

The
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A
PSYCHIC DIGEST

Edited by
Rev. J. T. Huston, N.D.
PRICE, 9d.

**HAUNTED HOUSES.
PROBLEMS OF AUTOMATIC WRITING.
THE MAN WHO DIED AND CAME BACK.
IS JUDGE RUTHERFORD DEAD?**

&c.

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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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Haunted Houses

By Marcella DeCou Hicks

I AM always amused when I hear someone say, "Pooh! I don't take any stock in haunted houses, spooks and all that foolishness." If by "haunted houses" he means homes, buildings, etc., frequented by the "spirit" of humans who have once dwelt upon this earth plane—and what other meaning could there be?—he is exhibiting the grossest ignorance by his scornful expression of disbelief.

ALL HOUSES ARE HAUNTED! There is no place on earth; there is no home on earth; there is no person on earth—that is not frequented by spirit, since the whole universe is the dwelling place of spirit and the earth plane itself the especial magnet of those who once lived here in the physical body.

All Cannot See

The fact that certain sceptic, derisive individuals may not themselves be able to see, hear, sense, know or realize the presence or proximity of spirit entities is neither here nor there as a

matter of evidence of their non-existence. We neither see nor hear the oxygen we breathe—it is there just the same. One doesn't sense with any of his physical attributes the presence of radio waves or sound vibration frequencies with which the ether is filled and with which the whole universe reverberates—they are there just the same and we realize them emphatically enough when we evolve the instrument that will pick them up and translate them into vibration velocities that can register upon the crude human hearing apparatus.

Rate of Vibration

The psychic is the human instrument of earth that can pick up spiritual vibration frequencies and tune into spirit life. Spiritual beings are invisible to the average human eye because they vibrate at such incredible velocity as to cause them to disappear from the limited vision of mortality.

Consider the blades of an electric fan. When vibrating or revolving at their greatest speed they are completely invisible and a newspaper can be read through the transparent whirr created. As velocity slows down the blades become more and more visible until, in repose, they are once more completely concrete and solid. The point is that even when apparently transparent and without substance those blades still maintained their contours and solidity and to have thrust a hand into that whirring transparency would have been to mangle it beyond repair.

Proper Synchronization Necessary

The same holds true of the spokes of a wheel. When the wheel is in repose the spokes have definite form and substance, but as it revolves faster and faster, just so do the spokes disappear from view. These are perfect analogies to the invisibility of spirit. The velocity of spirit vibration

is so vastly greater than the human optics are capable of registering that spirits and spirit life and activity are invisible except to those mortals who are able by gifts of psychism or through the understanding of psychic laws to lift their spiritual vibration rate to the point that it synchronizes with that of manifesting spirit entities. By thus raising his vibratory velocity the individual is able to sift out from his vision the actinic ray from light and the things of spirit become visible to him.

"Spirits" Everywhere

It is a scientific fact that there are colours in the infra red and the ultra violet that cannot be seen by the human eye because their vibration rates cannot register—also there are sound vibrations of such velocity that the human ear cannot pick them up. Why then, in the name of common sense, should it be so difficult for the average mortal to realize that there may exist many other things that he can neither see nor hear and that spirit entities may people the universe even though average man's crude mechanism of seeing and hearing does not detect them?

We, who are fortunate enough to be able through psychic development or gifts of mediumship, to tune into the life and world of spirit, and who therefore at times see and hear spirit life as it is lived, and contact personally spirit people and visit with them, do assure you that every house is a haunted house and every person a haunted person. Spirits are everywhere present; you can no more go where spirits are not than you can get away from yourself, your breathing or your thoughts.

Are They "Haunted?"

And make no mistake about it—These tales

of maliciously haunted castles, woods and houses are by no means "old women's fancies." It is quite as easy for a malicious or mischievous spirit to return to earth and manifest in disconcerting phenomena as for the pleasant and progressing spirit to manifest. They ALL come back—the good, for constructive purpose—the ignorant and unprogressive, to waste their time in idle manoeuvres and in horrifying phenomena to terrify humans. Some time I shall give you a full discourse concerning these unpleasant "haunters," their reasons for being and the remedy for them.

Personally I thank God for my haunted house. I thank God for the loving friends who meet me here and whom I am permitted to see and with whom I am able to talk. I thank God for their words of comfort, counsel and guidance; for their touch—the caress of gentle, comforting hands upon my tired head; for the inspiration that is continually mine through my gifts of spirit contact.

God forbid that I should ever have to live where spirits never came. The haunted house in which I live is my greatest blessing!

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Mr. D., Melb., £25; L.F., Melb., £10; Spiritual Church, Burwood, 21/-; Spiritual Church, Wellington, 14/-; A.E.H., Melb., 21/-; F.T.B., Hampton, 20/-; R.R.H., Wembly Park, 10/6; G.A.W., Dunedin, 10/6; E.J.W., Stratford, 10/6; C.N., Kirribilli, 6/-; F.E., Heidelberg, 5/6; W.L.R., Wangaratta, 5/-; E.A.S., Landisfarne, 5/-; E.B.F., 2/-; C.C.M., Clarence Park, Stamps.

AEROPLANES IN SPIRIT WORLD.

Saints Readily Distinguished.

A SPIRIT world where noiseless and fumeless aeroplanes fly "with the speed of thought," and where saints can readily be distinguished from sinners by the varying planes upon which the spirits live, according to their earthly sanctity, was described by Mr. Ernest W. Oaten, when speaking on "The Busy Life of the So-Called Dead at a meeting at the Yarmouth (Eng.) Town Hall, some time ago.

Mr. Oaten, who is past-president of the International Spiritualists, past-president of the National British Union of Spiritualists, editor of the Spiritualist newspaper *Two Worlds*, and who gave the first British broadcast on Spiritualism, declared that during his long association with the cult he had spoken to thousands of residents of the "other side," including some who had been dead six thousand years.

Spirit Visitors

Mr. Oaten said it was more than forty-four years ago when he began to be troubled about religion. He had been brought up in a Baptist denomination and came into contact with young men studying for the ministry. He soon began to realise that half the people who were training for the ministry had their doubts about the very thing they were taught to teach. He started asking questions to which there were no answers. He made up his mind that if there were a life beyond this there might be a purpose in religion, but if there were no life beyond this, no religion in the world had any meaning whatever. If the closing years of this life meant the cessation of activity there might be a case for ethics and morality, but nothing for the worship of God. This life was not

understandable until some idea was gained of the laws which govern the next.

"I know there is a world beyond this," continued Mr. Oaten, "because I have talked with the people who live in it. I know of no stronger reason for believing in such a world. I have talked to them by the thousand. In the course of my forty years investigation I have attended well over four thousand seances, and less than seventy of these have been dark ones. Over 3900 have been in good light sufficient to read the newspaper by. There is an idea that Spiritualists are fond of dark seances. It is my advice to the investigator that until you have had some wide experience never attempt a dark seance. There are some phenomena which can best be understood in the dark, but that is work for the expert."

Mr. Oaten described how an old friend had continued his association after death, and had been instrumental in prompting his (deceased) son to give him (Mr. Oaten) his fountain pen as a memento. "My wife and I don't trouble much about seances now," he went on. "We sit at tea or breakfast and spirit visitors drop in far more frequently than neighbours. We have become attuned to their presence, and it is nothing for my dad to drop in two or three times a week. He died in 1911, but I chat with him just as naturally as I do with my wife or neighbours. He keeps we boys and girls of the family in close touch, far closer than any letters can do. Nothing can happen to any member of the family without it being reported to me within a quarter of an hour. I am not suggesting this can happen to you next week. It has taken me forty years to get there."

Talks With The Other Side.

The whole atmosphere around us was pulsating with life and there was no place where life was not. "I have talked with those who recently passed

on and I have talked with those who have been on the other side of life six thousand years," added Mr. Oaten. In this way a lady he knew at Blackpool came to speak the language of the Ancient Egyptians of 4800 years ago, and her words conformed with the knowledge of the tongue by the greatest scholars in the world. "I have never met one who would come back to this life if he had the opportunity, whether he be saint or criminal, and I have met both. He will never give up freedom for prison by choice."

There was a natural body and a spiritual body, which were co-existent. "I am quite aware of my other body," Mr. Oaten said. "I have sent messages by it, and when I have been away I have sent messages to my wife quite as accurately as telegraphs can carry them. I have often used my other body as an errand boy. I respect it and care for it and feed it with the right kind of mental food. It is possible for spirits to come to us and also possible for us to go to them. That is a side of Spiritualism very few Spiritualists know anything about. You can get information from the other side of life in a moment of need, but don't imagine spirit people expect to give you a lot of advice to save you the trouble of thinking."

When a man died his earthly body collapsed and he left it for the other body. What sort of a world was the other one? This universe seemed to be an evolutionary one, and the everyday things we did here were the best training we could have for the things we would have to do there. Supposing it was a place, as previously depicted, where we had nothing to do but sing God's praises and play music. He thought as things were planned, we should all be taking music lessons here. This life was a fairly busy one, but it was a slow existence compared with the briskness of the country to which we were going. On the other side things

changed their form far more rapidly than here, evolution being much quicker. There were differences. Light, temperature and moisture did not mean the same in the spirit world.

Aeroplanes in The Spirit World.

As far back as 1899, before there were aeroplanes on this earth he had seen aeroplanes flying in the spirit world. "I have seen 'planes from that land with engines no bigger than my fist, absolutely noiseless and fumeless, that travel with the speed of thought. They are coming here within a few years. If you want to know what is being invented here, find what is going on over there. We are just about twenty-five to forty years behind them all the time. They sink their thoughts into the minds of inventors, and so on." Referring to the different planes of the spirit world, for spirits of varying degrees of earthly goodness, he said. "You can be 100 per cent. certain whether a spirit is a saint or a sinner."

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PROBLEMS OF AUTOMATIC WRITING.

How The Cleophas Scripts Were Received.

By MISS GERALDINE CUMMINS.

FOR two reasons, mental Mediumship—such as automatic writing, trance, and the ouija board—has always seemed to me of greater interest than any other branches of psychic study. Firstly, the results can be obtained in daylight. Secondly, the information thus obtained can afterwards be examined and coldly analysed. If proper precautions are taken there would seem to be little chance of conscious or unconscious fraud.

Convincing proof in the shape of personality, outlook and psychology is, I believe, the crucial test, the most convincing form of evidence. Such proof is analogous in one respect with the evidence furnished in three books, namely, "The Scripts of Cleophas, Paul in Athens, and The Great Days of Ephesus." These books were written automatically through me; and expert critics, who have studied them, have been most impressed by the atmosphere of the Scripts, by the accurate vision they present of that ancient time. These critics contend that the minds behind these writings would seem to belong to the first and second centuries by reason of the character of the writing and of its outlook. My mind is very much a twentieth century mentality. It is quite incapable of jumping eighteen hundred years and becoming the mould of mind that existed in the first centuries. But before dealing with this point I must give a brief account of "The Great Days of Ephesus" and the other Cleophas Scripts.

These now consist of at least a million words, and purport to be an historical reproduction of early Christian times. They have been produced

in the presence of numerous witnesses. I have not, at any time, endeavoured to obtain such writings alone. I may say at once that it was contrary to my inclination to produce a narrative dealing with the history of the first century. My ignorance is considerable of that period, as it is of most periods. I have only passed one examination in my life, and that was for shorthand. And, by the way, my success in that case was such a shock to me that I never went up for another exam.

I know neither Greek, Hebrew, nor Latin; and my reading is confined to literature of a modern character. But I was led to continue with the writings of these scripts because their contents are so entirely different from conscious writings of my own. They contained, also, a knowledge of the period quite beyond any readings or studies it was possible for me to pursue. However, only experts in New Testament exegesis and history could express an opinion as to their value from the historical and psychical research point of view.

Views of Recognised Scholars.

The manuscripts have been submitted to professors, who are, as Dr. Lamond states in his introduction to the second edition, "recognised scholars, representing the Church and the Universities." These authorities, after a careful examination, write that these Cleophas Scripts "contain much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appear quite inexplicable on the supposition of human authorship." The value of criticism on such matters depends largely on its source. The men who made this statement are life-long students of early Christian history.

The speed of the writing is an interesting point for students of psychical research to consider. It is at all times considerable—2,042 words

written in one hour and fifteen minutes; 2,600 words in two hours; 1,750 words in one hour and five minutes, in good English. Unless for some particular reason I am aroused from the dream or semi-trance state into which I fall, never less than fourteen to fifteen hundred words are written at a time without a break or pause.

It is an interesting fact in connection with these writings that the people present do not seem to influence the material given in the scripts at these sittings. I remember one occasion when there were seven witnesses present, some of them learned men, and a noisy thunderstorm raged outside. Before the opening of this sitting I really feared I would not be able to put myself in the special trance state necessary. But the Messenger who purports to communicate these scripts, on this occasion wrote for an hour and a half at a very considerable speed without a single pause.

The University scholars, who have studied these writings, have stated that "there is a close and interesting resemblance, almost amounting to a family likeness, between the present treatise and the whole body of apocryphal and pseudographical pendants to the Old and New Testaments; that striking parallels may be drawn between them. They refer particularly to the Apocryphal Acts of the Apostles and to "The Clementine Recognitions." I have never read a word of the Apocryphal Acts, nor have I read "The Clementine Recognitions." Who amongst you, or even amongst historical scholars, have so intimate, so accurate a knowledge of "The Clementine Recognitions" that I could draw from your sub-conscious mind and produce, not a copy of "The Clementine Recognitions," but a work written in the same manner and style, and, moreover, draw from the contents of this stranger's subconsciousness at the rate of 1,700 words an hour? The supposition of telepathy seems absurd.

Historical Exactitude.

An instance of historical exactitude is given in the term "Archon" which appears in the scripts as the title of the head of a Jewish community. Before A.D. 11 the head of this Jewish community was called "Ethnarch." The critics write: "It would have been a pardonable error if the Messenger had used the word "Ethnarch," but he gave the correct term—"Archon."

There is a certain type of scientific investigator who will not accept the statements of any man or woman. He will not believe that a single George Washington exists. He takes the same view of mankind as that of the income tax collector. That is to say, he is guilty until proved innocent.

Let us endeavour in a measure to assume the attitude of this cynical investigator. Let us assume that you do not accept my statements and those of Miss Gibbes, and others as regards my life, my interests, and my lack of knowledge of the first century of Christian history. Let us assume that I am a student deeply versed in gnostic epistles in ancient chronicles. Even if I were such a scholar, I still claim that this theory would not wholly account for the normal production of these three books, which contain the published portions of the Cleophas Scripts.

For even if I had been versed in the history of that early period I could not, in the presence of witnesses, consciously compose and write day after day as fast as my hand can shape the letters long detailed narratives, making a continuous history, the facts of which have been carefully checked by experts. Knowledge in such a case would be a hindrance, not a help. I have been told that critics of that early Christian period frequently disagree.—"Light."

WITCHCRAFT.

The flights to the "Sabbat" were credited with unspeakable orgies. Bodin quotes Augustine's statement that at them "copulation of the Devil with witches is so certain that it would be impudent to deny it," a conviction supported by Sprenger, Paul Grilland, St. Bernard, and Thomas Aquinas; indeed, the Germans had a special name for the offspring of such unions. Even in 1608 Francesco Naria Guazzo, one of the most authoritative Catholic writers, maintained that on these occasions the Devil, or his representative, assumed a body of flesh; and it seems likely that materialisations on a considerable scale may have taken place at these assemblies of psychic force.

There was much spilling of blood at them, for the Familiars—the equivalent of our Controls—were said to delight in its colour; a spirit appetite accredited to them by the Greeks and some of the Early Christian Fathers, and frequently to Jehovah by the Jewish Prophets.

Foul Welter of Cruelty.

In all this foul welter of cruelty, there were a few sane voices. More, a friend of Glanvil, opined, as we all know to-day, that "there are as great fools in the other world as there are in this;" others spoke of "ludicrous and frolicsome devils," and believed that there was a kind of middle state between angels and devils, communion with which should not be a capital offence.

The vampire never reached in this country the vogue it had in Central Europe. Dom Augustin Calmet, Abbe de Senones, leading authority on vampirism in the 18th century, and an exceptionally clear-headed thinker, while attributing many of the cases he reviews to a disordered imagination, recites others too circumstantially attested to

be ignored, where the corpses have been found in perfect preservation years after death.

Lycanthropy, also, found more fruitful soil, and, probably, more appropriate beasts at its disposal, in Central Europe. Theologians, lawyers, judges, all believed in it. Dr. Camus, the king's counsellor of Dole, and the great Bodin had no doubts whatever. Well, you may meet men to-day who, in Haiti and Africa, have witnessed the transformation.

Yet, however good the grounds for belief in witchcraft. Mr. Langton is right in describing it as "one of the most monstrous demonological conceptions that has ever tyrannised over the minds of men."

It is hard to say why it almost suddenly evaporated. Possibly from the danger to which almost everyone was exposed; no man's life was safe from a charge of witchcraft. Even persons of importance began to feel themselves in danger.

Nineteenth century materialism blew the last vapours of it away and left the tenement empty, swept and garnished for a more reasonable conception of psychic influence, though not as yet informed with much knowledge to boast about.

ADDRESS WANTED

Will Mr. Davis, who recently gave a donation to the Emergency Fund, and whose address has been mislaid, kindly send his address to the Editor?

Spiritualism is growing in strength and popularity because it is proving a Hereafter; and not only that: It is leading us into the realm of the unseen—the world of the spirit—and the unseen, as science tells us, is eternal.

MEDIUMISTIC SUBTLETIES.

A Study of The Phenomenon of Apports.

By JAMES LEIGH.

A FUTURE Historian, writing of Spiritualism and psychical research as they stand to-day, would probably say, "They were acquainted with most of the effects, but they knew little or nothing of the causes." That would seem to many of us to be a singularly true and fitting description of the present stage of psychical inquiry; we are familiar with the majority of phenomena, but as to the *modus operandi* involved in their production we are extremely ignorant.

Unfortunately, the mediums whom we use cannot greatly assist us in the matter, since they are apparently, for the most part, merely instruments used. The average medium is as ignorant of how his phenomena are produced as are his sitters. It would seem to follow, however, that the invisible operator (if we are allowed to postulate him!) could tell us that all is to be known, but here the logical argument comes to a futile end—for so-called spirits appear to be no more enlightened on this matter than are the mortal investigators who conduct intercourse with them.

Dr. Crawford, of Belfast, preserved for himself an immortality in the psychic realm by certain scientific experiments he performed with the Goligher circle, the result of which was to advance our knowledge concerning the production of physical phenomena very considerably. In these experiments the Goligher controls always manifested the keenest interest and sympathy; but that they were generally as surprised at the conclusions arrived at as were the sitters is a significant and noteworthy fact. In short, it may reasonably be asserted that

had not Dr. Crawford led and instigated the experiments performed the Goligher guides, would never of themselves have proffered the valuable information which was obtained.

But there are exceptions to every rule, and in this article I propose to present a spirit's view upon how a certain phenomenon is produced, as well as that of a first-rate and talented modern scientist.

The mysterious phenomenon of the apport confronts us with one of the most baffling problems in psychical research. It takes no little credence to assume that a large flower-pot, for example, can be transported from one room to another (or over a distance of miles) through sealed and bolted doors! Yet that such is the case has been demonstrated many times over, and we have come to a position where we must admit that apports are as real and as genuine as any other form of psychic phenomena. They do occur—there is far too much scientific testimony to be cited on their behalf to allow of hasty or superficial dismissal.

How are they produced? Mr. A. Campbell Holms, in a valuable article in "Light," (Oct. 30th, 1931) sought to show how persistent suspicions of fraud in the minds of sitters present at a seance had a tendency to influence the phenomena, and even to lead to spurious results—i.e., "when a medium is in a trance, or merely under strong subconscious control (a condition which he invites by mental passivity), he is often almost completely guided in his actions by impressions from external minds—incarnate and discarnate—so that his ordinary conscious mind may be quite unaware of his actions and their imports." Strong suspicions of fraudulent action would, therefore, have a tendency, slight or great, as the case may be, to lead a medium into producing fraudulent results. There is some support for this argument in the many

cases of gifted and clever mediums often with unblemished reputations who have been detected at an important seance in perpetrating deliberate and childish fraud, transparent to even the most credulous of sitters.

The Desire For Results.

If this operates one way, it may also operate the other. There is ample evidence to show that apport phenomena, in common with many others, are best obtained when there is present in the mind of the medium or his sitters a special desire for them. It is true that phenomena often do occur spontaneously, but the mental door has usually to be opened by the medium (through an interest in or investigation of Spiritualism) before they take a very outstanding form.

To illustrate: One of our greatest apport mediums was Miss Nicholl (who afterwards became Mrs. Guppy) and Mr. Benjamin Coleman, a very critical though sympathetic investigator of Spiritualism, had several seances with her when her mediumship was probably at its height. One of these took place at the residence of a Mrs. Houghton, and Mr. Coleman was, in the ordinary course of events, invited to attend. "The doors and windows were fast closed, and there were no ordinary means left of entering the room." The Houghtons were accustomed to commencing their seances with prayer, and to sit quietly waiting for manifestations, but this was not Mr. Coleman's method. He recognised the evidential value of obtaining phenomena which he desired, rather than what the good spirits thought wise to vouchsafe to him, since in this way the genuineness of phenomena was more firmly established, the medium or other sitters being unaware beforehand precisely what nature the seance would take.

On this occasion the sitting had proceeded for a quarter of an hour, and no phenomena had been

obtained, and Mr. Coleman ventured to ask his host whether he could take control of the seance. She demurred, and he felt obliged to submit. But a further quarter of an hour was spent without result, and Mr. Coleman at length obtained consent to conduct the sitting in his own way. He first asked, "Are there any spirits present?" to which three raps instantly responded "Yes." Mr. Coleman resumed: "I suppose you are prepared to bring us fresh flowers as usual?" and was answered again in the affirmative. He then said, "I don't want any flowers, and I will thank you not to bring us any; but bring us fruit instead, will you?" Three raps were again heard, and Mr. Coleman proceeded: "Then bring me, if you please, French plums."

In less than a minute two French plums, remarkably fresh and of fine quality, were placed in his hands. Another sitter asked for almonds, another for raisins, and another for a lemon, and each received what was asked for. "We were then, each of us, sprinkled profusely with a perfume we each had asked for. Essence of bouquet, lavender, and verbena were three of the scents" ("The Spiritualist," January, 1891).

Here is the point: Whereas it was common for Miss Nicholl to obtain flower apports at a seance, since that incident fruit became quite as general, and as the sittings continued the latter manifestations grew in power. Eventually, the size, etc., of the apports which were commonly obtained could admit of no other but a supernormal explanation. Dr. Alfred Russell Wallace has testified to the reality of Miss Nicholl's apports.

It is a subtle point this—the part the sitters play in a seance, and we are rapidly coming to the stage where we realise that in alluding to "exposures" of mediums or to their outstanding successes, the sitters deserve to be as closely examined and considered as the sensitive himself.

Transportation of Medium Through Space.

A later work: "Modern Psychic Mysteries," by G. Kelly Hack, contains a full and interesting account of an incident which occurred during a voice seance, when the medium was transported out of the room, and discovered, two hours later, lying in a deep slumber in an outhouse. The case is recorded in detail, and the testimony of Prof. Ernest Bozzano gives it a definite scientific value. It is not by any means, the first time such a phenomenon has been put on record, though the number of cases where smaller objects have been apported out of a sealed room is, of course, infinitely greater. Again we ask, "How is it done?" Is the body dissolved (in the physical sense) and then, having been passed through a wall, made to resume its former aspect? The credulity of the sceptic is here taxed to the utmost, but I intend to record, in explanation, the version given from a supernormal source through as finely developed Spiritualist medium as there has been—namely, Mrs. Emma Hardinge Britten.

The question was put to her in this form: "Granting that the body of a certain man appears to pass through the substance of a closed wooden door, and that the garments of other men are removed apparently through solid ropes, what is the scientific explanation of such facts?" and the control replied, in part:

All spiritual manifestations are performed through the knowledge the spirit possesses of how to work upon the elements of matter. Spirits know that it is only possible to change any of the atoms of matter through three forms in which it is presented—the fluid, the solid, and the gaseous—and they can readily do so. But spirits have no need to effect these changes in their method of moving ponderable bodies from place to place. The fine and subtle form of humanity is never

disintegrated. Subject to the laws of the physical universe, neither the objects of clothing alluded to nor the knots which fasten the bound form of the medium are disintegrated, but by the speedy force of mechanical action they are loosened, changed and altered by the simplest modes. True, inanimate substances may be disintegrated and recombined again without destruction, but never the human body. The action of the spirits in manipulating matter, which they do with inconceivable rapidity because they are better acquainted with the laws of chemistry than yourselves, is invisible to you. The form of the medium you describe (giving off emanations of magnetism to such an extent that a battery can readily be formed with spirits) becomes immersed in the spiritual atmosphere, and is invisible to your eyes. The door offers no obstacle, and the "electrical" body of the medium readily passes through it. . . .

All of which seems to leave the subject delightfully open.

But it was an "explanation" given in 1865 when our psychical investigations were relatively undeveloped, and it is especially interesting to note that that eminent scientist, Professor Ernest Bozzano, now inclines to the theory ("Modern Psychic Mysteries," p. 101) that apports are produced by "exceedingly rapid molecular disintegration and reintegration of the article which is projected into the seance room" by the operators.

It is exceedingly difficult to be dogmatic in these matters, however, since we know so little of how any psychic phenomena are produced (though we assume much), and only repeated and consistent scientific investigation can lead us further on. Much work of an illuminating nature is being performed in America and Canada by psychic researchers, and it is a matter of extreme regret that the psychic research societies in this country, despite their past glorious achievements, are to-

day able to contribute little of definite value to the general quota of results.—The Two Worlds.

MAN WHO DIED AND CAME BACK.

What He Saw On The "Other Side"

MR. JOHN PUCKERING, a market gardener, 58 years of age, of Arley, Worcestershire, was dead for $4\frac{1}{2}$ minutes. During that time he saw his wife, who had died a year ago, and other dead villagers whom he recognised. He was undergoing an operation, when his heart and lungs stopped. The surgeon massaged his heart and it started again. In an interview, published in the "Sunday Dispatch" (January 27th), Mr. Puckering said he found himself in a big room, which was illuminated by a soft, comforting sort of light. There were many people—all grown up—and they wore clothes like ordinary people.

"All their faces looked fresh," he said. "They were like the faces of very healthy people who are out of doors most of the time. They all looked so happy. You have never seen people look as happy as they did.

"I felt awkward. I wondered what to do. But that soon passed off, because all the people looked so friendly. They smiled at me.

"I saw my wife among the people. She died—as people say—more than a year ago. But I saw her there as clearly as I have ever seen her. And she looked very happy.

"I saw other people I used to know on earth. But they were all people who had passed away. There was one man who used to be postman in our village. He died five years ago. And there was another man I used to know, too. He passed away seven years ago. But when I looked at him, he knew who I was. He smiled at me and nodded.

"Then somehow the light in the room began to change. It was as though daylight was coming. I don't remember any more.

"I shall never again be afraid of death."

Mr. Puckering's daughter, who is a qualified nurse and was present during the operation, told a "Sunday Graphic" representative: "Immediately after the operation my father called me and told me that he had seen my mother, who died 12 months previously. He does not remember clearly to-day the vision, or whatever name one might give to the experience he described to me at the time. The facts he has related are exactly in accordance with the narrative he gave me on his return to consciousness."

It will be noted how closely Mr. Puckering's description agrees with descriptions of arrival on the "other side" received through mediumistic messages."—"Light."

LIQUID APPORTS.

Budapest Doctor Describes Strange Phenomena.

SUPPORTERS of the reurgitation theory have an easy case against apport Mediums so long as the mysteriously-arriving objects are small and solid. With big objects, or with liquids, this easy explanation has to be given up, unless one supposes that the liquids could be guarded against the effect of stomach juices by being swallowed in a container. The quantity of the liquid may rule even that possibility out of court.

Because of these considerations, it is of unusual interest to quote, from a full page article by Dr. Stephen Strem in the Budapest daily "Ujsag," some impressive occurrences in test sittings with Lajos Pap, the Hungarian apport Medium.

Dr. Strem says that the laboratory of Dr.

place in the world is a cemetery. Human personality cannot be put out of existence. Unfortunately, when we hear word from a distance of a dear one being killed our imagination takes charge and we think of the most awful things. Stop it. Take careful note of this—death is always painless. The passing of the soul, that is, the personality—into the hereafter, is absolutely without pain. I would go so far as to say that it is pleasant.

Past the Bend

Death is not an end: it is just a bend in the road of life. Our beloved are just round the bend. Now do not let the thought that they are beyond your sight and touch disturb you too much. Remember, they are now in a world where experience is not in terms of the physical but of the spiritual. They are splendidly alive and still go on and on learning how to love and serve in a way unimagined by us. Here are some lines I greatly love.

He is not dead, this friend—not dead,
But in the paths we mortals tread,
And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this friend
You fancy dead.

A poet has very beautifully said: "What's dying but a second wind?" Let your mind dwell on that for a moment. You know what it is to get your second wind. It means a fresh start, greater staying power, and growing hopes of a splendid finish. So with death. It is a halt for us to get new energy to turn the bend and be nearer God.

I cherish the belief in my heart that just immediately past the bend we are met by some dear friend who has been sent to greet us. I cannot think of God allowing us to come alone into the Glory Land. Loved ones are waiting for us, they

welcome us and accompany us to the presence of the Saviour. Here is where I differ from many good people. They tell me that Jesus is too far ahead in the Spiritual World for anyone who has just passed over to meet at once; there must be, they say, a period of preparation before we can ascend to Him. I simply cannot believe that the Jesus Who stopped to heal blind men, and put out His hands to lift a child from her death bed, and showed in a hundred ways how He loved ordinary folk—I simply cannot believe, I say, that He would keep us waiting in Heaven to see Him until we were fit to do so. He called us His friends on earth and I am sure He is no less our friend in Heaven. And a friend is one who meets you on the doorstep.

Larger Service.

I stood one Monday morning at the grave of a woman who had spent her life as a day-school teacher. Round about me were men and women who had been old pupils of hers. One of them told me that this dear old lady had taught eleven of his family; another told me that eight of his family had passed through her hands. She was a born teacher and she loved children, though she never had any of her own. Standing at the grave I told the friends gathered round that she would teach in Heaven. Thousands of children who pass over would need instruction, for Heaven is no place for ignorance, and God would use this skilled woman for that important work in Heaven. So it is, I believe, with us all. We shall be used according to our abilities. No one will be overlooked. Our service will be of great worth for it will be done in love and for Him Who loved us and gave Himself for us.

I frankly admit that Heaven will not be all I have dreamed about if I cannot preach there. And that is one reason why I never allow myself to be

utterly downcast when the young are taken before they have developed their powers on earth. They will work along the line of their choice. Their training will still go on. Perhaps God called them to be nearer Him for He wanted them to begin soon on some special task. It is quite true that death comes to many people before their time. I mean by that, that because a man is killed at the war it is not because God meant him to be killed. God cannot be saddled with the war. That is man's doing.

Shall We Know Each Other?

I cannot believe that a man's hour is marked out for him in every case. But no matter how death comes, by accident, or illness, or war, or age, immediately God takes charge and the liberated personality finds new joys and new avenues of service. And that brings me to the thing that so many hunger to know. Shall we know each other in the hereafter? If we shall not, then I want nothing to do with Heaven. But think it out. The loved one on the other side cannot have complete happiness if he, or she, were to be separated for ever from those left on earth. Personally I cannot see how there can be the slightest shadow of doubt concerning complete reunion. Jesus said that one day we should be with Him. "Where I am there shall ye be also." How could we be with Him and not know each other? My final observation is this—rather it is an appeal: Let us, all of us, so live that we shall not be ashamed to meet our dear ones in Heaven when visible companionship is renewed.

PEACE.

There cannot be universal peace, if any one section of our community is thinking war. A leopard cannot change his spots, but a man can change his thoughts.

THE STRUGGLE OF LIFE IN GOD

Inspiration Writing by Maurice, a Spirit Friend

In Temptation

THOSE who are tempted in any way, can always find an influence which will hold them back from yielding, if they will remember that which, however deeply they may have allowed themselves to bury it, is their true nature.

If they think of that to which they sometimes sink, and compare it with that which is inherent in them, and which it is possible for them to express, the contrast will cause them shame and the brighter picture rouse their better self and spur it to fresh and stronger efforts.

But—and this is something we are taught to make plain to those in spirit life also, when we try to help them—do not look upon yourselves as something **apart** from the goodness at which you aim. Remember that you are of God, and that you have but to follow the dictates of the highest aspiration that ever stirs in you, to release it into life and action.

You have not got to wish you were good, and then give up because you are aware of so much badness in you.

You have got to remember that the good in there, **in you**, too—else you would not know good or reach after it—but you must bring it to the surface and express it, and never hide it by the expression of anything that is unworthy or weak.

The same is true for all of us here—whenever we are attempting any fresh stage of growth and development, we have to remember that we are not trying to cultivate something foreign to ourselves, but to give free play to something in us—

part of us—and to make manifest another degree of God's life within us.

In Ordinary Spirit Life

I ended the previous part of this, by saying that the same principles held good for us in spirit life as for you on earth, and that it is important for us to remember that we have within ourselves the power to go onward and upward—a progress which depends upon the degree to which we realise that power and live in its strength.

God is the great strength which we must realise, and to whose function in us we must give free play.

And as we learn to do this, we find that the grandeur of life grows more real to us, and fills us with a quiet confidence and an ability to go steadily forward exulting in the life we feel around us and within us.

Whenever we look, we see expressions of the love of God, with His life in them, maintaining them, the cause of their being.

And the stir we feel in our hearts is that kinship—His life—in us, recognising and responding to His manifesting life, in a great surge of love and awareness of the link between ourselves and Him.

The full consciousness of this is not always present in our outward life, but that which we gain on any occasion, is not lost. It remains with us as a steadying undercurrent of all our life, colouring it with a new richness of hue, whose tones ever deepen and intensify, becoming more strong and invincible within us.

This preception of God is the keynote which we seek to find in all, in the studies we undertake, and our researches into the mysteries of life.

Those things which harmonise with it, and

give us added awareness of God and His life and love and power, we know are true and eternal. Others, which do not harmonise, drop away little by little, for, because they jar, and contradict the growing conception of Himself which we are gaining, we realise they have no place in ultimate things.

Some conceptions of God and life may not jar, but be immature and incomplete, and these too, gradually resolve themselves into a more clear seeing as we go on.

None are hurried in their progress, at a speed beyond their power to attain, and there is no forced, artificial cultivation of spiritual awareness.

Each step must be genuinely perceived and taken into the seeker's heart and made his own by conviction, so that it can be sure and abiding and his living possession.

And it is not till that conviction comes, and a man or woman can say with truth that he has made it his own and feels its reality within him, that he is held responsible for living in its light, or shown, for serious consideration, the next step beyond.

There is a quiet orderliness and strength which comes into life by such means, and gives that steadfast sureness which is the only foundation on which to base life and progress.

D ON your wrapper indicates that your subscription is due with the next issue.

1**2****3**

One of these figures on your message indicates the number of months that you are in arrears.

TO RECOGNISE WAR GASES.

If you get a choking feeling and smell of musty
hay,

You can bet your bottom dollar it is PHOSGENE
on the way.

But a smell of BLEACHING POWDER will inevit-
ably mean

That the enemy you're meeting is a gas we call
CHLORINE.

When your eyes begin a'twitching, and with tears
you cannot see,

It's not your mother peeling onions, but a dose of
C.A.P.

But if you should smell onions, the warning you
must heed,

The Japs. are sending MUSTARD, and a bath is
what you need.

If the smell resembles pear drops, then you'd bet-
ter not delay,

It's not father sucking toffee, it's that dreadful
K.S.K.

If you get an awful feeling, as if dead you'd
rather be,

It's the surest way of telling it's DA. DM. DC.

If you catch a pungent odor, as you're going home
to tea,

You can safely put your shirt on it they're using
B.B.C.

And lastly, while geraniums look lovely in a bed,
Beware that smell in war-time—if it's LEWISITE,
you're dead.

—Reprinted from "Pix."

God gives us memory that we might have roses in
December.

PSYCHICAL RESEARCH.

Immortality, The Great Mystery of Existence.

By EDITH LYTTLETON.

(Reprinted from "The Observer," London).

THE Society for Psychical Research owes its inception to the late Sir William Barrett, F.R.S., who suggested to a group of people that they should form a scientific body to carry on research. The most eager of the early founders were F. W. H. Myers, Edmund Gurney, Henry Sidgwick and his wife, but there were many other distinguished men who gave not only their name, but their time to the new Society. The late Lord Rayleigh was one, the present Lord Balfour another, and his elder brother Arthur served for a time as president, and to the last day of his life took an intense interest in the details of the work.

What is the result of its years of effort? Has it produced any evidence worth having on the immortality of the soul? Has it brought us any nearer to a solution of the mystery of existence?

These are the questions naturally asked. I suppose no great discovery of science has been made without long and patient accumulation of observations. Sometimes the inspiration of one man seems to have plucked the flower of a discovery full blown, but in reality it has been rooted in the work and thought of many men. Often the discovery has been due to some minute unnoticed occurrence, obscured sometimes by the very attempts at a comprehensive synthesis. Psychical research generally has suffered as much from this tendency as perhaps any investigation in the world.

A Scientific Standard.

But the Society has set itself against premature pronouncement in favour of any unifying theory. This steadfast adherence to a scientific standard has often been misunderstood, and impatient people have complained that a bias against any but a naturalistic explanation of psychical happenings is patent. This is quite untrue: the Society strives for a perfectly impartial judgment, and is prepared to follow wherever the facts lead it, but refuses to take short cuts. The result is that the work interests only a small circle of people who are temperamentally content to be patient, and who care passionately about the integrity of their mental processes.

But a careful examination of the published papers of the Society reveals in reality very considerable advance.

Many curious and abnormal methods for the expression of some thought or experience, such as clairaudience, clairvoyance, crystal gazing, and mediumship of various kinds, have been investigated and tested, to say nothing of the examination of physical mediumship. The spectacular exposure of fraudulent mediums has naturally attracted attention far more than the accumulation of data about psychical phenomena and the various experiments carried out by the Society.

Yet much has been done in this positive direction. It may fairly be said that the existence of communication between mind and mind without the aid or intervention of the senses, commonly called telepathy, has been demonstrated, and the implications of this remarkable fact have not yet been sufficiently investigated.

Frederic Myers saw very early in his work that below the threshold of consciousness lay a region of the mind by him called the subliminal,

but now generally known as the subconscious, mind. As the abnormal methods of expression are abnormal because they are not consciously employed, the inference is drawn that it is the subconscious mind which operates, and that it transmits thought and emotion: some part of our being expresses itself otherwise than through our normal and accustomed mechanisms. The deduction can be made that this part of our being is independent of the physical body and may therefore survive its death, and that if telepathy is one of its methods of expression in this life it may extend its operations to another field of existence.

The Living and The Dead.

Although the Society as a society would not yet assert that communication between the living and the dead has been proved to exist, many of its members read the result of various investigations in this sense. Perhaps the most impressive evidence is that of design. If communications from another form of life are to be authentic, if we are to be convinced, they must come to us free of any taint by the conscious imagination and desire and thought of the human being. We cannot take the day dreams of people as statements of fact.

For many years fragments of connected messages have been appearing in totally unrelated scripts of different people for the most part unknown to each other, who have never seen each other's script and are quite ignorant moreover of their inner meaning. Who or what is it that has elaborated this effort to outwit and evade consciousness and yet convey a coherent message? If the message comes from part of a living mind, then that part must be not only capable of gathering thoughts from many minds, but of combining them and directing them in the most ingenious way

with a fraudulent purpose. Whatever the intelligence may be which is communicating, it asserts that the messages themselves come from discarnate personalities, and further in the case of the cross correspondences, from those who were interested in this question while they were alive.

The evidence of design is beyond question; whose design is still an open matter. Unfortunately much of what has been collated and interpreted is of far too intimate a character for publication, and it will be many years before the results can be given to the world. Those, however, who have had the privilege of studying the records are greatly impressed.

There have been other developments apparently also designed to inhibit interference by the conscious mind. These are called book tests and newspaper tests when directions are given for words on certain subjects to be found in a book in a particular place; or in a newspaper sometimes not yet set up in type. I cannot in this short article describe these efforts in detail, but there are many papers on them in the Society's publications.

It is to be hoped that support both in money and in volunteer work will be given in the future to the Australian Societies which have already done pioneer work and are steadily continuing their labours. Interest in the subject is growing daily, and it is all the more necessary to encourage the really scientific attitude and careful work of the Societies for Psychological Research.

My fatherland is every land, for all lands are my Father's.

VALUABLE 3in. CRYSTAL; formerly owned by Gifted Seer; £2/10/-. Miss R. MEYERS, 11 Beach Road, Dulwich Hill, New South Wales.

BOSTON SOCIETY FOR PSYCHIC RESEARCH

Declaration of Principles.

1. Character of the Work.

(a) The primary work of the Society is investigation and the publication of results, either its own or such as are originally contributed to it. Whatever other activities may seem desirable, none shall be permitted to encroach upon or to hamper this work of first importance.

(b) All research work under the auspices of this Society shall be undertaken with the sole aim of ascertaining truth. The Society shall not assume collectively to express or propagate any interpretations of phenomena investigated.

2. Qualification and Privileges of Members.....

(a) Membership in this Society shall be deemed to express sympathy with its principles and the purposes of forwarding its declared objects.

(b) Every member of the Society is entitled to his own opinions regarding the facts and their explanation, and membership shall not imply that he is committed to any particular views.

3. Rights and Limitations of Contributors.

Every writer whose contribution is accepted for reading or publication is solely responsible for his statements and opinions, and none is entitled to utter them in the name of the Society.

4. Rights of Investigators.

(a) Research on the part of officers entrusted with this work is to be free and untrammelled. They shall have discretionary power to investigate such matters and by such means as they deem best. But they are entitled to have, and shall be provided with, fit advisers.

(b) No official or voluntary investigator shall

be liable to discharge, censure or other disabilities because of his opinions in regard to any case or class of cases, but only for proved incompetency, or for conducting his work in an unethical or unbecoming manner, or for behaviour otherwise injurious to the Society.

5. Treatment of Psychics.

The good faith of every "psychic" is to be assumed until the contrary is proved, and, in the meantime, he or she is to be treated by the agents of the Society with all courtesy and consideration. Conditions alleged to be necessary for phenomena are to be respected, but if these are manifestly unfavourable to investigation, the burden of proof of such necessity shall rest upon the claimant.

6. Criticism and Discussion.

The Society welcomes intelligent criticism and discussion, but is not bound to consider such as rests upon dogmatic assumptions, or begs the questions at issue, or evinces no disposition to face the facts squarely and treat them fairly.

CANADA'S MOTHER OF SPIRITUALISM PASSES.

Mrs. Mary Nixon, wife of Rev. C. Nixon, passed on to her reward on February 4th, at the grand old age of ninety-four years.

Mrs. Nixon was for nearly sixty years a foremost worker in our cause and was very active, taking part in Services until last October, when she became involved in a street car accident, since when she gradually failed.

Mrs. Nixon was very widely known throughout Canada, also in Lily Dale, where she worked almost since its inception.

Our movement here has lost the physical presence and help of a grand and sincere worker, but we rejoice in the fact that she will be able to be with us "In Spirit" in the work here.

In the summer of 1940, Mrs. Nixon was able to spend a few days in Springdale Park, although 92 years of age, she motored 125 miles each way to be with us.

Funeral services were conducted on February 6th, in Springdale Church, where, in spite of very heavy winter weather, many hundreds turned out to bid our earthly adieu to a great Spiritualist and a sincere, faithful worker in the Master's cause.

The funeral service was conducted by B. Harlick, President of the Springdale Park Association, also a Memorial Service was held on Sunday, February 8th.

Truly we can say of our arisen sister, as said Paul, "I have fought a good fight, I have finished my course. I have kept the Faith!

(Contributed.)

NATIONAL SAVINGS CAMPAIGN

By the Department of Information

ONE of the immediate objects of the National Savings Campaign, launched by the Prime Minister (Mr. Curtin), is to increase the flow of money being made available through savings to help to pay for the war. This means greatly increased purchases of National Savings Bonds and War Savings Certificates and investments in Commonwealth War Loans. Australia is spending £1,000,000 a day at present—and this rate will increase.

A no less important purpose of the new drive is to induce individuals to limit their spending on

ordinary commodities and luxuries so that all available resources of manpower and materials may more expeditiously be diverted from peace time to war time production.

Australians are being asked to save as never before in the country's history. Competition with the Government for materials and labour needed for war purposes is outlawed. Luxury buying must cease.

In an intensive campaign Australians are being told in press and over the radio that they must play a total part in a total war. Money must not be spent on things which can be done without.

Save now and lend the savings to the nation so that the victory may be hastened—and when the war is won the money saved will provide the nest-egg needed for the difficult period of transition from war back to a peace time footing. That is the lesson to be learnt and appreciated.

ON PRAYER

Contributed by M.C., Brisbane

Fundamentally prayer is the effort of the soul to unite its foreconsciousness with its spiritual self, so that a union may be made with the Divine Mind. By wrong interpretation it has become a distorted image, which has caused many disappointments and disillusionments to mankind. Fear is instilled in man's mind, through ignorance, his reason has been fettered, and childish faith broken, and in the natural course of things he goes forth seeking knowledge.

All this time the urge of the spirit gives strength to the efforts of the soul to unite Universal Mind with his instrument—the mental man; and so on to the fore-consciousness, and eventually faith is reconstructed from one body to another, until the whole being is content to

rest in God's wisdom and plan. Peace is resident in the heart of the man, though the surge of earth's struggles beat around him. Instead of God's "punishment," call it the law of repercussion, and see our sorrows as the results of our wrong doing, collectively and individually; see our conditions at the present time as the fruits of the lack of understanding of natural law and spiritual law—as the shutting of the doors and windows against further knowledge which God would have us receive—and we see why our civilized ideas must be again broken down to allow man to regain his freedom, to think for himself.

We are in this world of law, whether we admit it or not, and whatever comes or goes, we know the sun rises again tomorrow, and the stars continue on their courses, and shine upon us, whether we understand astronomy or not, so why should God alter his laws, because some puny mind prays for personal gain. No! His laws stand, and the only way to understand is to acknowledge the fact, and then see that He has given us to enable us to overcome and deal with the powers that operate in the physical world. He has given us a free will, a power to generate good, a power to refuse evil, and all the substance which our faith can call to our aid. The substance is God's free gift to man, to use as he wills, but the substance itself is negative, and needs man's direction for its beneficent use, like electricity needs to contact sympathetic matter to become visible and of use to us.

Therefore a prayer that is unselfish and full of faith calls upon that God-given power, the substance, which can enfold and protect our loved ones, can send inspiration and strength to these who have responsibilities and can heal and comfort the bruised bodies and souls of our human brothers.

This is the higher law, but how many try to understand and use it, or perhaps knowing it, use it unwisely, for selfish and short-sighted ends; so, if we leave the details to those who are God's Messengers, and pray for his love and guidance, healing and protection, for individuals, groups, or nations, we are using the higher law,

and it will surely become active because it rises to God's feet, and into spiritual law. The laws of life are not contravened, but used, and His plan goes forward, bringing good out of evil, and peace out of pain.

DUNEDIN SPIRITUALIST CHURCH

Change of Officers

At the last annual meeting of the Dunedin Spiritualist Church, Mr. R. N. Ridd was elected President; Mr. W. G. Baird, Vice-President; Mr. A. W. Stables, Secretary, and Mrs. M. Parker, Treasurer.

IMPORTANT.

OWING to various circumstances, The Harbinger of Light Pty., Ltd., as a registered company no longer exists. "The Harbinger of Light" will be issued monthly as usual, under the editorship of the Rev. J. T. Huston, but from Adelaide instead of Melbourne.

All drafts, cheques, money orders, and postal notes should be made payable to The Harbinger of Light, Adelaide (omitting "Pty., Ltd.").

The new address of "The Harbinger of Light" is:

Rev. J. T. Huston,
National Chambers, 22 King William St.,
Adelaide, South Australia.

"The Harbinger of Light" may be obtained at the Newspaper Kiosk, cnr. Swanston and Collins Streets, Melbourne.

SONG OF AUSTRALIA.

There is a land where summer skies
Are gleaming with a thousand dyes,
Blending in witching harmonies.
And grassy knoll and forest height
Are flushing in the rosy light,
And all above is azure bright.

Chorus—Australia, etc.

There is a land where honey flows,
Where laughing corn luxuriant grows,
Land of the myrtle and the rose,
On hill and plain the clust'ring vine
Is gushing out with purple wine,
And cups are quaffed to thee and thine.

There is a land where treasures shine
Deep in the dark, unfathom'd mine,
For worshippers at Mammon's shrine;
Where gold lies hid, and rubies gleam,
And fabled wealth no more doth seem
The idle fancy of a dream.

There is land where homesteads peep
From sunny plain and woodland steep,
And Love and joy bright vigils keep;
Where the glad voice of childish glee
Is mingling with the melody
Of nature's hidden minstrelsy.

There is a land where floating free
From mountain top to girdling sea,
A proud flag waves exultantly;
And Freedom's sons the banner bear,
No shackled slave can breathe the air.
Fairest of Britain's daughters fair.

FOUR NEW BOOKS PUBLISHED

By Rider & Co., London

[NOTE.—At present we are not stocking new books but they may be obtained through your bookseller.—Ed. H. of L.].

Life Now And Forever

By Arthur J. Willis, Ph.D.

A new book on every aspect of Spiritualism. Among other subjects it deals with Healing, How to Sit, Ectoplasm, Materialisation, Apports, Levitation, Voices both Trumpet and Independent, Clairvoyance, Psychic Photography, Auras, Rays, Psychometry, Telepathy, Prevision, speaking in Tongues, Astral Projection, etc. It is one of the most comprehensive books yet published on this subject and is strongly recommended to all students. 10/6 net. Dr. Willis is an occasional contributor to the Harbinger of Light.

Mediumship and War

By Frederick H. Wood, author of "After Thirty Centuries" and "Ancient Egypt Speaks."

A remarkable prophetic work which shows how the guides of the well-known non-professional medium "Rosemary" foreshadowed the coming of the present war from 1935; how they adapted themselves to the new conditions created by it, and finally how they contributed both spiritually and materially to Britain's ultimate victory. The chief feature is a series of comments on the War down to the end of 1940 by the author's spirit-brother J.D.W., revealing the operation of a Spirit-Intelligence Service of great value. By indicating what was in the mind of the enemy—sometimes

before the authorities knew of it—J.D.W. frequently gave his bother information which the latter was able to turn to practical account. 6/- nett.

A New Science of Manipulation

By A. Cockren

This may be regarded as a new subject for Occultists to study, but it is one of profound importance. Manipulation is the modern method of bloodless healing, and when allied, as in the method of Mr. Cockren, with dietetics, electrotherapy, and bio-chemistry the results obtained can sometimes be very remarkable. This book will therefore be of great importance to the healing profession and also to those interested in occult philosophy. Probably 10/6 net.

Will Europe Follow Atlantis?

By Lewis Spence.

Is the continent of Europe, and particularly those parts of it occupied by the Axis powers, threatened by such a catastrophe as overtook ancient Atlantis, which was submerged beneath the waves of ocean because of the turbulence and wickedness of its inhabitants? This theme affords Mr. Spence a chance of presenting a most arresting picture of European civilisation in our times. 10/6 net.

Doubt of whatever kind can be ended by action alone.

You never know enough to enable you to judge one another.

"THE HARBINGER OF LIGHT." 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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Editors

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

MARCELLA DE COU HICKS.

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A SOCIETY FOR PSYCHICAL RESEARCH.

Aims and Objects.

We propose forming in Adelaide a Society for Psychical Research, its aim being to study all faculties and phenomena which are known as psychic and considered supernormal, with a view to ascertaining:—

- (a) What specific results can be obtained through these faculties;
- (b) Under which conditions the phenomena are most likely to be satisfactory.

This study includes trance states, the mental phenomena of telepathy, psychometry, clairvoyance and clairaudience, and the physical phenomena of telekinesis, apports, levitation, materialisation and direct voice.

The Society would include many members of widely divergent views on the origin and nature of such phenomena and lectures may be given by students and investigators of every shade of opinion.

The S.P.R. would consider it of the greatest importance to secure accuracy of observation to ensure that atmosphere of sympathy which is essential to obtain satisfactory results from mediums.

It will be the endeavour of the S.P.R. to give enquirers facilities for sittings with qualified mediums and to provide courses of instruction and training for students of psychical matters.

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The subscription, which entitles the member to one book at a time from the library, and the use of the S.P.R. room, will be 20/- per year, 10/6 per half year, 5/6 per quarter.

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In a letter to the Editor, a New Zealand journalist writes:

"Taxes and other expenses are pretty heavy just now, but we must try and keep the old Harbinger going. Would that it had a hundred times greater circulation, for messages such as those it spreads are sadly needed in this wartime world today. It is indeed a great achievement on your part, and on the part of your associate editor (for I notice you now have one) to maintain the high standard that has so long characterised the Harbinger. God bless your book and enable you to keep on with the good work."

Mr. CHARLES NEIL, Organiser of Spiritual Propaganda, of 51 Kirribilli Avenue, Sydney, N.S.W. (tel. Sydney XB4669), suggests that one of the most effective ways of spreading psychic knowledge is to buy modern psychic books and to lend them to inquirers.

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