged eighty-five. After the First World War, Monsieur Follin originated a movement whose main object was to demand the creation of World Federation and a universal identity card of world-citizenship.

Monsieur Edmond Panet in "Destins," discusses the prophecies of Keops . . . The death of Christ is exactly forecast by the horizontal lobby. The great Gallery gives the cypher 732, which is given as an epoch-making date, it corresponds to the salvation of Christendom by Charles Martel at Poitiers. The dates of 1914-1918 are also given but without explanations. Also August, 1953, is marked with special significance, but without a key. We can but conjecture about it.

A new German occult magazine, "Astral-Warte," has just been received. It deals mainly with astrology but contains also articles on chirolgy. It is published by Uranus-Verlag (Ferner & Co.), Memmingen Bayer, Allgau.

In "Les Cahiers Astrologiques" appears an important series devoted to professional orientation based on astrological data. Eleven eminent astrologers to this special feature conclude: "The time is now rapidly approaching when astrology will be admitted in official circles, and will hold the attention of all responsible persons whose charge it is to guide children towards a suitable profession in life." This series was conducted by Professor Rumelius.

Thanks to the pendulum of Monsieur Bourcefranc, a treasure has been discovered near La Rochelle. After hours of digging along the national main road, explorers have discovered about 350 gold and silver coins from Roman times.

Four Biblical manuscripts discovered near Jericho are to be sold for a million dollars. These manuscripts are deposited at the Saint Mark Monastery in Jerusalem. One of them contains a series of most beautiful hymns, another gives priceless details on the Jewish army. According to Professor El Sokenik, Director of the Archaeological section of the Hebrew University, the discovery of these manuscripts is of paramount importance.

It is reported from Lourdes that a young English girl, Miss Elaine Lynn from Harrogate, has been completely cured a fortnight after her pilgrimage to the famous grotto. She had been blind, T.B., dumb, and paralyzed. French and English doctors have carefully examined her and are satisfied that a miracle was actually performed. (From "Sud-Ouest," 8 rue de Chevrus, Bordeaux.)

In "Destins," Mademoiselle Elizabeth Lazloe draws a parallel between Moses and Socrates, based on the Jupiterian aspect of their faces: "Both are half-way between heaven and earth, and had received divine inspiration; both with a great reach of insight knew how to distinguish between good and evil; they were conscious of the existence of a Providence higher than all the various gods."

Professor James H. Hyslop: "I shall not remain by the spiritistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. . . . There is no other explanation but Spiritualism."

SECTARIANISM

By A. T. Connor, F.S.N.U. In "Psychic News"

A sect is "a body of people who are united in holding some particular views, especially in religion and philosophy"; and Sectarianism is "excessive devotion to a sect." Some sects, or sectarians — religious or political — are not prepared to allow others to hold opinions differing from theirs.

So World History is full of records of persecutions, and even massacres, of the "heretics" who refuse to accept what the stronger sects claim to be "the only truths."

The two Movements with which we are mainly concerned are Christianity and Spiritualism. There are several hundreds of Christian "denominations," each of which is convinced that all the others are wrong; and some Spiritualist sections — some concerned only with what phase of the Movement is "worth while," and some with what others should believe of its teachings and the lessons of its phenomena.

Sectarianism in Christianity must have started soon after the Resurrection, for we find Paul, in his first Epistle to the Corinthians (ch. 1: 10-12), beseeching them to cease quarrelling and join together "in the same mind and judgment."

The Christian Movement was unfortunate in having been founded in an age of Saviour-god worship, and in having pagan scriptures from which "revised" copies could be made, and in which "converts" still retained their old beliefs in their pagan gods — as proved when (Acts 14: 8-15) Paul, having healed a cripple, was hailed as Jupiter (the god of the Romans) and a priest of Jupiter tried to offer up a sacrifice to him.

During his life, Jesus was regarded by many Jews as the promised Messiah, but at His death — without having liberated the Jews from the Roman occupation and made them a great nation — most

of these rejected Him. But the Gentile converts accepted Him as a sacrificial god, and added to stories of His birth and death the fables regarding their own abandoned gods.

Still Divided

Most of the ancient sects differed regarding the true nature, and the heavenly status of Jesus; and during many years Christian church councils met in vain attempts to arrive at a unanimous decision. But the sectarian spirit prevailed and, in spite of Paul's appeal, the Christian Church is still divided into sects.

So far as I am aware, the only two main sects in Spiritualism are the Christian Spiritualists and non-Christian Modern Spiritualists. According to Mr. H. F. Bendall, President of the Greater World, C.S. League, his League members believe in the divinity of Jesus, and regard Him as the Saviour of mankind — not, however, by His death, but by His practical example "so evident in all His works and teachings."

No thoughtful Modern Spiritualist can see anything to object to in this claim. We believe that Jesus was divine — but only as all human beings are divine: as units in Universal Love and Wisdom.

He healed and taught just as our healers and speakers do now; and if all professing Spiritualists, whatever their declared sect, copied the love and fellowship and self-sacrifice that these workers manifest, our activities would preach a sermon that would convert the world.

Modern Spiritualists do not believe that the example and work of Jesus can save any other human beings — unless that, by copying His loving devotion to the service of others, we can so develop our spiritual nature that we shall become worthy of companionship, in Spirit Life, with Spirit friends who are far advanced in love and wisdom.

A GUIDE BOOK TO HEALING

In his latest book, "The Gift of Healing Is Yours," Mr. Louis Henderson presents his subject from the spiritual angle, stressing the need for silent meditation and prayer. The author states, "The true spiritual healer is one who has developed the spiritual faculties of his own nature to enable his personal magnetism to become spiritualized . . . To develop the spiritual faculties of our nature it is necessary for us to attune ourselves to spiritual vibrations, this can only be achieved by silent meditation and prayer."

Faith and Prayer

The author believes that with the growth of spiritual progress the power of healing gradually unfolds itself. Faith and prayer become the most important factors, faith in oneself, faith in God, and faith in our prayers.

The necessity to control one's thoughts because of their direct influence upon the physical body is known and accepted by many people other than Spiritualists. The way Mr. Henderson deals with this important fact impresses the reader with its conviction and sincerity.

How to Develop

Step by step, the stages for the development of healing are described, commencing with the "preparation," which is both helpful and inspiring. The subsequent chapters include inward direction, method, how to begin, absent healing, the healing of animals, and how to develop. The author also explains how sufferers can help the healer. Healing herbs and their properties are listed and will prove of interest to those healers who have faith in their beneficial effects.

Can Anyone Heal?

In conclusion a few extracts are given of reports from sufferers who have been cured through the work of Mr. Henderson's healing circle.

Obtainable from Two Worlds Bookshop, 6/3, post free, International Money Order.

THEOSOPHY AND SPIRITUALISM

By J. M. McClintock In "Psychic News"

Between Theosophy and Spiritualism the gap that was once very wide is closing. Many Theosophists are acknowledging the benefits of spirit communication and communion with the higher beings from the other side of life. They are recognizing the value of the comforting and healing ministration of the communicators in Spiritualist home and other circles.

In the past we had, on the one side, vituperation poured on Spiritualism by the leader of the Theosophical Movement, Madame Blavatsky, and the occultist and mystic, Anna Kingsford, and, on the other side, the scathing comments on occultism and Theosophy by Spiritualist leaders and seers such as Andrew Jackson Davis, Hudson Tuttle, and J. J. Morse.

To-day there is more toleration and much more enlightenment on both sides. The higher teachings coming from the spirit side of life are proving more amenable to many of the questions put forward by Theosophists and occultists.

Though they in no way substantiate all the theories of Theosophy they provide a common meeting ground where these subjects can be discussed on a friendly basis.

Take, for instance, the question of reincarnation. If we question spirit communicators they throw much light on this subject. While some say they know nothing about it, there are others who give a wealth of information.

The main tenet of Theosophy and occultism is, of course, reincarnation. There is nothing in Spiritualist teaching that really disproves the idea of reincarnation, in fact most of the modern teaching coming from the other side of life through trance and inspirational mediums seems to favour the idea—though perhaps in a more modified method than Theosophists believe.

All the ideas of progressing from plane to plane to greater and more glorious beauty, as taught in Spiritualism, is in perfect agreement with Theosophic and occult teaching.

In each the goal is the same, but in Theosophic and occult wisdom the general plan is shown to be infinitely more intricate to suit the complicated pattern of life which is more wonderful than Spiritualists realize.

From superstition, ignorance, and darkness humanity is stumbling towards the light it has so much to learn about itself.

Throughout humanity's long travail a body of hidden knowledge has been handed down from civilization to civilization. There is truth of immense value in this divine or ancient wisdom and it can be of benefit and help to Spiritualism.

There must be a common bond of understanding and it must come in the new age that is to be. I believe this is the message from the highest inspirers from the other side of life who seek to get more enlightenment through to this planet.

AN APPRECIATION

I cannot express in words the enlightenment and comfort derived from your excellent magazine, and I'm sure your appeal will be well subscribed to by everyone who is interested in Spiritualism. Please let me offer you personally my very great thanks and congratulations on the devoted hard work you have put in to keep it going.

A. R. Drinkwater, Townsville, Qld.

The age of enlightenment will not be here until every church has evolved into a schoolhouse, and every preacher is both a teacher and a pupil.—
Elbert Hubbard.

It is very difficult to get stupid people to change their opinions, for they find it so hard to get an idea that they don't like to lose one.

"PREDICTION"

The March issue of "Prediction" appears with a new cover and an increased number of pages, consisting of a digest of matters of interest to spiritualists and students of the occult.

Its wide range of subjects, including palmistry, astrology, and the occult sciences, are a liberal education in these matters which should prove both edification and pleasure to the reader.

We have read every copy of "Prediction" that has been published and have reprinted many of its articles, permission having been generously given by its editor, Mr. James Leigh.

The "World News Digest," reprinted on page 32, is reprinted from the March issue.

"Prediction" can be obtained from Link House, 24 Store Street, London, W.C.1, England, for 10/6 per annum, International Money Order.

A NEW HEAVEN

A Study of the Life Beyond

Published by the Two Worlds Publishing Co. Ltd.

Mr. Evans has put the movement under a further debt to him by giving to us this compendium of Spiritualism for the general reader. It is a work that not only should be read carefully, but put on one's bookshelf for reference.

In his preface he says: "For a long time I have had it in mind to gather together into a small volume some of the points which have struck me when reading accounts of the life beyond, and at last I have the opportunity of putting together these passages from the accounts I have read, interwoven with appropriate comment. I hope the reader will be able to see in these accounts a clear picture of after-death conditions.

Obtainable from Two Worlds Bookshop, 18 Corporation Street, Manchester, England.

MAORI SPIRITUALISM

Facts divulged to Horace Leaf are not generally known to the white man. The Maoris in the nearby islands of New Zealand also display a certain reticence with regard to their psychic practices.

It was only after much guile and persuasion that Leaf, during a visit to the antipodes, succeeded in obtaining audience with a Maori priest.

Here he discovered that the priest discharged the same duties as a medium. He was controlled in trance by his grandfather, who at one time had been chief of the tribe.

Questioned as to why he practised communication the priest replied:

"Because they (the spirit people) wish to help us, and because they know much more about this world than we do ourselves."

A well-known Maori authority, Eldon Best, had once declared that there was nothing known to modern Spiritualism which is not known and practised by the Maoris.

Death is natural. In the change we only work along new lines, learning new laws, and how to apply them; the condition there is a perfectly natural one, just one step beyond. It is only good night and good morning.

At private meetings, when discussing matters of importance with my materialized guides and loved ones, it is not at all unusual for them to sit on a chair beside me, and converse for perhaps half an hour or longer, until the subject under discussion is settled.

We are beginning to realize that it is the invisible that is the real, and that the seen is only the effect of invisible causes.

RESURRECTION

By Editor Mary L. Nicholls

In "Radiant Health Messenger"

The resurrection of Jesus Christ is the foundation of the Christian Church. Without this supreme event His teachings would have been that of another Eastern philosopher; filled with wise sayings and beautiful ideals, but without the power to change men's hearts and lives.

No one doubts now that Jesus rose from the dead and walked on the earth again in a body that exactly resembled the one He had before the crucifixion, with the addition of the marks of the nails on His hands and feet and the spear wound in His side.

What has been overlooked is that the crucifixion did not take place until the Master was ready for the resurrection of His body, or that from the moment of His baptism by John to the Last Supper with His disciples He was preparing Himself for this demonstration over death and the grave. Several times during the three years of His ministry His life was threatened, but each time He disappeared because His hour had not come.

The immortality of the soul is part of all Christian teaching. But what interests us to-day is whether the resurrection of the body is possible for Christians now. This is the day of intense interest in the physical well-being of man. Health through right breathing, food, and exercises is being taught and demonstrated in all countries, and Christians are beginning to see that it is stupid to be ill, because physical health is in everyone's own hands.

The Message of Life

Jesus Christ did not teach dietetics, breathing, nor exercises as a means of overcoming death, nor even of healing diseases. He gave His whole attention to the overcoming of faults of character. In the Sermon on the Mount He taught right thinking as the way to right living, to happiness, harmony, and the overcoming of enmity. He emphasized

"Love" as the law of life, not as a purely human relationship, but as an eternal law. The modern name for His teaching is Christian Psychology, because the study of the human mind called Psychology has led to the realization that He was a Master of Psychology or the power of thought in the life of men. And though He used many parables to illustrate His meaning, Love to God and to men underlies them all. It was an entirely new idea that love is a law which all may learn and use.

Our Resurrection

No one needs to be told of the vibrations that words cause in the ether. Radios demonstrate this day and night. But psychology goes further than that. It shows that thoughts cause vibrations in a substance finer than ether, the spiritual substance of life itself. Thoughts affect the cells of the body, raising or lowering their rate of vibration. Thoughts can heal and bless; they can also destroy and curse. The power to think is man's most precious possession, the source of all his achievements. Used rightly, it lifts men to higher and higher levels of living, raising the vibrations of his body cells and filling them with increasing life. Love is the highest of all thoughts the mind can hold; love in action is the greatest of human achievements.

There are no secrets in Christianity; no mysteries and no magic apart from the power of love. Because love is first a thought, unseen and unheard, it may be called a hidden power, but not for long. Loving is something that each one must do for herself and himself. No one can do it for another. It makes living a glorious adventure into new experiences, new power, and fills the body with new life.

Out of all discord and toil and strife,
Into a calm and perfect life;
Out of all hatred and jealous fear,
Into Love's cloudless atmosphere,
This is our resurrection.

It is the resurrection of the mind which must precede the resurrection of the body.

The Dawn of a New Consciousness

Will men finally achieve the power over death that Jesus Christ had? Will they so fill the cells of their bodies with life that they cannot die? Can the human body be transformed or transmuted into pure spiritual substance during life on earth? These are big questions which many are hoping to answer in the affirmative. But for the vast majority it is surely enough to know that a life of constant health, freedom from worry and care, of an increasing consciousness of power over circumstances and conditions is possible now. The dawn of a new consciousness is throwing fingers of light into the minds of men and gradually love is coming into recognition as the only power worth possessing. The mystery all are trying to fathom is not contained in some deep saying or rite of ancient lore; Jesus Christ gave it to the world in three short words, "God is Love."

PRINTING FUND APPEAL

We desire to express our thanks for the additional sums received on behalf of the above fund: M.C., North Rhodesia, £4 12/6; A.R.D., Townsville, £3 1/-; Wellington Spiritualist Church, £1 1/-; C.H.M., Newtown, £1; H.R.G., Killara, 20/-; E.M.G.H., Wellington, 14/6; E.F.W., Sydney, 11/-; E.M., Claremont, 11/-; J.P.A., Warrnambool, 10/6; A.P.H., Wembly Park, 10/6; W.B., Drysdale, 10/-; R.C.K., Leeton, 10/-; Z.C.M.S., Brisbane, 10/-; J.H., Lower Hutt, 9/6; F.G.F., Davenport, 8/3; R.H., Kalgoorlie, 5/6; M.S., Mundulbera, 4/6; J.McD., South Perth, 3/-; A.C., Tambellup, 2/6. Total to date, £136 0/11. Balance sheet next issue.

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SOMETHING TO THINK OVER

"A Cup of Tea"

From the "L.M.S. Chronicle"

In a word, this religion of ours is something to be caught even more than taught; it is contagious, an infection that spreads from individual to individual. Place that in the setting of a quiet, leisureliness of life that is natural and proper to our Chinese friends, and how great is the opportunity! Jesus taught us something about the value of a cup of cold water given in His name. Perhaps He is wanting to say something to us in China of the value of a cup of tea and time to drink it, and enter by it into another's life. As one whose missionary life has been concerned with system, organizing, often adding complication to complication, in the end I am sure that our best contribution as Christian ambassadors is not necessarily at the centre where the currents cross and the din is loudest, but nearer the circumference where we can get close to our brother and bring the love of God to bear on his life and problems. Theirs be the burden of leadership, ours the joy of friendship and service. Let Christian personality be the preacher, and friendship the key to the hearts of the Chinese.

He that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example builds with one hand and pulls down with the other.—Bacon.

There can be no enduring peace among men or nations except as the rules and practice of society allow and encourage all men and all nations free and equal opportunity to see fulfilment for their lives by civilized means.—Arthur E. Morgan.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace; and the men who have this life in them are the true lords of kings of the earth.—John Ruskin.

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