

The
Harbinger of Light

JUNE, 1941.

A
PSYCHIC DIGEST

Edited by

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

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LEADING FEATURES :

Puzzling Apport Phenomena

Trance Mediumship

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The Harbinger of Light

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

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

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JUNE, 1941.

Puzzling Apport Phenomena

Remarkable Demonstration Under Strict Control.

By Dr. NANDOR FODOR.

OF all the puzzling phenomena of Psychical Research, apports may be the last to which official science will, in time, give a place in the sun. In comparatively few cases apports have been seen (Tweedale: *Man's Survival After Death*), and even photographed (with T. Lynn) in the course of arrival; but generally the phenomenon, as far as our eyes are concerned, occurs in a split second: an object is all of a sudden discovered where it has no physical right to be. Its stark reality, even if there were no possibility of mystification, militates against the super-normal. And if we consider that no Medium in England would, at present, sit for apports under suitable control, we must not be surprised that, for instance, Sir Oliver Lodge is non-committal, that Prof. Richet finds apports doubtful, and that generally the very suggestion of the phenomenon is ill-received by science.

In only two cases has there been a special

investigation of apports in the last ten years. I refer to Heinrich Melzer's and T. Lynn's visits to the British College of Psychic Science. For in Elynor Zugun's case at the National Laboratory of Psychic Science the apport was an epiphenomenon. Privately, one hears of many trance Mediums who, from time to time, produce apports for their sitters. But if they are not overjoyed, or if they doubt that the gift is "highly magnetised" and must not be touched by anyone, they assure themselves of a cool reception for the future. No wonder, then, that no progress is being made to gain recognition for the phenomenon.

One may, therefore, imagine the delightful surprise I had during a recent visit to Budapest. I had been admitted as a guest to the circle of Dr. Elemer Chengery Pap, the President of the Budapest Society for Metapsychical Research, and had the rare opportunity to watch a Medium in action of whom little is heard outside Hungary, yet who may easily prove himself as the foremost apport Medium in Europe. He is a carpenter, named Lajos Pap (no relation of the President), non-professional and, from the scientific viewpoint, peerless. Dr. Chengery Pap who carefully trained him for a number of years, has a special seance room, bare of furniture, into which no one is admitted without being thoroughly searched. Not only the medium, but also his immediate controllers have to don special garments which button at the back, have no pockets and are fitted up with a number of highly luminous strips. All sitters wear luminous straps over their ankles and wrists, and the room is, I could almost say, illuminated by ten fairly large luminous boards, a luminous lampshade, clock and table-top. One certainly can see every movement and almost divine the features of the sitters in the chain which they form.

But this is not all. Lajos Pap is unique, for,

to my knowledge, he is the only Medium whose "Control" a certain Rabbi Isaac, will stop proceedings during trance, inquire for any further suggestions of control and switch on a hundred watt green lamp (they use green instead of red) to allow examination again and again. The Medium is held all the time by the wrists. He twists about little, but performs queer scooping motions on the floor with a luminous basket, frequently mounts his chair, turns about and asks for the turning in of the luminous board that faces him. He may only shield himself from the effects of concentrated gaze, for I was certainly allowed to follow him and watch him at touching distance.

Under such conditions, I saw him snatch, with his controlled hand in the air, and deliver to me beetles of an inch in size, all alive and vigorously protesting against the proceedings. In less than an hour he "caught" thirty beetles, then scooped up from the floor a heapful of scurrying, roachlike insects, and finished with the production of several twigs of yellow acacia flowers. During the intermission we found some small crushed butterflies on the floor and after my departure (for I could not wait until the end of the sitting) a four-inch long cactus plant arrived with soil, also bunches of wild rose-buds and showers of perfume.

Did Lajos Pap swallow and regurgitate all this? Under the conditions of control this is the only alternative to the genuineness of the phenomenon. But Dr. Chengery Pap has thousands of objects, apported by Lajos Pap, in his museum, living and dead birds, squirrels, mice, toads, vicious beetles with big horns, butterflies, and a big stone cross which arrived in daylight and was traced to a nearby cemetery. I believe that not only the objects but also the story of their strange journey would have to be swallowed.

The Medium's Feelings.

I was told by the Medium that previous to his first apport of a frog, for two days he heard continual croaking. It seemed to him to come from his stomach (solar plexus?) and he kept on asking people if they heard nothing. Similarly he heard the chirping of apported grasshoppers a long time before their arrival; and, preliminary to the apport of a large packet of needles he felt pricking sensations over the back of his hand. This narrative seems to be in close agreement with observations recorded in the case of Lynn.

I have also seen Lajos Pap produce beautiful telekinetic phenomena with illuminated baskets, having on one occasion actually observed what I can only suppose to have been ectoplasmic threads supporting it; and I understand from the records of Dr. Chengery Pap that he demonstrates curious luminous phenomena in white, yellow, green and red colour which occasionally light up the laboratory and were sometimes known to be capable of producing fire. Considering that Dr. Chengery Pap was a chief chemist to the Government before he retired, it does not seem very probable that a carpenter under the closest control could beat him at his own game.

As a last curiosity of my interesting night in Budapest, I may mention that Lajos Pap does not wake from trance in the fashion we are familiar with. Before coming to, he turns his back to the sitters, and, with outward sweeping passes, "demagnetises" himself. In his earlier years, he was frequently magnetised by passes and it is probably in this way that the idea has taken root in his mind.

I found Lajos Pap a plain and simple man. For a Medium, he is surprisingly modest, yet so sure of himself that he shirks no conditions or exam-

ination. His health permitting, he sits once every two weeks but the seance is usually long. It lasts, with several intermissions, from three to four hours. It would be too hasty to acclaim him on a single sitting but what I have seen was too remarkable to pass over in silence. —“Light.”

CLEVER ARMY DOCTORS

FACED with rheumatism, the scourge of armies, British army doctors have found how to give to sufferers first-class treatment with the most primitive of apparatus.

Rheumatic conditions call for three forms of treatment: rest, warmth and purgation.

Under normal circumstances rest is given in the beds of hospitals; warmth from elaborate medicinal bathing establishments. Now in the field, treatment quite as efficacious is provided by placing the patient in an ordinary canvas chair, wrapped in an army blanket, with a copious stream of steam from a pipe led under his wrappings from a Primus stove.

Since radiant heat lamps are not practical politics on active service, army doctors have improvised in their stead, cast iron heated over a Primus stove, and then set before a sheet of metal, to act as reflector.

Next, mud is mixed with olive oil and glycerine, to form packs, and sand is baked in pails and applied to the affected parts.

These primitive methods of field medicine have yielded results that compare favourably with those obtained under the best conditions of peace-time civilian medical treatment.

Ye shall know the truth and the truth shall
make you free. Jesus

Trance Mediumship

By the late P. W. BEDDOW, Editor of "Spiritual Truth."

THIS form of mediumship is a great puzzle to many. "Surely it is the medium" they say; and to get them to understand that it is by no means the medium is, sometimes, a very hard task. We speak of people being "entranced" with the beauty of a person or landscape, of music or art, and also of those who, like St. Paul, journey to Spirit Realms and have wonderful experiences there while the physical body is entranced—a condition somewhat akin to the unconsciousness produced by an anaesthetic or sleep, but nevertheless different to either in most vital respects.

What we Spiritualists, however, mean by Trance Mediumship, is that form of trance in which another entity is able to use the medium's physical body and speak to us; or, indeed, in a fully developed medium to do almost anything in or with that body. Yes, it is just the power to lend the physical body to another spirit: to lend it for a short time so that the visitor from the Spirit World may have a "vehicle" in which he or she can manifest and speak to earth people once more. Indeed, with a really good, well developed trance medium and a strong Control who is experienced in using a medium's body in this way, it is truly wonderful how completely and how beautifully the personality of the visiting spirit "comes through." I have seen it hundreds of times.

Anyone who desires the very "highest" and finest "authority" for this form of psychic phenomena need only turn to the Book of the Acts of

the Apostles and they will find it in the story of Pentecost when, after their great experience "all together in one place," the Apostles were severally controlled by evolved spirits who spoke to the assembled, startled crowds, in some twenty different "tongues"; just as I have heard English, French, Welsh and Spanish spoken through the one medium on the same night. In the Old Testament there are prophetic utterances by the score which came in the same way: by trance speaking.

There are many degrees of Trance Speaking. They vary from what we might call purely "inspirational" addresses when the influence is so strong that it is, practically, the spirit who is speaking, to that perfect, deep trance when the medium knows absolutely nothing whatever of what is being done. This deep trance is infinitely the best, the safest, and the most satisfactory from every point of view. Not only has the good visiting spirit full and free opportunity to say what he wants to say without any risk of interference from the medium's own mind or personality, but he brings to the medium's physical body a health and a refined and a powerful magnetism which helps and strengthens it.

Full, complete trance by a strong Control is productive of some remarkable effects, at times. I remember a friend of mine who had all his teeth out while one of his Red Indian spirit friends was "in control"! There was no bleeding—until afterwards—and the medium felt no pain. It reminds me, somewhat, of the operations which used to be performed in India while the patient was hypnotised. Then again, I have known a good trance medium who, while under "control," could pick red hot coals from the fire, rub his nose with them, put them on his head, etc., and feel no consequences from such "rash" acts at all!

I hope I make it plain? In this form of mediumship the Spirit Control enters into the body of the medium, whose own spirit is taken right away and looked after by his Guides, and, for the time, the Control uses his medium's physical body as though it were his own. The "entering in" is made from behind, by the psychic "centre" near the nape of the neck. This gives control of the head and of speech and sometimes this might be all that is necessary. Then the Control would usually follow on to "take over" the arms, body and legs also. When he leaves, he leaves from the front, the psychic centres in the head and the solar plexus; and the medium's spirit takes charge of his own body once more through the nerve centre at the back of the neck. This is the rule.

There are some people who have an objection to trance mediumship because they are fearful of the Controls having some more or less permanent influence over them if deep and complete control is allowed. In the case of a good Control this need never be feared, his temporary occupation of the physical body of the medium would help and strengthen that body and he would leave it at once and completely. Deep "control" is the best, under any circumstances; it is only where there is "inspiration" or "semi-control" that there is any likelihood of confusion of identities. In Rescue Work, when the body is used by evil or undeveloped spirits the medium's Guides take the responsibility and themselves see to it that no harm of any sort or kind can come to their charge. If any people hesitate to allow trance control because of some idea of the "sacredness" of their own body and thus dislike the idea of another entity using it, then let such persons realise that if they are able to give up their body so that some who are more advanced than themselves may use them

and work through them, they should certainly so lend them. If they do not, then they are preventing both the giving and the receiving of spiritual help.

All those who have this "gift" must use it. If they do not, then they are guilty of the same thing as the man in Our Lord's parable who hid his one talent in the earth and made no use of it. But control should only be allowed at the proper time and under right conditions; there must on no account ever be promiscuous or involuntary control—NEVER. The trance medium must always be master of his or her own organism and be able to say "Yes" or "No" to the spirit desiring to use it. It is desirable that he should be able to see the coming Control, at any rate the first one in a series, and it is still more desirable that he should feel the presence of his Guide. In fact no medium should ever move a step without the consciousness of his known and trusted Guide. These are words of advice and caution which I should like to repeat every time I speak or write of any form of psychic phenomena! They cannot be too firmly embedded in the mind, thought, and life of every medium whether fully developed, or only "budding."

(Next month: "Automatic Writing.")

REV. NEIL MICHIE.

The Rev. Neil Michie, whose ministry and mediumship has been so successful in New Zealand, is expected to arrive in Melbourne some time during June. Mr. Michie hopes to settle in Melbourne should there be an opening for him here.

Mr. Michie is a Direct Voice Medium and Clairvoyant and his work has received great praise in the Dominion. He is also a forceful and convincing lecturer.

THE CHRISTIAN AND THE WAR.

By the Bishop of Litchfield

(Contributed by The Department of Information.)

It has been truly said that life is a sum of relationships and to the Christian the two great relationships involved in Christian living are those which link him to God and to his fellow man. In these relationships war stands unmasked as a contradiction to the true interpretation and expression of the Christian's fundamental belief in the Fatherhood of God and the universal brotherhood of man.

A Christian, however, set in the midst of this evil world, where not infrequently the choice confronting him is not a plain one between right and wrong, but a complex one between a less and even lesser good or between a greater or a lesser evil, is under a special necessity of finding a just proportion and balance in his judgments. This is particularly true in our present tragic situation. On the one hand, all the nations of Europe, and to a certain extent of the world, are involved in a common share of moral responsibility for the kind of civilisation (if that word can be used!) which has led straight to the present war; and this is especially true of the course of events in Europe during the last twenty years.

On the other hand, the consciousness of participation in this general moral failure ought not, so I believe, to be allowed to blunt our judgment as to the truly hideous iniquity of the system which we are now seeking forcibly to restrain and to cast down. I am for my part quite certain that for those who still believe in and try to practise the "decencies of civilisation," to stand supinely by and allow, without any attempt to stem it, the truly diabolical tyranny which goes by the name of Nazism would be in the sight of God a greater evil than war itself, even in its hideous modern expression.

For the Christian, however, to reach such a conclusion on the moral aspects of the war does not imply that

his responsibility is at an end. For, if there is no other way to stem the onset of lawless aggression, if force must be used, if war there must be, then **let it be war without hatred.** This is where the Christian Church must act with all its influence and all its resources. We, the Church of Christ, stand for a great universal fellowship which transcends all racial and national barriers, a brotherhood stronger to unite than all other forces to divide. At all costs we, the Church, must keep this fellowship in being.

All One in Christ

Through all the deceit and lies, through all the poisonous propaganda, through all the clamour of hate and hysteria, through all the terrible power of modern psychological mobilisation—through all this we must cleave fast to the basic fact that we, English Christians, German Christians, Polish Christians, French Christians, Japanese Christians, Chinese Christians,—we are all one in Christ, bound together in a glorious divine fellowship which no guns nor bombs can smash.

Unless a new Christian order can emerge from this fiery ordeal more gentle and humble, more genuinely set on peace, in fact more truly Christian and ready to give a Christian lead to the world, then indeed the sacrifices which await us will have been in vain. All of us need all that we can muster of courage, steadfastness and readiness for sacrifice.

If our war is in any sense a righteous war, then we are fighting to make it possible to build on the smoking ruins of the old Europe a civilisation which would, in fact, in its main features, express and embody Christian standards and Christian values. We in the democracies see, or think we see, plainly enough the evils in the totalitarian dictatorships; but that must not blind us to our own failures, nor to the degree in which our own economic and industrial system has condemned millions to abject poverty, has failed to provide equality of opportunity and has almost invariably exalted acquisitiveness above service, the material above the spiritual.

That the coming of some new and infinitely better economic and international order is in accordance with the will of God, and will assuredly take place in due course, I have no shadow of doubt. We are manifestly at the end of an era in history, and a new world is struggling to come to the birth in infinite agony. But in the midst of the agony, let us never let go of our strong hope; and if as we Christians believe, the Spirit of God is truly alive and at work, then "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. "a glory which will assuredly be manifested in part, at any rate, here on this earth on the stage of history.

AN APPRECIATION.

From Thirty Years a Reader.

I want to say how much I appreciate "The Harbinger of Light," its new size and convenient binding, and more so still, its inspiring and uplifting matter.

I do hope that you will find the support to enable you to continue the good work of its publication. I have been a subscriber now for the past thirty years or about that time and have always received inspiration and interest from this journal.

Although the quality of its matter and presentation in the past has always been high, may I assure you that the standard of late years has not only been retained, but the impression left on me is that it has acquired a new vigor and interest.

(We gratefully acknowledge the receipt of a large number of letters in a similar strain approving the new format and sending their congratulations and best wishes).

THE "SUNDAY SUN" INVESTIGATES.

A Review of the Movement in the North of England.

By MAXWELL SCOTT.

MODERN Spiritualism, born in the humble home of the Fox sisters in Hydesville, New York, 92 years ago, has passed through many phases, but none more disastrous than that of September, 1939.

When, in the last century, Spiritualism came to England it found many converts. Famous scientists, authors, and public men investigated its phenomena and testified that materialised forms they had seen were indeed those of the "dead," that messages from the dead had provided them with conclusive proofs of survival.

The records of various psychic research societies teem with amazing accounts, backed by the testimony of scientific men of repute. Almost every Biblical miracle was repeated in the seance rooms and psychic research laboratories of Britain.

Yet for many years the vast majority of people jeered at Spiritualism, and at best treated table-turning and planchette-writing as an amusing parlour game. The humorous weeklies of the time are full of cartoons ridiculing the "new religion."

From time to time the public learned with a mild wonder that men of intellect like Sir William Crookes and Sir Oliver Lodge were emphatically expressing their belief in its truth, but by the average man Spiritualists were branded cranks or frauds and their religion a queer and unhealthy

activity to be shunned by those who wished to remain sane.

During the Great War thousands of men and women "looked into" Spiritualism for the first time. The bereaved who had lost their dear ones in war found that the Church's exhortation of faith was not enough. Racked by doubt and despair, they crowded to Spiritualist meetings, seeking proof that their loved ones still lived.

No one was more deeply moved by this mass search for truth than Sir Arthur Conan Doyle, the world-famous creator of Sherlock Holmes. Long convinced of the reality of spirit return. Conan Doyle gave up his whole time to bring that knowledge to every bereaved person.

His spiritualist books sold in hundreds of thousands; up and down the land he travelled, organising mass meetings, and giving lectures that would spread the message of Spiritualism.

The unique religion (for nearly all its adherents are converts from other religions) grew rapidly. Interest was intense. One newspaper which ran a Spiritualist series sent its circulation rocketing up by more than a million in a few weeks.

On greater Tyneside alone, a hundred Spiritualist Churches were established. Some were handsome buildings that would not have disgraced any wealthy religion, but many were just ex-army huts erected on waste patches of land. Yet, while orthodox churches reported a steady decline in attendances, these Spiritualist Churches were full.

A Subtle Change

Their growth was steady. Then in the last few years there came a subtle change in Spiritualism. Spiritualist journals gave less space to the main plank of the religion, proof of survival, and began to publicise increasingly the teachings

and prophecies of the "guides" and "controls" of the nationally-known mediums.

Front-paged every week in one paper were the prophecies of "Silver Birch," spirit guide at the weekly home seance of a famous London journalist.

Silver Birch's teachings, a mixture of monotheism and pantheism, appealed to the rational, and the success of his "No War" prophecies in September, 1938, delighted Spiritualists and brought many new converts.

Thousands of Spiritualists, confident that spirit prophecies could not be wrong, opposed Britain's feverish re-armament, derided A.R.P. efforts, and refused Anderson shelters for themselves and their families. From Silver Birch and many other spirit guides the "No War" prophecies continued.

For Spiritualists, September 3, 1939, was more than a day of sadness—it was a day of shocking disillusionment.

Yet this blow to the movement had one good effect, it purged from the churches those who cared nothing for proofs of survival or lofty ethical teachings, but were attracted solely by the "fortunetelling" aspect of Spiritualism.

In the early months of war, many Spiritualist churches on Tyneside almost closed their doors. In the colliery villages, congregations dwindled to a mere handful. The black-out and difficulties of travel added to their troubles by keeping many of the voluntary lecturer-mediums away.

To-day, after months of war, Spiritualist churches in the North are slowly and steadily rebuilding their congregations.

Survival Proof

Philosophically, church leaders point out that

the main aim of Spiritualism is to prove survival; that it is as foolish to condemn Spiritualism for the failure of the "No War" prophecies as it would be to condemn Christianity for the failure of some of Christ's prophecies.

And so, as in 1914-1918, Spiritualism is once more gaining new momentum and returning to its main job of comforting the mourner by attempting to give him proof of life after death.

But it is in the private home seances on Tyneside, and not in the churches, that the real strength of Spiritualism lies. Thousands of people on Tyneside are regularly attending home circles of this kind.

Two years ago, when I investigated Spiritualism for the "Sunday Sun," I wrote about a Newcastle business man in whose home circle I witnessed materialised spirits and saw them greet their friends on earth.

When, for the purpose of this article, I rang him up to see how he was getting on, I learned that he had been about to hold another seance, but that owing to illness it had had to be cancelled.

He suggested that I might like to arrange a seance myself under my own conditions, with my own friends, and using his medium.

I immediately accepted. I had no room ideally suitable, but a friend was willing to lend her home for the afternoon; and so it was arranged.

The medium, of course, had never visited that home before. The room was almost cleared of furniture, and across one corner two thin black curtains had been fitted. In the corner was a chair for the medium. There were twenty people present.

When the medium arrived at the house she was taken to another room by two of my friends

—one a lady of title, the other the wife of a company secretary—stripped, searched, and dressed in two simple black garments and a pair of shoes. My friends escorted her to the seance room, which she had not yet seen, and she sat down in the corner behind the curtains.

The Seance Began

There was a dim red light, adequate for those near the front, but rather too dim for those right at the back to see clearly.

The whole seance lasted less than an hour, and during that time some eight or nine spirit forms appeared.

In every case the procedure was the same. The medium's control, who acts as a kind of compere, gave a description of the spirit and suggested which sitter he had come to see.

Then the curtains parted and we saw a solid figure dressed in what appeared to be flimsy white material. The faces were natural and full of life, and the voices were normal voices.

It can be taken as certain that the medium had nothing white about her person, yet at one time the whole of the aperture between the opened curtains was filled by a white sheet measuring about 3ft. by 6ft.

To my titled friend there came a spirit form claiming to be that of her husband. Out he strode, twirling his moustache, but after a few words he melted to the floor.

Another visitor was a charming old lady with a wrinkled face which I saw quite clearly. One of the sitters recognised her as his sister. Taking hold of the index finger of the nearest sister she got him to rub it round her gums. They were quite warm and natural, he announced, and there was not a tooth in her head.

"No teeth!" the old lady emphasised.

Her brother told us that shortly before death his sister's false teeth were causing her some discomfort and she had taken them out. They were never replaced.

The medium, incidentally, has several of her own teeth—and big ones, too.

Another form was that of a sailor who had been killed by some sort of explosion. We clearly saw the terrible scar down one side of his head.

Another figure wore a heavy black beard, as thick as a paint brush, but the form I saw most clearly was that of a young man—the nephew of one of the sitters. His features were unmistakably those of a handsome young man and bore no resemblance to the medium. He spoke gaily and excitedly in a youthful voice, and his aunt remarked on the strong family likeness and on his red hair.

"It's still red!" he declared, bowing his head to show it to her.

More Remarkable Phenomena

At a later seance, at which I was merely a visitor, even more remarkable phenomena occurred.

A sitter from Barnard Castle was visited by her nephew—another sailor who had recently lost his life. He, too, was a gay youngster, obviously delighted to be able to come back and see her again. With his flat hand he smacked his chest to show us how well he was. He stayed and chatted with her for several minutes—and I noticed that he talked with a Barnard Castle accent. The medium is a Glasgow woman.

"I don't know what I'm doing in these funny c'lothes!" he laughed, gazing down at his white spirit robes. (His aunt told me afterwards that he had always disliked "funny" clothes, and as a boy detested his Eton jacket).

Before he said "Goodbye" to us he drew himself smartly up to attention and saluted with such vigour that we all heard the smack on his forehead.

Another visitor was a young girl, whose joy at being able to talk to her people again was most moving.

And so the seance ended—a remarkable demonstration of psychic phenomena which baffled the sceptics among us and comforted the bereaved.

VOICE IN THE NIGHT.

When I was living in Liverpool in November, 1933, my daughter, aged three, was seriously ill in hospital. On the day she was taken ill I had been playing ball with her in the garden, but after a time she started to cry and the game was ended.

One night I was asleep in bed when I suddenly heard a loud shout in a very excited voice, which woke me up. The voice was my daughter's, and it sounded like an echo somewhere over my head or in the loft, as if my little girl was actually passing over my head and trying to call quickly before she passed.

The voice cried: "Daddy—ball—David . . ." I was half asleep and did not get the full sentence, but I think she meant she was going to play ball with David.

Between 7.30 and 8 a.m. we were knocked up by a policeman to say that my daughter had died in hospital at two that morning. It must have been at about that time that I was awakened by my daughter's voice. The hospital was over four miles away.

—WILLIAM E. ARMSTRONG.

CALLED TO BE A HEALER.

By COLIN SYDNEY COLLEW SMITH.

As Told by Himself to "Guide and Ideas."

I AM told that I am in the news again. The newspapers have been drawing attention to the £15,000 "Mayfair mansion" my Spiritualist friends have given me.

That anybody should give such a residence to an ex-bank clerk is apparently astounding.

People are apt to think that either there is a catch in it or I must be out to catch. Let me dispose of this "mansion" myth. First, it is not a mansion; second, I do not live in Mayfair, but in Belgravia; third, it is the headquarters of a world-wide movement; and fourth, my personal share in it comprises only two rooms and a bathroom.

My house—the freehold is mine—was bought for a specific purpose.

There is nothing materialistic in the creation of a Healers' Association. The aim is to bring together in a single body all those men and women entitled to call themselves healers, even though their names do not appear on a State register as such.

Thousands of healers, including Spiritualist mediums, psychologists, osteopaths, clergymen, spiritual and faith-healers, and others are doing a magnificent work for humanity—living lives full of point and purpose—but they have to be organised if humanity is to get the full benefit of their healing powers.

That organising is being done at my headquarters in Belgravia.

I was born in Cambridge on August 13, 1904. Thirteen has been a magnificent number to me

all my life. It is always cropping up! My father's plan was to make a schoolmaster of me. But I was unable to go the full course owing to my father's ill-health. I had to start earning.

It was then I became a bank clerk. And in those days I had no religion at all. I was, in fact, an atheist. I regarded people who believed in an after-life beyond the grave, in Heaven or elsewhere, as just too simple to bother with.

One evening I was at a cocktail party given by a stockbroker friend of mine and I overheard someone talking about a clairvoyant. I got the name and address of the lady and I called on her immediately.

Before I had time to sit down she was describing my father to me and the manner of his death. We were total strangers. She amazed, but did not convince me. I left with a certainty that there was a fraud in it somewhere, and if I were clever enough I might detect it.

But the day I shall always remember is February 28, 1928, when I was taking tea with a friend, who told me that I was psychic. That made me laugh! I was told that I would leave the city in two years' time. That made me wonder.

With the passage of time I forgot it, yet I continued studying things psychic. Then, quite suddenly and without any preparation for a change of life I threw up my job in the bank. I had less than £80 in the whole world, yet I threw myself out of work. Friends thought I had suddenly gone crazy.

I took a tiny flat off Bryanstan-square, W., and settled to intensified study. And then, quite as suddenly as I had made up my mind to leave the city something dawned on me—the date! It was February 28, 1930—exactly two years to the day since my change had been predicted.

It brought back to my mind an incident which happened when I was a small boy of 11 and had completely forgotten. That was a visit to a fair, and hearing a gipsy say that I would "one day be a doctor and yet not a doctor." I had forgotten it until I started healing.

I could give you many instances of healing and many of predicting the future. When I am with my Guides on the Other Side I learn much that would enable me to make predictions.

My Guides come to me at all times in the quiet of the night and in the rush of day-time traffic when I am walking in the streets. Time and place make no difference to them when they have a message to bring me. I am their servant. They are not my servants.

Less than three years after I had left the city I was told by the Other Side to get out of my semi-squalid surroundings off Bryanston-square and go to Manchester-street. And so I left my tiny flat and moved to the area of the leading doctors around Wimpole-street and Harley-street.

I obeyed the instructions, and took consulting rooms in Manchester-street, signing a five-years' lease at £160 a year. There it was I founded the World Service Group, and on instructions from the Other Side I was given the title "The Leader."

Last year at the annual dinner of the Group no fewer than 11 ambassadors and ministers were present, and the Chinese Ambassador and two ex-ministers were among the speakers.

So you see how the World Service Group has become international in character, exactly at it was foretold.

We aim at world peace, abolition of capital punishment, social reform, education—and I want to take my spirit gifts into the Church.

One outstanding prediction concerned the late J. W. H. T. Douglas, the famous cricketer. And I am telling the story with the permission of his widow who came to me for a "direct control" sitting on September 26, 1930. Then my guide, Alfred, gave me a message for her from Piny, her old housekeeper.

It was on October 14, 1930, that Alfred said "Johnny" Douglas would be going on a sea journey with his father. They were going eastwards, and Alfred said he saw "lots of boxes of matches and then wood."

"Johnny" Douglas and his father started for Finland on November 5, travelling on business in connection with the timber trade. At the next sitting Mrs. Douglas's mother, who had passed over some 30 years earlier, confirmed what Alfred had said, and added that J.W.H.T. would:

Be drowned with his father,
As a result of a collision,
In a dense fog,
They would have no chance to save themselves,
It would be all over in a few minutes.

At 8.30 a.m. on December 20 Mrs. Douglas telephoned me to say that the Oberon, in which her husband and his father were returning from Finland, had been in collision and had sunk in a few minutes. They were both among the missing.

On December 22, three days after he was drowned, "Alphabet" Douglas came back and spoke to his wife, thus proving that he had survived the death of the physical body. He spoke about financial affairs and the will.

After I had predicted the death of J.W.H.T. Douglas well-known people came to the seances. There were judges, barristers, politicians, actors and actresses, artists, engineers, all of them famed in their professions.

A LIVING RELIGION.

Spiritualists banded together to propagate Spiritualism, encourage the study of its psychology and promote the investigation of phenomena. They were part of a world-wide movement. Irrespective of colour, or language, members had one thing in common—a knowledge that when they entered a seance room they could converse through a medium with those who were called “the dead,” and receive evidence that those who had departed this earth still lived.

We claim that our teaching is in the main stream of the Christian religion, and that our practices and procedure are the same as those which took place in the earlier Christian churches. No one has any right to deny to those who wanted it, contact with their spiritual friends. That was the reason why Spiritualists banded themselves together in their own churches. Friends had told them of life on the other side. It is not a static life, but one that is governed and determined irrevocably by the life lived on earth, and similar to it. There are opportunities for development as on earth. There movement was founded upon psychic phenomena in the first instance. That has been the foundation of all great religions. We do not believe that Christ limited his display of phenomena to just a small group of people living in a remote part of Asia and in a limited space of time, and that since that period all examples has been withheld from men; we believe that they constantly take place, and have not been investigated because priest and other with vested rights interests have withheld investigations.

—Selected.

Provided a man is not mad he can be cured of every folly but vanity.

SCIENTISTS AND SURVIVAL.

A Popular Misunderstanding.

In the course of an address given at the Edinburgh Psychic College, Mr. Scott-Harrison, Edinburgh, whose subject was "The Proof of Survival and its Implications," combated the prevalent idea that science pronounced against proof of survival. Whatever they thought about the prejudice of the average scientist, he said, they must admit that his method was good. When he was called on to deal with new facts he propounded a hypothesis that would fit them, and patiently proceeded to test that hypothesis out by further facts. What the scientist must not do was to stress any fact in order to bolster up his hypothesis. This was a method which very few non-scientific people were capable of using.

In this question of survival, the most valuable testimony of all should be the testimony of the trained scientist. They often heard that such testimony was against proof of survival. On the contrary, it was overwhelmingly for survival. Those scientists who had been sufficiently interested to study psychic phenomena as a subject for scientific investigation, and had used their training in investigation, came to the same conclusion—that survival was a fact and that communication was possible. There was one exception—the late Professor Richet. He thought, however, that Richet's work had been of more importance than was realised. Although Richet would not admit the spiritualist hypothesis, he did more than anyone to clinch the evidence that the phenomena of the seance room **did take place.**

There was also the opinion of the large body of people whom they called occultists or mystics. The mystic or occultist was the real scientist of

the spirit. Some of the more elementary practices of this spiritual science were looked on as new discoveries—hypnotism. There was also the thought or suggestion method of Dr. Coue. Christian science came under the same heading. They had also theosophy and the teachings of the initiates of Thibet. These were all merely aspects of one great science. Their position about survival was that it was such an elementary thing it was hardly worth bothering about. There were still, however, a large body of people who were sceptical. Usually the sceptics did not know anything about the subject. The scepticism, in nine out of ten cases was rooted in fear. Mr. Joad, a well-known critic, had said he was appalled at the prospect of living with himself for an eternity. This attitude of mind showed an astonishing want of apprehension as to life. One of the important implications of survival was that we must inevitably evolve. All through our lives we evolved, and there was no reason for assuming evolution ceased at death.

—“The Scotsman.”

Better by far you should forget and smile than that you should remember and be sad.

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PSYCHIC EXPERIENCES.

THE MESSAGE.

It was years ago that we discovered the peculiar gifts of my sister. She was sixteen at the time and was sitting at a desk writing a letter when suddenly her pencil began to write swiftly without any help from her.

The pencil ran on and finished with a flourish signed "Mother." The message read, "Tell George (my husband) not to worry—his losses he'll soon regain."

At that time all our nerves were at breaking point. Our finances were in a bad state. There was one way out—if only my husband had the courage to take it. Taking heart from the message he plunged—the deal was successful and straightened things out.

My mother had died some years ago, but she knew my husband very well as he had stayed many months with her when he was a child.

(Mrs.) ALLDEN.

TWO WARNINGS.

I lived nearly 40 years without having any psychic experiences whatsoever, and then had two within a month! My dear old airedale, Rover, died last September. Shortly afterwards I was about to go upstairs. Admittedly, I had not been able to get Rover out of my mind, but I had a sudden vision of him standing on the top step, looking intently at me, then crouching, as though about to spring.

I stood still, staring in amazement. Just then a very heavy gilt-framed picture fell off the wall and crashed on the stairs just about where I would have been had I kept moving.

Three weeks later I was left in charge of the house for the afternoon. I sat in my chair reading, with the cat dozing on my knee. Suddenly it stood up, glared at the window, arched its back, hissed, then bolted across the room. It had behaved exactly as cats do when frightened by a dog.

The window overlooks the back garden, and I knew that no dog could get in there. Puzzled, I got up and looked out, then saw my son, aged six, clambering about on top of the summer-house. I got there just in time to catch him as he slipped and fell off.

Is it possible that old Rover must still mount guard over me and mine?

M. WILLIAMS.

PRAYERS FOR PEACE.

"Anon."

THERE are leaders now, in Europe, whom you might liken to St. Paul before his conversion—many of you have already done so.

Consider his journey to Damascus. Did he not go up filled with what appeared to him to be religious fervour? Was he not, in reality shadowed by hate? Unconsciously, was he not the tool of the powers of darkness, which then, as always, were warring against the Armies of Light? Then, as now, there must have been enlightened ones on earth who thought of the words . . . The Kingdom of Heaven is within you . . . There must have been many who realised that Saul, like them, had the Kingdom of Heaven within him. Many of them would have thought of the words . . . Love your enemies . . . and would have perceived, that one form of love, is

to perceive and to remember the Divinity within your enemy.

On that journey up to Damascus, Saul must have been surrounded by the prayers of many of those whom he sought to destroy. The Divinity within him was stirring, urging him towards good. His mind had become distorted and had shown him a false way of reaching that good; he therefore was prepared both within—by his own Spirit and Its aspirations, and without—by the recognition of his innate Divinity even by his enemies; he therefore was doubly prepared to hear and to respond to the Voice that spake to him, saying . . . "Saul, Saul, why persecutest thou Me."

Light was concentrated on Saul—Light struck him with blindness of outward vision; it was the brilliance—the freedom—of the inner Light that blinded him to everything else.

The prayers of the world are rising up for peace. The desire of the rulers of many lands is for the good of their country as they see it. For your part, remember the Divinity that is within them, so that you may help in your way; hope that they may be overcome, even shattered, by the manifestation of the Light that can come on earth if those who know, those who understand, those who believe will do their part.

Do not let thoughts of criticism fill your minds with the idea that the two cases are not alike. The essential of which you must think, is the same in both—the Divine Image, which made Saul listen and obey, and the Divine Image within all the men who seem now bent on bringing destruction on earth. Think only on that and Its Power. Remember, that Power is Divine. Divine Power hath no limit.

Divine Power hath no limit. By your prayers for peace, you have called for that help.

SHALL WE REMEMBER ?

Shall we remember when we pass over? Shall we know our friends and be recognised by them?

Memory and death are the certainties of life. We delude ourselves when we talk of having a bad memory, for it is not true. We may fail to "recollect" what we are quite sure of having once collected, but that is a very different thing; and memory is truly the fact of collection.

Everything that comes to us as a message of the senses leaves its impress and register upon ourselves, for what it is worth; and there can be no mistakes and no erasure in the record, though we can overcome the evil with good. Memory is a veritable Judgment Book of the soul, wherein is written all the story of our failures and successes, our strivings, winnings, and our losings.

We build ourselves by virtue of memory, and we are fashioned out of our experiences; of what else, indeed, can we be built? Therefore it is idle for us to wish that such and such a thing had never been, or that we had not done this or that. Neither can we wipe things from that record. For if the edifice of self is built from its experiences, as a house from its bricks, it is of little use to us. This is as reasonable as to expect the house to stand constructed of vanished bricks. Our character is our record, compiled of the memories of all that we have said, done and experienced; and with these memories therefore our personality is inseparably linked.

When an individual loses his memory he is to all intents and purposes a human derelict, and until someone comes to claim him, or his memory

returns, he is truly lost. Now if this happens in this world it can hardly be otherwise in the next. There would be little purpose in any scheme of survival which did not involve personality, and therefore memory. If I should survive without my past, who would I be? And of what conceivable utility to myself or anyone else would such survival be?

So when we pass over into the higher world, our memories must and do accompany us; and therefore, in spite of the change, we are still much the same bundles of whims, traits, affections, tempers and troubles as we were in life. Then, just as we have built ourselves, and rich or poor in spiritual wealth, as the case may be, we rise or fall in the newer surroundings, until we finally gravitate exactly where we fit. It is both reasonable and just. —“Service.”

DIVINE POWER

Insanity and Obsession

By ARTHUR BARKER.

IT is not claimed by Spiritualists that all insane people are the victims of obsession, but in the light of Dr. Wickland's experience, and of others in the Spiritualist movement, a great proportion of the mentally deranged are so from psychic causes, which can be removed by those who have the requisite knowledge and power. “Static electricity” is the term used by Dr. Wickland for the high frequency current which he used on his patients.

Many of Dr. Wickland's patients had not been previously connected with either Spiritualism or spiritism, and many of them had been certified.

Once patients have been sent to an asylum they are obviously beyond the reach of healing circles in the Spiritualist movement, except for distant healing, of which successful instances can be given. Again, it is not every healing circle that has sufficient powers to deal with bad mental cases, although dealing quite successfully with cases of nervous breakdown and other diseases. A few Spiritualistic healing circles are devoted entirely to rescue work—that is, in helping those in “The Beyond” whose earth life has kept them in the lower astral planes to rise out of their misery. The members of such rescue circles, specially chosen because of their spiritual powers, would also be successful in cases of obsession, which they often come in contact with. Those of us who have had the experience know that there exists in the spiritual world around us a medical service possessing great knowledge and power, which will aid mankind in the future in increasing measure. An ever-growing number of medical men are aware of this, and some of them are developing their own psychic gifts.

An illustration of this occurred in the U.S.A. a year or so ago. An American doctor was present during an operation when he saw, clairvoyantly, the spirit of the patient being withdrawn from the body—to remain suspended near to the ceiling until the surgeons had completed their work. He also saw spirit healers helping in their part of the process. In this connection, when the medical profession make a closer contact with their colleagues in “the Great Beyond,” we shall hear less of those collapses under anaesthetics, because spirit healers can strengthen the patients’ nervous system before the operation occurs.

A GREAT NOVELIST SPEAKS ON A GREAT SUBJECT.

SOME time ago a crowded audience in the Regent Theatre, Bournemouth, listened to Mr. Shaw Desmond, Irish poet, novelist and traveller, describe how Spiritualism, as a religion, was permeating all classes of the community, although it had been described by the Bishop of Winchester as a "fast-declining sect."

Never before in the earth's history was a living religion so vitally needed as it was to-day, declared Mr. Shaw Desmond. People hungered for it.

The Bishop of Winchester, he said, had the "audacity and ignorance" to say a short time ago that Spiritualism was a fast-declining sect. Proof of numbers was not real proof. Of all religions on earth at the present moment that which was most rapidly permeating the masses of the people and permeating the more thoughtful of the community was Spiritualism. In England alone it had permeated all classes of the community. The fact that on a hot July evening that theatre should be packed was proof in itself. If the Bishop of Winchester wished to take up the challenge, let him call a meeting of the Church of England—against which they had no quarrel—and put before the people of Bournemouth the churchman's interpretation of Christianity, and see how many men and women attended.

Spiritualism was sustained and moving upwards. Coming down to meet it were the Angels of God. The early Christian Church had an establish Spiritualist service with a seance, almost on the same lines as present-day Spiritualism.

"Spiritualism is not spiritualism at all," Mr. Shaw Desmond declared. "It is a far greater thing. Of all the subjects on this earth it is the

only one worthy of the really serious attention of all thinking men and women.

"If we do not survive death, what is the good of business, of literature? If you don't know definitely that you can speak with your dead, why are you now wasting your time in this theatre?"

The speaker reminded his listeners that Gladstone once declared the study of Spiritualism, or survival, was the most important of all studies.

There was no doubt that men and women could, through reputable mediums—"and be sure of your mediums," he advised—establish contact with their dead.

To the Broken-hearted

"I say to you broken-hearted mothers and fathers in the audience, your little girls or boys are with you. They never leave you."

As Spiritualists, Jesus was their Guide and Master. There was no reality behind that large gathering that evening. Reality was behind the veil of matter which veiled it from them. The real things of life were not to be found in Westminster, in the lies of politics, or the mock duels of politicians. The real thing was the voice of the spirits, and until men and women were seated in Parliament who realised not only the brotherhood of man, but the Fatherhood of God—which had been forgotten—politics in this country would count for little.

The only League of Nations worthwhile was Spiritualism. The great white company of the spirits led by God was the only league that would bring peace to this earth. Until the day arrived when the Mussolinies, Hitlers and other cheap-jack dictators were replaced by men who knew they lived after, and that whatever they did on this earth was registered against them, and that some day the balance would have to be made up;

and that Jesus was the only practical politician—until that day arrived there would be an arms race on this earth.

“Hold fast in your minds the thought of peace,” he appealed. It was only by spiritual force that the company on the other side could work. They had said to him: “Wars will cease if you will hold the peace of God in your hearts.”

Spiritualism was the rock on which the Church of God was being built in this day. It demonstrates the reality of life after death, and the day would come when scientists would go down on their knees before they dare experiment.

TYRANNY.

We are told that in the Soviet Union the classes that were formerly illiterate are now being taught to read and write. But when reading is confined to subjects chosen by authority, and the right of comparison and judgment is denied, it does not greatly matter whether you are instructed by word of mouth or printed page in the statements you are bound to accept or the opinions you are bound to hold. If your mind is to be moulded to an approved pattern, it does not greatly matter what instrument is used in the moulding process; the essential is that you conform to pattern and think what authority bids you. The pioneers of education for the multitude little thought that one of the results of their labours would be the school as an instrument of tyranny and means of ensuring the mental subservience of the scholar. Yet so it is!

Cicely Hamilton, in “Modern England.”

It is no use saying “I haven’t time,” because we have all the time there is.

AUTOMATIC WRITING.

From "The New Revelation," by Sir Arthur Conan Doyle.

This form of mediumship gives the very highest results, and yet in its very nature is liable to self-deception. Are we using our own hand or is an outside power directing it? It is only by the information received that we can tell, and even then we have to make broad allowance for the action of our won sub-conscious knowledge. It is worth while perhaps, to quote what appears to me a thoroughly critic-proof case, so that the inquirer may see how strong the evidence is that these messages are not self-evolved. This case is quoted in Mr. Arthur Hill's recent book, "Man is a Spirit (Cassel and Co.) and is contributed by a gentleman who takes the name of Captain James Burton. He is, I understand, the same medium (amateur) through whose communications the position of the buried ruins at Glastonbury have recently been located. "A week after my father's funeral I was writing a business letter, when something seemed to intervene between my hand and the motor centres of my brain, and the hand wrote at an amazing rate a letter, signed with my father's signature and purporting to come from him. I was upset, and my right side and arm became cold and numb. For a year after these letters came frequently, and always at unexpected times. I never knew what they contained until I examined them with a magnifying glass; they were microscopic. And they contained a vast amount of matter with which it was impossible for me to be acquainted.

Unknown to me, my mother, who was staying some sixty miles away, lost her pet dog, which my

father had given her. The same night I had a letter from him consoling with her, and stating that the dog was now with him. "All things which love us and are necessary to our happiness in the world are with us here." A most sacred secret, known to no one but my father and mother, concerning a matter which occurred years before I was born, was afterwards told to me in the script, with the comment: "Tell your mother this, and she will know that it is I, your father, who am writing." My mother had been unable to accept the possibility up to now, but when I told her this she collapsed and fainted. From that moment the letters became her greatest comfort, for they were lovers during the forty years of their married life and his death almost broke her heart.

"As for myself, I am as convinced that my father, in his original personality, still exists, as if he were still in his study with the door shut. He is no more dead than he would be were he living in America.

"I have compared the diction and vocabulary of these letters with those employed in my own writing—I am not unknown as a magazine contributor—and I find no points of similarity between the two. There is much further evidence in this case for which I refer the reader to the book itself."

WHAT THOU WILT.

Thou rather shalt enforce it with thy smile,
Than hew to't with thy sword.

—Shakespeare.

Veracity does not consist in saying, but in the intention of communicating truth.

HEALING.

(From "Harper's Magazine.")

"Psychic healing does happen. The interesting thing to know about is to discover how it happens. What is the force that does it? Psychic cures in old times were miracles, and were supposed to be outside the laws of cause and effect. But they are no longer miracles in that sense. If it is found after due scrutiny that they are facts, inquisitive observers will want to know by what means they are effected.

"We think nowadays that nothing is outside the great laws, and when we see something we do not understand, or cannot account for, we search at once for the law of its operation. That is the important thing. If faith can move mountains we want to know by what means it moves them—what is the force that does it, and whence derived and how directed.

"But the evidence seems ample that there are many cures of various diseases done by means outside of present medical knowledge. There are healers who heal. They seem to do it by a power that goes out of them, but usually such healers can't explain how they do what they do. They only know they can do it."

GREAT RESULTS FROM PETTY SOURCES.

"Those first manifestations at Hydesville varied in no way from many of which we have recorded in the past, but the result arising from them differed very much, because, for the first time, it occurred to a human being not merely to listen to inexplicable sounds, to fear them or marvel at them, but to establish communication with

them. John Wesley's father might have done the same more than a century before had the thought occurred to him when he was a witness of the manifestations at Epworth in 1726.

It was only when the young Fox girl struck her hands together and cried, 'Do as I do,' that there was instant compliance and consequent proof of the presence of an intelligent, invisible force, thus differing from all other forces of which we know. The circumstances were humble and even rather sordid upon both sides of the veil, human and spirit, yet it was, as time will more and more clearly show, one of the turning points of the world's history, greater far than the fall of thrones or the rout of armies.

"Some artist of the future will draw the scene—the sitting room of the wooden, shack-like house, the circle of half-awed and half-critical neighbors, the child clapping her hands with upturned, laughing face, the dark corner shadows where these strange new forces seem to lurk—forces often apparent, and now come to stay and to effect the complete revolution of human thought.

"We may well ask should such great result arise from such petty sources? So argued the highbrowed philosophers of Greece and Rome when the outspoken Paul, with the fisherman Peter and his half-educated disciples traversed all their learned theories and with the help of women slaves and schismatic Jews subverted their ancient creeds. One can but answer that Providence has its own way of attaining its results and that it seldom conforms to our opinion of what is most appropriate."—"Selected."

The true greatness of nations is in those qualities which constitute the greatness of the individual.

THE PROBLEM OF APPARITIONS.

The problem of the explanation of numerous cases of apparitions which have been reported in all ages and by many witnesses was the subject of an address at the Edinburgh Psychic College, by Mr. W. J. Herries. Only in recent times, the speaker said, had the problem of apparitions received serious attention and study.

There had always been stories of apparitions. Shakespeare and other eminent authors had made effective use of this factor of interest. The common attitude, however, relegated them to the classification of fairy stories and myths. It was obvious, however, from the crowd of witnesses that there was more than imagination to account for. Apparitions might be divided into a broad classification, those which were subjective originating in the mind of the percipient, but nevertheless having some abnormal significance, and those which might be said to be objective in some sense or other, although possibly not objective in the full physical sense.

The ordinary casual and intermittent ghost was difficult to account for. There was, however, the more understandable manifestation in the class of apparitions at or near the time of death. Most collectors of evidence in this department had devoted a special section to this type of apparition. By some, it was explained as the effect of a strong telepathic impulse transmitted by some individual at the point of death to some close friend or relative. This, however, did not explain many of the manifestations of this kind which were expressed in the form of noise.

Stories of Animals

Apparitions were not apparently confined to human form. Flammarion, the famous French

astronomer, in his book on the subject, recorded abnormal manifestations apparently made by invisible animals. Apparitions of animals, in fact, were fairly common. In Scotland, there were numerous instances. A mansion-house near the centre of Scotland, which was investigated some years ago by the S.P.R., furnished every kind of apparition and abnormal disturbance, including sounds of animals, such as dogs moving about and hurling themselves against doors. Sir Walter Scott's household had a curious experience in the form of the sound of furniture being shifted in an empty room, which was to have been furnished by a London contractor who was found to have died about the time of the manifestation. The repetition of tragic events was a common form. This type of manifestation led, naturally, to the theory of some record being made in an emotional crisis to what, in the fault of a better name, was called the ether—some form of record which was outside time and space in our understanding of them, and which became perceptible under certain unknown conditions. To such an explanation must be relegated the stories of the Cavalcade of Highland prisoners, and English soldiers said to have been seen from time to time near the field of Culloden, or the phantom ship recently reported off County Down.

The war had produced a large number of instances not only of apparitions, but of what seemed to be warning voices. One of the most important books of the war was still to be written. The numerous abnormal experiences of the men engaged in it should be collected for preservation. These included visions, premonitions, warnings of various kinds, and apparently in some instances apparitions and communications from comrades who had passed over. The heightened emotional

crises of the war seemed to provide favourable conditions for such manifestations. The eminent philosopher who had been delivering the Gifford Lectures in Edinburgh had confessed that in what happened in the universe no aim at all could be discovered. If, however, it was possible to postulate a survival into another sphere of ethical and emotional experience in the physical world, the universe might begin to seem to have some ultimate meaning.

—The Scotsman.

BALANCE.

MAN is made with two sides to his nature, Intellect and Emotion, corresponding to the dual principle in life exemplified in male and female. If man is to be balanced, both sides of his nature must be developed. Science is the food for Intellect, and Religion for the Soul or the Emotions.

A world run scientifically and devoid of emotion might be extremely efficient, but it would be a deadly place in which to live. On the other hand mere emotionalism, lacking judgment, would be equally unsatisfactory.

Religion is not a luxury, escape-mechanism or wish-fulfilment; it is an essential ingredient in the normal man's life, and therefore a *sine qua non* in his civilisation. Equally, his religion must satisfy his intellectual judgment, as his science must serve some larger end.

These, we believe, are fundamental principles, simple and yet compulsory. In disregarding religion the world is throwing itself out of balance and involving its affairs in chaos.

In my Father's House are many Mansions.
Jesus

come before progress can be made. There must be feelings of tolerance, sympathy and love created, and when these great forces are present, a really helpful and unlifting circle will be held. The need for earnest prayer will be realised, a prayer for help, guidance and inspiration, and in this way the best and highest in the world of Spirit will be contacted. We always receive that which we desire; therefore it is important that a high spiritual atmosphere is maintained.

Those sitters with special psychic gifts will find they can be developed best in an environment such as I have outlined, and for all there is bound to be spiritual progress. It must always be remembered that there are many different planes in the spirit world, and care must be taken not to contact the less developed spirits. If the circle does not attune itself to a high spiritual level, the door is open to any spirits who care to seize the opportunity; the responsibility rests entirely with the sitters. As I told you before, we are always eager to help those on the earth plane; it is part of our progress to serve you, as we, in our turn, are helped and inspired by those spirits on a higher plane than the one on which we now function. You can help the spirit world by your prayers, and when we go to the lower spheres to try and reason with the poor souls who persist in the darkness which they themselves have created, your prayers will help there, too.

Throughout the circle of your life, never cease to pray. God bless you."

I shall go not only to meet great men, but also my son. His spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me.

Cato

"THE HARBINGER OF LIGHT." MELBOURNE, AUSTRALIA.

A Monthly Digest of Spiritualist News.

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their MS. returned in case it is not used.

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Editor. REV. J. T. HUSTON, N.D.*

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The Study of Spiritualism

THOSE unacquainted with Spiritualism are apt to imagine that Spiritualistic phenomena are produced like experiments in chemistry, or physical science. Hence their attempt to subject them to their will, and their refusal to place themselves in conditions necessary for observing them.

Not admitting in the first place the existence or the intervention of spirits, or at any rate being unacquainted both with their nature and mode of operation, they act as if experimenting with inert matter; and because they do not obtain what they seek, conclude that there are no spirits.

Let us take another view of the matter. It will readily be understood that as spirits are the souls of men, and as we ourselves after death shall be spirits, we may find ourselves very little inclined to minister as toys to the fancies or frivolities of the merely inquisitive.

Although certain phenomena may be produced, they are never at the absolute command of

anyone, because they proceed from free intelligences; and whoever boasts of obtaining them at will gives proof of ignorance or dishonesty.

He who seriously desires to gain instruction must bring to this, as to all other researches, patience, perseverance, and submission to what is needful; otherwise it were better not to meddle with the subject.

Meetings of the investigation of spiritualist phenomena are not always held in favourable circumstances, either for obtaining satisfactory results or for inducing conviction. Some there are from whence the doubters come out less convinced than when they went in; and oftentimes urge the ludicrous nature of the things they have heard or witnessed at a seance as proof against the claims of spiritualism. Admitting the possibility of such unfortunate experiences, we submit that one may not judge an art by the first attempts of a learner; an individual by his caricature, or a tragedy by its parody. He who desires enlightenment will not seek it at one source alone. Only by examination and comparison can true judgment be formed.

Spiritualism is no more responsible for those who understand it amiss, or practise it absurdly, than poetry is responsible for the poetasters. It is grievous that such frivolous or careless meetings should be held in the name of spiritualism: but a little preliminary study will quickly enable the serious student to judge the good from the bad; the true from the false.

—A.K. in "Service."

Is it not strange that after all I have said to convince you that I am going to the society of the happy you still think this body to be Socrates. To die and be released is better for me. Socrates

EMERGENCY FUND

	£	s.	d.
I.K.M., Lake Bolac	4	0	6
D.Y., Narrogen	1	10	0
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Capt. McD., ———	0	6	0
E.M.D., Surrey Hills	0	5	0
A.R.H., Wembly Park	0	4	0

ADELAIDE PSYCHIC RESEARCH ASSOCIATION.

A Correction.

The secretary of the above institution writes that it is not connected with any Spiritualistic Church, but is open to anyone interested in the subject. The meetings are held at Eagle Chambers, corner of King William and Pirie Streets, every Monday night.

BOOK REVIEW.

ACROSS THE GULF, by Maurice Barbanell. Psychic Press Ltd., 3/-, postage 4d. (English currency).

(By Helen Alex Dallas, in "The Journal of the
American S.P.R.").

This small book cannot fail to interest anyone who is sufficiently open-minded to wish to know why those who have studied psychic experiences claim that survival is proved.

If the introduction is read without prejudice, the reader will undoubtedly recognise the sincerity of the author; and he will admit more than this, he will be assured that he has had prolonged and remarkable experi-

ences. "I have written this book," he says, "because I know that the experiences I narrate are true." He has not failed to test their reality, or to verify as far as such conclusions are capable of verification, the convictions to which his experiences have lead him.

The author claims that the incidents he has selected to record afford solid evidence that Sir Henry Segrave, Edgar Wallace and other well-known men have given impressive evidence of survival by communicating through mediums and by direct voice. If this straightforward record is read attentively, the evidence in support of this claim will be recognised as justifying closer study of this important subject than is usually given to it. It is too often dismissed by intelligent readers as uncanny. Death may be uncanny but that is no excuse for not facing the fact and considering what is its meaning; to try and forget it is childish and at a time like the present is culpable folly. This book can be recommended as a plain, unvarnished statement of facts which throw light on the significance of the adventure of death and its implications.

The chapter headed "Spirit Warnings about the R 101 Disaster" is particularly interesting. "Over fifty lives could have been saved, and the terrible tragedy averted if only these warnings had been attended to. Mrs. Hinchcliffe, widow of the famous airman, twice went to Cardiff and pleaded with Squadron Leader S. L. Johnston, who was the navigator of R 101 to listen to the repeated warnings she had received in messages from her husband: but he was sceptical and her pleading was in vain."

A well-attested fact like this ought not to be forgotten; it ought to compel the attention of men of science and of all who really want to discover the truth; but many care too much for their reputation as scientists to risk being convinced of facts outside the ordinary trend of what is regarded as ordinary science. That is really a discreditable attitude, but unfortunately we know it is one often adopted. The book runs to 127 pages, and not a single page is dull.

(Not stocked by "The Harbinger of Light.")

BURWOOD SPIRITUAL CHURCH

The dedication of this Church took place at 2 o'clock on Saturday, 15th March. Mrs. Eleanor Attwell unveiled the foundation stone. She then placed the key in the door and opened the main entrance to the church. Numerous photos were taken including the presentation of a beautiful bouquet to Mrs. Attwell.

Mr. George Carter, the President, said that they met to-day in their own freehold church for the first time after carrying on their services in temporary churches for 35 years. The new building was well designed and had accommodation for 200 people. The President was supported by Mrs. Attwell, Mrs. Twelvetrees, Messrs. P. H. Cormack, Sec., G. H. Glover, H. B. McLuckie and Charles Neil. Mr. McLuckie stressed the need for the immediate formation of a Lyceum. Mr. Neil said that he hoped that a Healing Centre would be opened as some of the world's greatest Healers, some known, some unknown resided in Sydney. Owing to the excellent leadership of Mrs. Attwell and Mr. Cormack and also to their foresight and their generosity they were able to-day to meet in their own freehold church with their own organ, and their own piano. The memorial tablet and the seats had been brought over from the Burwood Road temporary church. But the Secretary pointed out the roof was constructed of galvanised iron which would have to be boarded later on for this purpose and other fittings a sum of £150 was required. Mrs. McSkimming offered a £1 and asked others to do the same. Names were handed in and a collection was taken for this purpose.

The church is situated at the back of the residence at 21 George Street, and there is sufficient land at the front of the house to build the main building when it is required.

On the Sunday following the first service was held and the overhead readings were given by Mr. Roy L. McNeilly.

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Mrs. L. RAYER, Secretary (above address).

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