

The
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A
PSYCHIC DIGEST



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

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LEADING FEATURES:

War's Greatest Psychic Story
What Do You Need ?
The Next Reformation
Successful Materialisations.
Spiritualism, the Foe of Superstition
Leaves from My Psychic Notebook

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The Harbinger of Light

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

FOUNDED 1870 BOX 64A, G.P.O. PHONE U 3765
EDITOR: REV. J. T. HUSTON, N.D. ADELAIDE

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War's Greatest Psychic Story

(By Sir Hugh Dowding.)

[Reprinted from "Psychic News".]

The editor of "Psychic News" writes:—

"No one can question the integrity of Sir Hugh Dowding. He is a man of unimpeachable reputation, who has rendered the country one of its greatest services. The spirit world chose well when it selected as its instrument a man who, because he is now on the retired list, is free to broadcast this truth.

"All honour to Sir Hugh Dowding for having the bravery to stand by what is still, in many quarters, an unpopular truth. He is a shining example to those who are afraid to announce that they, too, have received from the spirit world messages which prove the existence of an after-life. They fear scorn and derision, or the effect on their reputations.

"The truth is that Sir Hugh Dowding will emerge with his reputation enhanced, and with the satisfaction of knowing that he has been the means of comforting thousands who otherwise would live in the darkness."

The Story.

The man who saved civilisation in the Battle of Britain has now told the world he has proved that pilots who gave their earthly lives in this epic struggle have survived the grave.

The "Sunday Pictorial" began the publication of a series of articles by Air Chief Marshal Sir Hugh Dowding, head of Fighter Command in the Battle of Britain.

The newspaper drew attention to this new series on its front page, declaring it was "one of the most remarkable documents" it had ever published.

Sir Hugh Dowding is convinced of Spiritualism—he says, "because I have in my possession messages from men who have died in this war. And they are messages that could only have come from them.

"My sole object in giving these messages to the public is so that the bereaved may avoid the black load of grief which is so harmful to themselves, and so infinitely distressing to those whom they mourn."

Sir Hugh, who is retired, is still as devoted as ever to the boys who fought for him in the Battle of Britain. He begins his article with these words:

"I am privileged to have had access to a number of very remarkable messages from men who have been killed in action during the war: men who have been torpedoed, executed, or killed in battles in the desert, jungle and air."

The Medium Explains.

The messages came to him because of Colonel Gascoigne, who passed on a few years ago, a veteran of Kharhoum and a friend of Cecil Rhodes. They were received by his daughter, Mrs. Hill.

She investigated Spiritualism, and satisfied herself about survival. Then she studied methods of communication, and experimented with automatic writing. At first she began scrawling like a child's handwriting.

"It was obvious that someone was anxious to

communicate, but somehow I felt powerless to help them," she says. "However, with a little patience it very swiftly became legible and articulate. Without any doubt, the words written with my pencil were the words of people beyond the grave."

Insistence on Survival.

Sir Hugh points out that many of these men derive great relief and comfort from being able to communicate with someone on earth. The spirit messages have come from soldiers killed in Greece, Crete, Libya, and the Malayan jungle, a torpedoed sailor, a Polish airman, and a Norwegian shopkeeper.

"As to their value to humanity," says Sir Hugh, "this lies mainly in their insistence upon continuous individuality and consciousness persisting after death (a feature which is endorsed by literally hundreds of other messages available to the seeker after truth)."

The sole object in publishing the messages, he says, is to help the bereaved. He has no axe to grind. Any money received from their publication will be given to charity.

Sir Hugh explains that these messages "tell but of the first bewildered and faltering steps of souls in the new country into which they have been so violently projected."

The published spirit messages bear the hallmark of their own authenticity. They are vivid, dramatic, and gripping. Here is an extract from the first one from an anti-aircraft gunner:

"We came abroad in the spring. . . .

"We were all split up, and I got sent to Egypt. It was a show. I never thought as how I could have lived through it. You know what I mean.

"I didn't know that dying was like this. I thought it was all over and finished; and sometimes we seemed to go through such a gruelling I didn't see as how we could stand any more; and then all of a sudden it ceased—and I was feeling as upright as a trivet.

Fresh as a Daisy.

"A moment before I'd been dead beat and hot! Oh, hot and thirsty, with the most awful headache.

"The noise of battle fairly shattered me to bits, but then all of a sudden I was cool and fit, and fresh as a daisy, and perky as could be, just looking on and hearing the noise, but not feeling shattered by it.

"I couldn't believe I was a 'gonner'. I saw my body just holed all over, and yet I couldn't believe it. I think I tried to pull it away from the gun, but there were others on top and beside me all in a heap. We'd got a direct hit, all right!

"The rest weren't there (that seemed queer to me), none of them, until I saw the officer. He came up to me; I pointed to where his body lay, and he gave a kind of gasp and said:

"'Oh, well, I suppose that's that; it's a queer world, Johnson, and I suppose we'd best carry on.'

"I says, 'Yes, sir, but wot does we do now?'

"'Load the gun, of course, you blighter,' ses he, just as he used to.

"I went to obey, but, strong as I felt, I could not move the shells. They weren't as heavy as all that, but I could not get a hold of them; they was slippery; it seemed as though there was a sort of fish scale between my fingers and the shells.

"I couldn't hold it. I tells the officer, and he comes to help, cursing proper he was by this time, and the two of us had a go, but would she budge? Not an inch.

"It seemed silly like: there was us two great hefty fellows trying all we knew to lift one small ack-ack shell, and we just couldn't do it. At last I sat down and laughed.

"'Well,' I ses, 'did you ever hear of two dead blokes firing a gun?'

"'Yes, I did,' ses he, all angry now, 'and wot's more, we are going to do it. We are fit enough, aren't we? Come on.'

Thought He was Crazy.

"So I heaved to again, thinking that he'd gone crazy, but that it was better to humour him. So we tried again, and now I began to see things—not the efforts we was making with our hands, if you follow me, but the captain.

"He seemed to be sending out power someway, he was that determined; and I saw him as (you might imagine) a call-up station on the wireless (if you could see one), and the answer came not through his fingers, but through himself.

"Lots of shadowy people came round us and worked with us, and the gun wasn't exactly in action, but something was being fired from her. Plane after plane came over and suddenly lost speed, turned for home, or crashed.

"Stopped a Packet."

"I was mystified; I couldn't recollect anything like this; there seemed to be no noise; the discharge was silent, but the repercussion was distinctly felt by us all, and that seemed to give us fresh impetus for the next. It was the queerest experience.

"Just then I saw Jock coming towards us. He'd stopped a packet, too, but he hadn't been with us before. He recognised me and the captain, and saluted.

"The captain was too busy to notice him, and Jock was always one for arguing, so I shut him up with, 'Just you wait and see, son, we're learning new operational tactics; us three are gonners from the old batch, so come along and learn, and don't interrupt, whatever you do.'

"So I stayed close to Jock and made him watch the captain.

"The captain was a grand fellow, not a doubt. He seemed to force his way through with all his determination against it all, and when I made a move he looked up that sharp, and said:

"'You sit quiet and think—for God's sake, think, with all the guts you've got in you; that's

wot you must do now. We've got our brains and our determination, and if we three hold together we'll pull it off and keep the air protection for our chaps. Don't you see the men who are helping us?"

"And then I looked, and there was Sandy, who got sniped on Thursday, standing making strange movements with his arms.

"I looked at his eyes, and they were Sandy's, but different: so clear, like stars, he seemed inspired if one could say so.

"I don't think I can finish the story to-day. May I stop now, and come again? I've loved telling it to you. You see, it's my first real adventure. Thank you.—JOHNSON."

Commenting on his previous difficulty in getting these messages published, Sir Hugh says:

Only Personal Message.

"It is strangely heartening to think that one's efforts, apparently nugatory to date, to bring comprehension and comfort to people on earth, should actually have had the effect of cheering and helping those dear boys who have cast their all into the Treasury of England."

The only personal message he received has come from Colonel Gascoigne, who expressed his gratitude for all the work Sir Hugh had done and was doing.

The newspaper published another spirit message from a "dead" airman, who applauded Sir Hugh's efforts to carry on "the war against misapplied thought into the enemy's country—the land of ignorance and disbelief.

"Tell him we are like Barrie's dream-child," he says. "If we aren't believed in, we fade right out of the lives of all those whom we love and want to help; but if they insist on killing us dead, in all things so far as they are concerned, we remain dead as doormats."

This airman asked the boys to keep alive the memory of those who passed on while in the service of the R.A.F.

"We'd be about the maddest crowd in the air if we could gain recognition," he says, "but without it we can't do half our job."

He wanted Sir Hugh Dowding to know that those "who died in the Battle of Britain are at his side now; he can't see us, but we are there all the same."

—————:O:—————

MATERIALISATION

The Effect of Light.

The detrimental action of light on ectoplasmic forms is not surprising. Light is well-known to be fatal to many micro-organisms, and seems even to hinder the organisation of primordial forms of life. Germs in process of development are usually shielded from its action more or less by the natural conditions. The early stages of embryonic life take place in relative or complete darkness. One of the functions of the chlorophyll in vegetation seems to be the protection of delicate tissues against light, and it is a common observation that vegetable growth takes place mainly at night.

If light hinders the biologic process in the first stages of organic growth, considering that this process is very slow, it is easy to conceive that it should actually paralyse the same processes during materialisation, when the rapidity of vital action is greatly accelerated. The human embryo, for instance, requires weeks to be built up in the womb, shielded from light; in a seance a quasi-human or a human organ is completely formed in a few seconds. The injurious action of light, therefore is only natural and logical.—From "Clairvoyance and Materialisation," by Dr. Gustave Geley.

—————:O:—————

Death is dawn, the waking from a weary night of fevers unto truth and light.—Joaquin Miller.

WHAT DO YOU NEED ?

(By Carl Horton Pierce, Ph.D.)

If you sit down quietly and analyse your needs, to-day, what comes uppermost to your mind? Does it form itself into these statements?

I need freedom from fear (of ill-health, poverty and death).

I need radiant health, the better to do my work.

I need to know the kind of work that God has for me to do, that I may be happy in knowing that I am doing the right thing.

I need freedom in my finances.

I need happiness and joy in my life.

You may think of other needs. But all of them boil down into a very simple matter expressed in this: If you love God and seek Him with all your heart, these needs of yours will be supplied.

It seems to me that most of us have sought to love God and serve Him with all our hearts, but have we not wondered frequently if we actually were serving Him because we seemed to lack? We have been visited with ill-health. We have faced poverty. We have been beset with the fear of death. And, oh, so many of us have been tormented by nameless fears. Some of them we could not analyse. All we knew was: We feared, and could not tell why.

Well, there is a way out of all this. It lies in a knowledge of God's laws and obedience to them. And you can almost hear every person who has tried to serve God say: What laws are there that I do not obey? What is it that I do that should not be done? What should I do that I am not doing? For certainly I want to be well, and I want to be happy. And I want to be free from financial worries.

To me, the first step towards this desired condition is a knowledge of how God works. What does He do when you offer a prayer from your heart?

No Prayer Goes Unregistered.

We may think that some of our prayers fail to register; but that is not so. Said a lady to us: "I used to pray and then wonder if God would hear my prayer. Many of my prayers went unanswered. So I came to the point where I ceased to pray, for I said: What's the use? Somehow God doesn't hear me. But, now," she continued, "I have learned how to pray, and my prayers are answered."

We explained to her that the doubt in her mind when she prayed under the former method (i.e. wondering if God would hear her) was the very thing that interfered with the vibration. If a broadcasting station "jammed the air" at the same time as it sent forth a symphony concert, what would you do? You'd probably tune out.

Consider, then, the prayers filled with doubt. Thousands of them arise. Is it any wonder that people say: "What's the use, my prayers are never heard or answered."

Contemplate this, and register it in your heart: Every petition to the Father is registered with Him. True it is that if our prayers are selfish, or unworthy, this evidently is not a very good thing to ask of the Father. But if our requests are legitimate, if they fill a human need, if they are in keeping with universal good, then they are always answered; and usually (if we keep our own minds clear of doubt) our prayers are answered just in time to meet our need, and in God's good way.

In a business house, if a junior clerk needs something he 'phones or writes a memorandum to the manager, who, in turn, delegates suitable assistance or supply to enable the junior clerk to do his work efficiently. In human agencies practical co-operation is the "means". There is nothing supernatural or supernormal about this.

Hermes, the great Atlantean and Egyptian philosopher and teacher said so simply, and yet so wisely: "As above, so below; as below, so above."

Thus we apply the same principle to God's method of working when we express a need.

The prayer or petition comes to Him. Immediately the response is referred by Him to such co-operators as will most suitably aid in carrying out in carrying out your request. The co-operator may be one or more angels, or one of the disciples, or someone like our beloved Lincoln; or it may be father, mother, brother, sister, husband or wife, any one of whom is delighted to serve us.

This divinely appointed co-operator—in some instances a group of them—looks the field over to find the most likely channel through which your need can be supplied. He may discover, close at hand, the very thing you require. We have seen this demonstrated so many hundreds of times in our own experience, and that of our patients, that to us it is like the opening and shutting of a book. There's no doubt about it. It's a fact, proven time and time again, beyond questioning.

Only there's this about it: To believe in this you must admit that communication with the spirit world is a fact, and that co-operation from those good spirits now in spiritland is possible and practical. If you don't believe in such things now, you doubtless will as you progress. For what else did David mean when he wrote: "He shall give His angels charge over thee, to keep thee in all thy ways"?

When you come to realise that God can and will send any one of a million of workers to aid you in any right thing you undertake, you come into a fuller realisation of the affirmation: "God has infinite resources wherewith to bless mankind."

I used to declare this. But somehow it didn't work. My orthodox training barred by belief in communication. I didn't know that co-operation from spiritland was either possible, practical, or permissible. So I used to wonder just how God was going to rescue me from poverty. How were his

infinite resources going to come? Would they materialise "out of the sky"? I wondered, and the supply didn't come. I prayed in vain for many years. Now I know why. And now everything is so different—as different from the old as white from black.

The Bible says: "The prayer of the righteous man availeth much." This does not mean that the man who is able to pray the prayer that is answered is any more righteous than his neighbour, in the old sense of being upright or God-fearing. It does mean that the right thinking man, who prays with understanding born of knowledge, has faith, and faith, we are told, is the wings of prayer. Faith opens up the heart to receive what the Father sends in answer to our prayer.

So, as we said, when you understand the laws—how God works—what happens when you pray; how the spirit friends who serve God co-operate with you; then frequently, beyond what you expected and more than you would think of asking, your prayer is answered.

As you come into this realisation, as you become convinced that you have a friend in the heavenly Father Who wishes you to have every good thing for all of your needs, you find your health steadily improving; diseases and conditions that annoyed or afflicted you disappear; financial limitations simply melt away; your former limited thoughts, such as: "Oh, dear, I can't afford that because my income or salary is insufficient"—such limited thoughts vanish. Righteously they are supplanted by right thinking. "My Heavenly Father supplies my needs."

Happiness will come to you, for such is the Father's wish for you.

How simple this is. How understandable. How divinely intelligible. Any child can grasp it. Any one of us can accept it, and through it gain freedom.

We need this simple faith and understanding now more than ever. Our world is war-torn. Our

globe seems to be in the throes of calamity. We know not, humanly speaking, what the future holds. But this we do know: Whether every bank in the world fails, or whether nations fall, whether catastrophies rock the earth—in our Father's keeping we are safe and secure from all alarms.

In His care we shall have health and abundant supply for all our needs. We need not fear. In His love there is surcease from all anxiety. Knowing His law we have no longer any fear of death, because we now know that it is only transition to a higher state of spiritual consciousness. "I will say of the Lord: He is my refuge and my fortress. Whom (or what), then, shall I fear?"

What do you need? A knowledge of God and His laws. If, then, you apply this knowledge, you have only to say: Father, I need this or that, and you will see it abundantly supplied. Then no longer will you say: "I need." For "before they call," says God to you, "I will answer, and while they are yet speaking I will hear." And you will respond with deep heart-rejoicing: "Thou glorious Giver of all Good, my heart is full; my soul is running over with Thy goodness; for Thou hast satisfied the innermost longings of my being. Therefore I magnify Thee. Show me, therefore, how I can better serve Thee, and thus fulfill my destiny."

Thus shall we understand God's reply to Solomon: "Because thou hast asked for understanding, therefore I will give thee both riches and understanding."

Thus, too, shall we sing with full hearts the inspired words of C. Austin Miles:

I'm living on the mountain underneath a cloudless sky;
I'm drinking at the fountain that never shall run dry;
Oh, yes, I'm feasting on the manna of a bountiful supply:
For I am dwelling in Beulah Land.

THE NEXT REFORMATION

(By James Smith, Cavalier of the Order of the Crown of Italy.)

(Continued from October issue.)

In the next Reformation its Wycliffs and Luthers will sink a shaft down to the very bed-rock of Christianity, I anticipate; and, making the discovery that it is not based upon a mass of dogmas and doctrines, devised by a dominant priesthood in the Middle Ages, but is simply a rule of conduct, exemplified in the daily life of its admirable Founder, will adopt and affirm the only definition of religion which is to be found in the pages of the New Testament. That definition is the following: "Pure religion and undefiled before God and the Father is this: To visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world."

There is nothing here, you will observe, about creeds or articles of faith, or public worship, with its rites and ceremonies; nothing about the trinity or the atonement; nothing about the efficacy of faith, or any priestly doctrine whatsoever. No: in its beautiful simplicity and conciseness, pure religion and undefiled is declared to consist in the exercise of kindness, compassion, sympathy and brother love; and in personal purity and unworldliness. The definition is so simple that its meaning is intelligible to the understanding of a little child, and to that of an ignorant savage. And, as it is comprehensible by all, so is it of universal force and application. It is identical in its simplicity, as in its essence, with the sublime commandment, "Little children, love one another." It appeals to the spark of divinity which has been implanted in all men—in the Buddhist and the Moslem, in the disciples of Confucius, and in the followers of Zoroaster. As a religion of goodness, it is broad enough, and comprehensive enough, to embrace the whole of mankind within its

loving clasp; and it needs no argument, on my part, to prove to you that it implies the brotherhood of mankind, and that, whenever it shall be universally practised the whole of the human race will be fused into one great concordant family, and that there will be no more religious quarrels, no more conflicts of creeds, no more sectarian differences. **People** will look back, indeed, with feelings of horror and absolute incredulity upon the appalling records and traditions of a time when religious persecutions prevailed, and when human beings tortured and butchered each other, under the impious and blasphemous pretext that they did so "for the love of God".

For us, Spiritualists, this definition carries with it an overwhelming weight of authority, because its absolute truth is attested by myriads of spirit-voices speaking to us from beyond the grave. During the last fourteen years alone—dating, that is to say, from the time when I began to record the communications I received from the other world—I have been spoken to by upwards of 1,300 distinct personalities, belonging, when on earth, to all countries, all ages and all creeds. Their statements fill more than 50 volumes of MS., and they are unanimous upon one point, namely, that the condition of every human being in the after-life, whether for weal or for woe—and the first of these is an enduring happiness, and the second a temporary and disciplinary remorse, followed by the expiation of whatever is thought, spoken, or done amiss—is rigorously, exactly, and righteously determined by his or her con-

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duct on the earth; and not by his or her beliefs, or non-beliefs; and that the agnostic who was honest in his scepticism, but strove to do all the good in his power, and to live up to that "light which lighteth every man that cometh into the world", attains to a condition of peace and joy which is not reached for many years, perhaps, by the professedly religious man, who, while fulfilling all the outward observances enjoined by his Church or sect, was nevertheless a hard task-master, a diligent accumulator of earthly wealth, an ostentatious donor of subscriptions to public charities, and a shining light in the business world, but who uniformly forgot, as Marley did in that splendid Christmas story by Charles Dickens (which Thackeray pronounced to be the finest charity sermon ever preached), that "Mankind was his business; the common welfare was his business; charity, mercy, forbearance and benevolence were his business," and that "the dealings of his trade were but a drop of water in the comprehensive ocean of his business".

In the next Reformation, Spiritualism will constitute one of its great shaping forces. We have seen how it is stealing into the minds, and leavening the ideas, of church dignitaries, even although they are evidently very imperfectly acquainted with its real nature, and with the enormous progress it is making in all parts of the world, and in Roman Catholic countries more particularly. It is probably not unknown to most, if not all, of our readers, that a movement is on foot in the Spirit World, of which it is as impossible to estimate the real magnitude, as to foresee its mighty consequences. Bands of powerful spirits—under the direction of One Whom the Churches ignorantly worship as God, but Whom we affectionately venerate as our Master, and gratefully reverence as the Great Teacher—are engaged in making a simultaneous impact upon the mind of humanity, in order to rescue it from the degrading worship of self, and to arrest its descent into that pit of materialism which threatens to engulf the

whole of the civilised races of the world. This is the message which is coming to Spiritualists in all parts of the globe. Hence the universal unrest that prevails; the falling away of worshippers in such numbers from the various Churches, which is being everywhere complained of by the clergy; the unsettlement of men's minds upon questions of faith and doctrine, Biblical inspiration and interpretation; the altogether remarkable outbreak of spiritual manifestations of a really startling kind which is taking place in Europe, America and Australia. And not unrelated to these impressive "Signs of the Times" are the revolutionary movements of a murderous character, and the spread of anarchism in so many parts of the world, leading to the commission of crimes of an unusually revolting nature; for it would appear the "powers of the air"—as the unprogressed spirits who are earth-bound are termed by Paul—are conscious of the other great movements I have just spoken of, and seem to dread the possible destruction of their influence over their vicious and criminal instruments in human form, and thus "the spiritual wickedness in high places" has become more malignantly active than ordinary, and makes itself evident by the atrocities which it inspires its plastic, but unconscious, agents to perpetrate. These, at least, are the statements which are being made, in many directions, by spiritual informants, who have no apparent motives for deceiving those to whom they communicate them.

Yes, Spiritualism, I repeat, will become one of the shaping forces of the next Reformation; and for the following reasons: The time is close at hand when the rapidly multiplying evidences of spirit return will carry with them such overwhelming weight as to compel their recognition and acceptance by all rational minds. Then, what will ensue? The statements they make with respect to the after life will enforce belief, because they will be found to be consonant with reason, and consistent with each other, and obviously true, because they are likewise

obviously just; while, both separately and in the mass, they will constitute irresistibly powerful arguments for simplicity, purity and righteousness of life on earth. The confessions of those who have lived evilly will be more potent dissuasions from wrong-doing than all the sermons that were ever preached. The spectacle of the remorse and mental misery undergone by the unhappy beings who have spent their days in the accumulation of wealth, or in vicious self-indulgence, will be a more eloquent plea in favour of generosity, philanthropy and unselfishness, and a more impressive protest against their opposites than all the condemnations of avarice that were ever penned.

The next Reformation will be accompanied by a total overthrow and complete reversal of all the ideas now current upon the earth, with respect to the relative value and importance of the present, and of the future life. At this moment the former is everything, and the latter—where it is really believed to exist—is nothing in the estimation of the eager, restless, pushing, struggling, sordid, selfish multitude. They live only in and for it, as though it were going to last for ever. But when, enlightened by daily intercourse with those who have passed before them into the Infinite Beyond, the surprising loveliness and beauty, the overflowing happiness and everlasting duration of that magnificent existence, come to be fully understood and adequately appreciated, the visible and invisible worlds will fall into their proper and natural relationships. People will regard the present life as something to be lived wisely, simply, tranquilly, healthily, and happily, and as a training school for the higher faculties of their nature; and not, as we have made it, a scene of conflict and bloodshed, in which every man's hand is against that of his brother, in which commerce has become a field of cut-throat competition, and the awful trade of war is carried on by armies of unprecedented magnitude; while science exhausts its ingenuity in the invention of imple-

ments and explosives of unparalleled efficacy for the wholesale slaughter of our fellow creatures.

After the next Reformation, I venture to predict there will be no such monstrosity upon the face of the earth as a millionaire; for men with a genius for money-making will be appalled when the spirit of some great magnate of finance stands before them in the rags and squallor of a miserable mandicant (I, myself, have spoken with such), proclaiming the agonies of his remorse, deploring the folly and futility of his wretched career, and perceiving, with unutterable anguish, that he has made terrible shipwreck of his earthly life, and that he must spend long, long years—it may be even centuries—in effacing all the evils he has done and in expiating the awful mistakes he made in stifling every generous and unselfish impulse of his soul, and in sacrificing all the nobler faculties of his nature to the hideous and debasing lust of gold.

Once spiritualise our civilisation, and there will be no more wealth, and no more poverty; no more warfare, and no more strife; while vice and crime, insanity and disease, will gradually diminish, and will ultimately disappear. For then:

“The common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.”

—————:o:—————

One may live as a conquerer, a king, or a magistrate; but he must die as a man.—Daniel Webster.

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WORLD DAY FOR ANIMALS

The Day Dedicated to St. Francis of Assisi.

Spiritualists, who everywhere inculcate kindness to animal life, will readily have co-operated in observing October 4, the day dedicated to St. Francis of Assisi, and devoted to directing attention to the wrongs inflicted on animals and birds for "sport", commerce, amusement, and so-called "science", and have focussed thought on the speediest means of abolishing such wrongs, and have inspired action on behalf of the sufferings of our "lower brethren".

"In the world-wide arena of turmoil and conflict, the animals, the 'little brothers' of creation, are bearing their full share of hardships. Wild birds and beasts are driven, terrified, from their natural haunts. Their sources of food and shelter are laid waste. Animals used for Military purposes share the bitter burden of war. Bewildered dogs and cats, left behind by refugees, starve in ruined and deserted streets."—"Christian Science Sentinel."

A Lost Opportunity.

"I take this opportunity of asking young people to be kind to all dumb creatures; cause no animal pain nor displeasure; rob not the birds of their eggs or young; do not despoil the countryside by gathering wild flowers and throwing them away. . . . Be good boys and girls in every sense of the word."—"Animals at Home", by W. Percival Westell, F.L.S.

A little girl once told her mother that her life was starved because the children were not allowed to have any animal friends in their home. Her remark showed the child's need for the love and companionship of other living creatures.

Of the various organisations which have recently arisen with the object of framing a programme for a better world, only one, as far as I know, has included mention of animal welfare, that one being The New History Society of New York.

Here in England the New Education Fellowship which was issued a Memorandum Declaration in connection with its "Children's Charter" has lost a golden opportunity of representing humane education as one of the rights and privileges of every child, who is not only a citizen of the world, but a son or daughter of the earth, linked in the chain of being with all earth's other forms of life.

Humanitarians will welcome in the declaration the recognition of the sacredness of the child's personality, and that delinquents should receive healing treatment rather than punishment. Yet sacredness of personality implies respect for the child's mind, with its growing powers of, and necessity for, freedom of thought and of choice; and respect for his body, involving the right of his parents or of himself to reject the medical practices of vaccination, inoculation and immunisation, which endanger the healthy working of the system. It also involves the right to choose the vegetarian way of life, and, should occasion arise, resort to the methods of nature cure for restoration to health.

Another welcome feature of the declaration is its reference to brotherhood, which should have been extended to the animal creation, so that children of the new world may regard animals not as machines to be worked and exploited, but as younger brothers to be helped and protected.

In the declaration allusion is made to "the nation's stores of knowledge and wisdom". Not one nation's "stores", but those of the whole world and of all ages should be available, and in this connection may be quoted the words of Mr. Westell, the well-known field naturalist:

"The more one partakes of field rambles, observing the various phases of wild life, the greater the enthusiasm and desire to turn over more of the wonderful pages in nature's ever-open book."

The declaration contains mention of "laboratories". In many of these experiments on animals are performed. Humane education would rule out

the possibility of such experiments, which cause so much suffering to the helpless victims, and which debase the minds of the young people who take part in them. Respect for living creatures would make all such cruelties impossible.

The declaration speaks in its opening paragraph of "the struggle in the hearts and minds of men" where "victory must be won". Humane education, which should be the base of all education, will go far to achieve that victory.—From "The Animals' Champion", organ of the World League against Vivisection.

A Dog's Devotion.

On November 27, 1942, in Somerset, Pennsylvania, a three-year-old boy wandered from his home in the freezing cold of the Alleghany Mountains, but his faithful collie dog saw to it that no harm befell him. He was found safe in a farm field in a hole the dog had dug; boy and dog were snuggled happily against each other.

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THE PRAYER

(Let the prayer be one of strong realisation of oneness with Our Father.)

Our Father:

We pray that spiritual, mental and physical freedom may be ours.

Let Thy peace reign in the hearts of men.

We thank Thee for all blessings received from Thee, including the example and demonstration of Thy Son, Jesus the Christ.

May the light Thou art shedding upon us illumine us and bless all mankind.

Amen!

Please sit with us, every day at 9 o'clock (S.A. time)
if you will.

SUCCESSFUL MATERIALISATIONS

Husband and Wife Re-united.

(By D. Henderson, in "The Two Worlds".)

We have had the pleasure of a very successful visit from Mrs. Helen Duncan, and been privileged to speak to some of our loved ones who have passed on.

The proceedings began in the usual manner, Mrs. Duncan's seance clothes being brought into the room and passed from hand to hand for thorough examination, after which Mrs. Shanks asked for three ladies to volunteer to take the clothes upstairs and to dress Mrs. Duncan in them. Whilst this was being done, the gentlemen were examining the cabinet, this being simply a piece of black material hung diagonally across a corner of the room on a length of wire, and parted down the centre to allow the spirit people to appear. Right in the corner is placed an ordinary wooden chair on which Mrs. Duncan sits.

On coming into the seance room, Mrs. Duncan paused for a moment before entering the "cabinet", and asked the three ladies who had stripped and dressed her if they would tell the rest of the company what she had on.

She then entered the "cabinet", and within a few moments was in trance. Albert's voice was heard greeting us; and he also appeared.

The first spirit friend to come through to us was the father of a young lady in the second row. He stayed just a moment or two, and asked if his wife was managing all right. After he had gone, Albert told me this man had died tragically. He quoted: "Greater love hath no man than this, that he lay down his life for his friend," and said that those words ought to have been on that man's tombstone. This was correct.

A very sweet spirit next came through to speak to her daughter. She gave her name, and a young

lady near the front exclaimed, "Oh, it's mother." "Yes," said the spirit, "it's mother". The young lady was quite overcome for a moment at seeing her mother. The conversation which ensued showed that the mother knew perfectly of some events which had happened since her "death".

A spirit friend then came through giving the name of Dolly. She was at once recognised. "But you are taller," someone said. "Oh, yes, I'm taller," she replied. "I was only nine years old when I came here." (Correct.)

Then came a gentleman who wished to speak to his daughter in the front row. She said she couldn't recognise him because she was very young when he died". "How is it I remember you," he retorted, "besides, you've seen my photograph." Immediately afterwards this man's wife came through. Albert told us she had died of no physical illness at all, but simply of a broken heart. "But I'm quite happy now," she told her daughter. Your father and I are now together, and everything is forgotten."

The next spirit friend to come through caused some amusement. Albert had announced her, but before she appeared we heard Albert ask, "Where are you going?" and immediately came the answer, "Mind your own business." When she came we understood what had happened, for instead of appearing through the centre parting of the curtain, she had got confused, and appeared at the side near the wall, pulling the curtain to one side, and brushing past someone in her hurry. Then, "Did you hear that young man ask me where I was going?" she said, in such an indignant voice. "I told him to mind his own business."

She was at once recognised, her relative saying that her attitude was characteristic. Albert said afterwards that when on earth she was "master of all she surveyed, and that her "no" means "no", but that nevertheless if she could ever do a good

turn she would do it; to all of which her relative definitely agreed.

Albert then asked if anyone present had been brought up a Catholic. Two people answered, but it was to the second voice that Albert said a nun wished to speak. She appeared in her black habit, and was very distinct. "Oh, it's Mother Margery Mary, is it you?" I heard a woman exclaim. "Yes," said the nun, "and I want you to look after yourself," she said, and gave some advice to the sitter.

Just after this, Albert told us he was leaving for a few moments, but that someone else was coming through in the meantime. We thought it would be Peggy, and it was. We heard her greet a man near the front. "I saw you the other day," she said, "you were on a platform." He said it was probably on a railway platform, but Peggy wouldn't have that. He then asked if it was a spiritualist platform. "No," said Peggy, "it wasn't that, either." "It was at—at—" (she mentioned the name of a place near Barrow), "and you call it psycho—psycho—psycho-analyst. You know about it, don't you?" she finished up. This gentleman acknowledged that he had been on the platform at such meeting.

She paused for a moment, and then said (as though speaking more to herself, "I'm looking for someone, and I can't see him." Then, "Mrs. Henderson," she called, "where's Davie?" David is my small son, who, together with his sister, had begged to be allowed to come to another of Mrs. Duncan's seances. He called to her from where he was standing. "Hello, Davie," she answered, "I'm going to sing something you know," and commenced, "I've got spurs that tingle", but she had only got half way through the first verse when—"Oh, I'm going down," she cried, and disappeared.

Albert now returned. He said that, a few days ago, one of the ladies now present had been looking at a picture of her dog, and had said she hoped it would be brought to her seance. He described it,

saying it was short and spotted. The lady said it was a Dalmation, and admitted having made that remark a few days ago.

Albert next announced a gentleman. He said he had passed over far from here, in the southern part of another country. He then said, "Mrs. Henderson, will you call your husband out?" My husband came forward through the curtains, greeted me with "Hello, sweetheart," and then turned round to Mrs. Shanks and said, very quietly, as though to her alone, "Would you try to arrange a private sitting? I have something I want to say to my wife that is for her alone, and I don't want other people to be present." He called, "Good-bye", and retired. This rather refutes the theory of "dragging them back" when they make an appointment for themselves, doesn't it?

Next came a spirit whom Albert said had lived a very materialistic life when on earth. He gave the name of "Alec", and had "died" in London. Albert said he was "a bit puzzled about all this", and was now wishing he had his life to live over again.

The last one to come through was a young man whom Albert said was known to two people who were sitting together. He was not a relative, and was "missing, believed killed". However, they couldn't bring this young man to mind. They explained that they knew so many. Albert tried very, very hard. Evidently this spirit was very anxious to be recognised, but could not clear up his identity, and eventually he had to go.

Albert now explained that they had now used up all the substance. He had just time for a few words to us before going. He asked us to commence building our world now; he repeated it, to commence building our world now, and not to wait for a minister to tell us.

With a final "Goodnight" the seance closed. Mrs. Duncan was helped out of the cabinet, still in trance, and a chair was placed for her to sit. After a few moments she was taken upstairs by the same

three ladies who had witnessed her dress in the seance clothes. They had now to help her take them off, and thoroughly examine them again.

And so once more Albert has given comfort to those of us still on this side, by helping spirit friends and relatives to come through, and to again prove beyond all doubt that they are very near to us, watching over and loving us—always.

Again, we extend our thanks to Albert for the work he does, and for his unfailing sympathy and kindness, both to us on this side, and those who have already gained the other.

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AN OUTSTANDING MATERIALISATION

(By G.K.R., in "Light".)

In that remarkable book, "Communication with the Spirit World" (published by John Felsberg, Inc., 80 Fourth Avenue, New York: 1932), being the personal experiences of the Catholic priest by Johannes Greber, there appears an account of what must surely be one of the most remarkable materialisations of which reliable records are in existence.

In 1927 there appeared in Santos, Brazil, a book entitled "O Medium Mirabelli", containing a 74 pp. account of the phenomena observed in connection with a medium of that name. These phenomena occurred by daylight, or at least by bright artificial light, at times in the presence of as many as sixty witnesses representing the leading scientific and social circles in Brazil.

"The editors of the 'Zeitschrift fuer Parapsychologie' inquired of the Brazilian consul at Munich whether the persons cited in the book, "O Medium Mirabelli", as witnesses of the truth of the aforesaid phenomena were known to him by name or reputation, to which the consul replied in an emphatic affirmative, adding that he was personally acquainted with fourteen of the witnesses named in

the book, among them the incumbent President of the Republic, who had acted as the chairman of a board of arbitration, convoked to settle some question concerning Mirabelli. The consul furthermore named the Secretary of State (Reynaldo Porchat), Senator Muniz Sodre, and Olegario de Moura, professor of medicine at the University of Sao Paulo, and declared that if only these four men vouched for a thing, it was not for him to express any doubts as to the correctness of their statement." The following is Greber's account of a materialisation through this mediumship:

"While the spectators were still discussing a previous materialisation, the medium again fell into a state of great excitement, and declared that he could see the presence in the room of the figure of Bishop Jose de Camargo Barros, who had lost his life when the ship 'Syrio' was wrecked. All conversation was quickly hushed, and Mirabelli was again put under the prescribed supervision, conducted by the Messrs. Ataliba de Aranha and Odasio Sampaio. As the medium passed into trance, the odour of roses filled the room.

"Suddenly there appeared within the circle a fine mist on which all eyes were immediately fixed. The mist parted and became denser, gleaming like a golden cloud, out of which gradually, minute by minute, emerged a smiling apparition wearing the episcopal biretta and clad in the full insignia of office. Rising from the chair it announced its name, 'Dr. Jose de Camargo Barros' in a clear voice which all could hear.

"Rising from his seat, Dr. de Souza fearlessly took several steps toward the vision, face to face with which he stopped. The apparition smiled silently at the investigator, who now went closer to it, touching and examining it minutely by tapping its body and teeth, and rubbing his finger over the gums to determine the presence of any saliva. He listened to the heart-action and to the breathing, applied his ear to the abdomen to assure himself that

the bowels were functioning, looked at the finger nails and eyeballs, at the veinlets, to which he gave particular attention, and resumed his seat. There was no question in his mind that the figure before him was that of a man.

"The other witnesses followed Dr. de Souza's example, and were all shown an equal amount of consideration by the mysterious guest. Everyone was certain that this was no childish hoax that was being placed on him, but that he was in fact face to face with a human being which possessed all the organs of a normal human body. The bishop conversed with those present in pure, well-chosen Portuguese, and finally said, 'Now, watch me closely as I disappear.' With this he went back to the chair of the medium, who was still in deep trance, while the spectators observed every motion, in order that they might lose nothing of the most interesting part of the phenomenon, namely, de-materialisation.

"On reaching the medium, whose trance remained unbroken, the bishop bowed over him, laying his hands on Mirabelli's head, and regarding him for a while in silence, as all present gathered in a circle around the two figures. The bishop's body contracted spasmodically several times, and then began to grow dim and to shrink in size. . . . When the vision had dwindled to a height of thirty centimeters, it vanished with incredible suddenness."

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"I find the 'Harbinger' more and more interesting and helpful, and after a busy and worrying day half-an-hour or even ten minutes reading the paper I feel rested and cheered and ready to face life with a fresh heart. The day has dawned when people will turn to Spiritualism as a means of obtaining a fuller knowledge of life and death and their meaning, as a help to following the teachings of Christ."—M.E.M., South Australia.

SPIRITUALISM, THE FOE OF SUPERSTITION

“We Know: We Do Not Merely Believe.”

(By I.D.G.)

A logical Spiritualist must feel an intruder into the question of religion, paradoxical as the statement may seem, and despite the fact that hundreds of Spiritualist Churches abound all over the land. For Spiritualism is not a blind belief. Though the faith that results from knowledge may flow from it, and though the fact which it establishes—the survival of bodily death by human personality—buttresses more than one of the great religions, it cannot be called a religion in the ordinary sense of the term.

Properly considered Spiritualism is a science. Just as precise modern chemistry had its roots in the old alchemy, just as astronomy evolved from the old astrology, so modern psychic research evolved from older speculations, and following the true scientific method of direct appeal of Nature, is exercising a rapidly-growing influence over thinking men and women.

Just because I am a Spiritualist, just because, by definite objective proof, I know that certain things are true, I hate all superstitions as much as I do the unscientific attitude of the so-called scientist who condemns without examining the evidence.

And I have no use for the credulous fool who swallows every silly sentimental theory, or for the charlatans who hang on the fringe of the Spiritualist Movement, and will continue to do so as long as the law remains in its present impossible position.

I am a plain man. I have neither the knowledge nor the time necessary to split theological hairs, and still less time for the fool who says he “does not believe” in Spiritualism, when he has never spent ten seconds in examination of the evidence.

A pertinent story: In a certain abbey in the

Middle Ages, a group of learned clerics fell into argument as to how many teeth a mule has. Logic, natural history, and mathematics were cited to prove that a mule must have so many teeth, and no more. Dull Laybrother Stultus, reputed half-witted, suddenly interrupted by saying that a mule had so many teeth. Frowns from the learned. "How do you know, Brother Stultus?" demanded Father Abbot.

"Well, reverend Father, while you and the learned brothers were disputing, I, who know my place too well to take part in the discussions of the learned, went down to the stable, opened the mouth of Dobbin, our mule, and counted his teeth."

In like manner, while the theologians and the "scientists" who have never examined the evidence dispute and wrangle learnedly, unnumbered armies of Spiritualists, people who are great in the world and humble folk alike, have examined the evidence. We have, as it were, counted the mule's teeth.

What the Evidence Leads to.

And examination of the evidence has led to proof, not mere belief, that:

Death is the end of a phase, not the end of all things.

That, when the temporary earth body perishes, we live, work, and love in an etheric body which functions in the etheric world that interpenetrates this temporary and very frail world of matter.

All the universe is ether vibrating at different periodicities, and each level of vibration has its own proper life.

That our departed loved ones live on, and, that in certain conditions which can be provided, can and do communicate with us.

There exists an army of men and women, called clairvoyants, who can see and describe the etheric bodies of departed friends. There are people with the faculty of automatic writing, which can be used

by personalities on another plane to communicate with earth people.

There are people termed materialising mediums, from whose bodies extra-bodily entities can extract a substance called ectoplasm, in which they can build up the recognisable form which they wore on earth. There are people through whom the recognisable direct voice of people who have passed the change called death can speak.

Can I Believe It All?

Believe it all? It remains for you to exercise your intelligence just as if I were to put before you a baked lump of clay, and say, "This is a brick". Examine the evidence; touch it, weigh it, name it the sorriest mud and of the earth earthy, if you will; break and shatter it, if you will, and can, but, I implore you, spare us that fatuous inanity of asserting, "I don't believe in bricks." You think this an exaggerated simile? I submit that it is not. It is a precise parallel with the attitude of many people who refuse to examine the evidence for Spiritualism.

Great scientists, brilliant intellects in every walk of life, have examined the evidence, and have come to the conclusion that survival is proved. Spiritualism is the foe of superstition. We stand or fall by objective evidence.

Our Opponents.

Now as to our opponents. It is noticeable that the Catholic Church admits the phenomena, admits the existence of spirits, but says that they are not the human dead. Here again we have to judge by the evidence, just as I should judge if a man rang me up on the long-distance telephone and said he was my brother. If I were not sure, I should ask him questions the answers to which would settle the matter for any intelligent person.

Now, sling your stones, scientific believers in the subconscious-mind hypothesis or purveyors of theological negations and subtleties! To such I say,

in the words of that very great scientific pioneer, Leonardo da Vinci:

I do not understand how to quote, as they do, from learned authorities, but it is a much greater and more estimable matter to rely on experience, their masters' master. These men go about puffed up and boasting, adorned, not with their qualifications, but with those of others, though they will not admit mine. They scorn me, who am a discoverer; yet how much more do they deserve censure, who have never found out anything, but only recite and blazon forth other people's work? Those who only study old authors and not the works of Nature are stepsons, not sons, of Nature, who is the mother of all good authors.

That rebuke is for the arrogant theologian as well as for the arrogant sceptic. My feeble pen cannot better it. In this tremendous matter, I say: Do not believe me or anyone else. Examine the evidence for yourselves, remembering that, contrary to a common idea, many Spiritualist seances are not held in darkness, but in broad daylight, and that the best evidence is obtainable, not only from paid mediums, but often in the privacy of the home circle.

Turn to the Bible, and you will find that it is saturated with spiritualistic phenomena from Genesis to Revelation.

Examining the evidence reverently and according to the known laws, you will receive proof that the universe is infinitely wider than you thought, and that death is but the gate of a wider life—"Mors janua vitae", as the ancients phrased it.

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"A man is generally right in what he affirms, but wrong in what he denies, because he affirms from experience, and denies from prejudice."—Lord Lytton.

EXTRACTS FROM "CLAUDE'S BOOK"

(By C. Kelway-Bamber.)

Communications cannot always be technically perfect, for certain things in the spirit world we have no exact expression, as they are beyond our normal experience.

People grow up, if passed over when children, but never look old, for there is no material body to age. The spirit body is the same as the physical, even down to blemishes, as, for example, a wart.

After failing to make his mother realise his presence, although she was consoled, "I felt, however, that your love was mine still. I could feel its power; I understood it and realised it better than before. It was a spiritual caress, and I felt it through every fibre of my body, and was full of thankfulness. I knew, too, that in all my life your love had never failed me, and that, even now, you would find a way, if it were possible, to bridge the gulf between us—you would never let me 'drop out'."

By the working of the natural law you gravitate to the place for which you are suited: what is within you draws you automatically.

The whole mistake lies in looking upon death as the end of "activity" (with a renewal at some indefinite date), whereas it is an incident only, though a very important one, in a continuous life. Your feelings, your memory, your love, your interests and ambitions remain: all you have left behind is the psysical body (and even that, one cannot at first realise). The physical body is merely the covering of the spiritual, to enable it to function in a material world.

Death works no miracle. One wakes up here with the same personality exactly that lived on earth. The spirit body is a replica of the physical, even down to small details—even deformities remain, though they lessen and disappear later.

Some find it difficult to believe in "solid"

things like houses and gardens in the spirit world, but there is belief in solid thrones, harps, crowns, etc., which obviously must be supported on equally substantial substances—the harps in material hands, crowns on heads, and thrones on something.

There is no such thing as “miracle”; what seems so is merely a novel use of some existing natural law; nor can anything be “supernatural”: it may be “supernormal”.

Man can create nothing; all new discoveries are merely further knowledge of how to use latent force or power.

As to the theory that “spiritual truths would have been revealed to us if we had been intended to know them”, might be equally well applied to material matters, as electricity—no revelation, but hard work. If these temporal things required so much effort, why should anyone imagine that the spiritual things which, being eternal, are so infinitely more valuable, should be given to man without striving on his part?

Spiritual things can be only spiritually discerned. It is the striving for truth that makes the spirit grow. To do things for it, is to hinder development.

We are in the world to be trained, to develop character, and learn self-discipline. To grasp this truth enables us to bear trials bravely, and with understanding, which otherwise seems senseless and uncalled for.

Every one works in spirit life as he is best fitted. Helping others (spirits) in some way or other, helping those they love and have left on earth if they can “get through”. But for those whose relatives, either through ignorance, fear, disbelief, or religious bigotry, do not desire to get into touch with them, there is work to be done by helping less developed spirits on the lower spheres.

In answer to the argument, “spirit return is possible but wrong, because only evil spirits can communicate”, surely God would not reserve this

His great comfort and gift, the assurance of continued existence, solely for the wicked.

“The spirit absorbs the nourishment it requires from the atmosphere in which it lives.”

“It is difficult to believe that in the spirit world, things are so real, so strong, so substantial, and yet to most people invisible.”

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OBJECTS OF SPIRITUALISM

The objects of the organised movement of Spiritualism may be stated in part as follows:—

To teach and proclaim the science, philosophy and religion of modern Spiritualism. To encourage lectures on all subjects pertaining to the Spiritual and Secular Welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To advocate and promote spiritual healing, and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs open to re-statement, as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs.—National Spiritualist Association of the United States of America.

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LEAVES FROM MY PSYCHIC NOTEBOOK

(By E. A. S. Hayward, O.B.E.)

The following extracts from "Yogi Philosophy", by Ramacharaka, although of a Theosophic nature, convey ideas which are very similar to those held by Spiritualists:—

Man has not only body and soul, but is a spirit containing them, having several vehicles for the expression of degrees of density, the body being the lowest form of expression. These vehicles manifest upon different planes: the physical, astral and spiritual. The real self is pure spirit, and is encased in numerous sheaths, which prevent full expression. As man develops, his consciousness passes from lower to higher planes, and he becomes aware of his higher nature.

The physical body is the crudest manifestation, but the most necessary in our present stage of development, and should be carefully tended to render it a more perfect instrument. The body should be kept in good health and condition, and trained to obey the orders of the mind, rather than to rule it, as is often the case. It is built of cells, each containing a miniature life, which controls its action. These lives are bits of intelligent mind of certain degrees of growth, which enable the cells to grow properly. It is subordinate to the central mind, and obeys its orders, either conscious or sub-conscious. The selective action of the cells extracts nourishment from the blood, rejecting what is not required. Digestion and assimilation shows intelligence, either separately or collectively in groups. The healing of wounds and rush of cells most needed are examples of life in each atom. The atoms combine in groups for some end, and each group manifests intelligence. The groups, in turn, combine, forming bodies of a more complex nature, serving as vehicles for higher powers of consciousness.

"At death the cells separate and scatter; the

force which held them together is withdrawn, and is free to go its way and form new combinations. Death is but an aspect of life, and destruction of one material form is but the prelude to building up another.

"The astral body, known also as 'ethereal' or 'etheric' body, consists of finer matter than the physical, but matter, none the less, just as water exists in the different forms of ice and steam.

It is the exact counterpart of the physical, and may be separated from it under certain conditions. Ordinarily, conscious separation is difficult, but in persons of a certain degree of psychic development it may be detached and go on long journeys. It is connected with the physical body by a tenuous magnetic cord, referred to in the Scriptures in the expression, 'ere the silver cord be loosed'. The astral body of a dying person is sometimes projected by earnest desire, so that it can be seen by friends and others with whom the individual is in sympathy.

It is invisible to the ordinary eye, but can be perceived by many with clairvoyant powers, rising from the physical as death approaches. It hovers over it, and when the magnetic thread is snapped the person is dead, and the soul passes on, carrying with it the astral body, which is eventually discarded. The astral body is merely a vehicle of the soul."

Astral Projection.

Students who wish to study the "projection of the astral" are advised to read the book of that name written by Dr. Hereward Carrington, the well-known student and writer on psychic research, in conjunction with Sylvan Muldoon, a young American, who possessed the power of conscious projection. A very interesting, but lesser known work, on this subject has been written by Cornillier, a French student of psychics, who carried out a long series of experiments with a young French sensitive. Readers of our book, "Psychic experiences throughout the World", may remember the experience

of a young unprofessional medium at Winnipeg, and of his visit in his astral body to Kenora, about 130 miles distant, where he described, in great detail, what each member of the household was doing, including the names of the books that certain of them were reading, all the details being subsequently verified by letter.

* * *

The following further quotations from the same book are quoted as being of an instructive nature:

"Thought Dynamics." The mind is continually throwing out thought waves. Some remain around the focus, but those sent out with a definite purpose, or under strong emotion, desire, or passion, go rapidly to the object to which they are directed. The majority of people, however, put little force into their thoughts, and think almost mechanically, so that they do not travel far.

Thoughts are things, as is light, heat and electricity, and can be seen by a developed psychic, and felt by a sensitive. Thoughts affect minds of a similar nature, and can combine to form the atmosphere of a nation, or community, as mental states attract similar thoughts, and lead thinkers into circumstances, or conditions, calculated to enable them to put thoughts into action.

This is especially noticeable at the present time when so many violent thoughts of evil and hate are sent out into the ether.

"Strongly energised thought forces can be sent out to help those distressed in mind or body."

Use is made of this principle in the work of healing by "absent treatment".

"This mental atmosphere created by love and confidence in the Power of God will repel the strongest thought waves sent out against them. Evil thoughts projected against a pure mind will rebound at once, like a boomerang, on the sender, and will gather additional force from the impact."

This power of concentrated force is realised in concerted prayers uttered during the minute interval

of silence at 9 p.m. each evening, when Big Ben strikes the hour, and also on the days of National Prayer, when we are told that the enormous force so generated has been largely utilised by the spirit world in combating the extremely active forces of the dark powers.

* * *

I quote the short but interesting extract from "The Mechanism of Nature", by Professor Andreade:

"The difference between religious belief and scientific theory is that the former has for believers an element of absolute truth, a standard by which they stand or fall, and to abandon it is dishonour and sin. Scientific theory is only law so long as it is useful."

And now for a few short extracts from various sources:—

"I believe that the infinite and eternal energy is itself intelligent and beneficent, an infinitely wise and holy spirit, dwelling within the universe, and shaping it from within, much as the human spirit dwelling within the human body controls it from within."—Rev. Lyman Abbott.

"There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated."—Giordano Bruno, the Italian scientist and martyr.

"A place may have many interpenetrating planes, has no dimensions in space, but states, or degrees of vibration which interpenetrate without interference, just as many currents of electricity may pass through the same wire without interference, provided that the rates of vibration be different in each case. Light, heat, sound, electrical and X-ray vibrations therefore may all be present in a room at the same time."

If this principle be grasped it is easy to understand how a spirit body, which is of a higher rate of vibration, can penetrate ordinary matter of a lower state of vibration, and enter a closed room,

just as do the wireless waves which are registered by a wireless instrument. We are informed by our spirit friends that they can pass through matter as easily as we can pass through an earthly mist. An outstanding instance of this in the Bible was the appearance of Christ to His disciples in the upper room.

“The glory of life is to love—not to be loved; to give—not to get; to serve—not to be served; to be a strong hand in the dark to another in the time of need; to be a cup of strength to any soul in a time of crisis. This is to know the glory of God.”

—“The Two Worlds.”

“I will not wish thee riches, nor the glory of greatness, but wheresoever thou go some weary heart shall gladden at thy smile, some weary life know sunshine for a while, and so thy path shall be a track of light, like angels’ footsteps passing through the night.” (Source unknown.)

—————:0:—————

DR. SAMUEL JOHNSON AND SPIRIT RETURN

(Born 1709. Passed 1784.)

“That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There are no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of another would not have agreed in a tale which nothing but experience can make credible. That is doubted by single cavillers can very little weaken the general evidence.”

—————:0:—————

Think only this of anything you do: “Would I be glad if this were done to me?”—“The Evening of My Days, Winged Pharaoh” (Joan Grant.

FACES OF THE LIVING DEAD

(By Paul Miller.)

What is proof that the "dead" still live? A voice? A message? A name? Yes, that is proof, but there is more. For over 15 years Frank Leah, a psychic artist, has been drawing the faces of the living dead. They come to him often before their living relatives know that psychic portraits are possible. They come to show themselves to prove their existence, and often to prepare the medium for a telephone call or a letter asking for an appointment.

Frequently when prospective sitters are making inquiries on the telephone, Leah sketches a "dead" relative or friend, so clearly does he see and sense them. Frequently, too, the artist knows in detail how the "dead" relative looks before the seance begins.

Some of the psychic drawings in this book were done in a few minutes; others have taken much longer. But in every case there is full and frank testimony from the relatives of the "dead", and they are most likely to know.

It is not claimed that every psychic drawing is a work of art. But it is claimed and proved that every one is evidential of survival after death. But there are some of outstanding quality. It must be understood that when the psychic evidence in the picture is completed, the drawing is stopped. Nothing is then added. It is not the purpose of Leah to give drawing lessons, but to prove the basic truths of Spiritualism.

There is no other medium in the world doing this kind of work, therefore this book can claim to be unique. Every picture in this book tells a story of proved survival.

May be obtained only from the Psychic Press, 144 High Holborn, London, W.C.1. Price posted, 10/9.

HE HEALETH ALL OUR DISEASES

(By Dr. S. Robertson Orr.)

[We have been kindly accorded permission to publish this remarkable testimony of Bishop Linton, and which was broadcast over 2UW (Sydney) on Sunday, August 1, 1943.—Ed. H. of L.]

Here is a well-authenticated case of healing—one that cannot be dismissed as a case of wrong diagnosis:—

On June 27, 1932, my wife gave birth to a son. All went well for a time. Then symptoms appeared which gave cause for anxiety. Cancer was diagnosed, chiefly from the clinical history, and confirmed by examinations and sections.

Operation was decided upon, and an exploratory operation performed on July 29. Five doctors were present at this, including three with a good deal of experience of operative work, and two in pathological work. On opening up it was found that the growth had spread with such rapidity that it was decided that the operation was impossible, and would probably involve the death of the patient.

I want to emphasise the fact that five doctors looked in and saw and gave it as their verdict that humanly speaking, there was no hope.

Then we felt that God was laying it on our hearts to claim healing by prayer. On August 4 the Persian Church had a day of fasting and prayer, at which complete healing was claimed in faith. Friends all over Persia, as well as in England, joined in thus claiming healing on the promise of Holy Scripture.

While we were in church praying, a message was sent to the leader of the service by my wife, to say her temperature was even, then down to normal for the first time for several weeks.

“Before they call I will answer, and while they are yet speaking I will hear.” My wife said she felt that even then healing had already begun. She

made rapid progress, and was shortly back again at work at the hospital. I ought to mention that she is a surgeon (M.B., B.S.) of London, England.

Needless to say, this striking cure of cancer has made a deep impression on the whole country.

The doctors who attended her are convinced that it was only by the direct act of God that she was healed, and regard it as a signal miracle.

(Signed) J. L. LINTON,
Bishop in Persia.

—————:0:—————

DECLARATION OF PRINCIPLES

National Spiritualist Association.

(Interpretation by Jos. P. Whitwell.)

1. We believe in Infinite Intelligence.

By this we express our belief in a supreme impersonal power, everywhere present, manifesting as life, through all forms of organised matter, called by some, God; by others, Spirit, and by Spiritualists Infinite Intelligence.

2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

In this manner we express our belief in the immanence of spirit, and that all forms of life are manifestations of spirit or Infinite Intelligence, and thus that all men are children of God.

3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.

A correct understanding of the laws of nature, on the physical, mental and spiritual planes of life, and living in accordance therewith will unfold the

highest aspirations and attributes of the soul, which is the correct function of true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

(Quote.) Life here and life hereafter is all one life, whose continuity of consciousness is unbroken by that mere change in form whose process we call death.—Lilian Whiting.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

Spirit communication has been in evidence in all ages of the world, and is amply recorded in both sacred and profane literature of all ages. Orthodoxy has accepted these manifestations, and has interpreted them in dogma and creed in terms of the supernatural. Spiritualism accepts and recognises these manifestations, and interprets them in the understanding and light of natural law.

6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

This precept we believe to be true. It points the way to harmony, peace and happiness. Whoever tried it has proven successful, and when fully understood and practised will bring peace and happiness to man on earth.

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws.

Man himself is responsible for the welfare of the world in which he lives—for its welfare or its misery, for its happiness or unhappiness—and if he is to obtain heaven upon earth, he himself must learn

to make that heaven, for himself and for others. Individually, man is responsible for his own spiritual growth and welfare. Sins and wrong-doing must be outgrown and overcome. Virtue and love of good must take their place. Spiritual growth and advancement must be attained by aspiration and personal striving. Vicarious atonement has no place in the philosophy of Spiritualism. Each one must carry his own cross to Calvary's Height in the overcoming of wrong-doing and replacing them with the right.

8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

We discard entirely the terrible wrong and illogical teachings of eternal damnation, and in place thereof we accept and present for consideration of thinking people the thought of the continuity of life beyond the change called death.

A natural life, where the opportunity for growth and progress to better, higher and more spiritual conditions is open to all, even as it is here on the earth plane of life. We accept no such teaching as a "hell fire", but we do teach that sin and wrong-doing will necessarily bring remorse and suffering that would be difficult to describe in words, and which can only be relieved by the individual's own efforts if not here, then in the hereafter. If we make our own lives better while here, and that of our neighbours happier, we shall unfold that happiness or heaven on earth which we shall carry with us into the spirit world.

—————:o:—————

"The soul is the individual note in the eternal harmony of life: the spirit is the tone, the quality, the expression of that note. And the mind is the instrument that plays it."—Olive C. B. Pixley, in "The Trail".

“THE EFFICIENT MIND”

(By Dr. W. Dumont-Dunn.)

Though the secret of mental health is to find an outlet for one's energy, a man's intelligence can be determined by the amount of nervous energy he conserves. The motto, “Let your head save your heels”, means not only that it is wise to think in order to save one's steps, but also that it is profitable to think once to save oneself the effort of thinking ten times randomly.

The efficient mind begins by planning its work for the day. Despite interruptions to the plan, it is possible for a man to be in *utrumque paratus*—that is, ready even for emergencies. If a plan of work be interrupted, the man with the efficient mind transfers his energy temporarily to something as profitable. Though a day full of interruptions may not be the most productive, he who previses will save more effort than he who stands helpless at the slightest surprise.

The efficient mind conserves energy by making its memory a system of related things instead of a rag bag of disconnected facts. The efficient mind has no disconnected ideas. It obtains clear first impressions, and is not too busy to let that which is important be lost through being recorded inaccurately. Neither does it quote unimportant details of events; it cites only the essential points, trusting to the listener's imagination to fill in the gaps.

The efficient mind does not waste effort in concentration until it has organised a permanent and constructive sentiment toward the work undertaken. Neither does it waste time in improvisation, or in doubting, or vague hopes, but it attacks problems directly. When in doubt it experiments instead of making futile appeals to abstract reason. Neither does it attempt to be a prodigy, but it is content to be engaged in anything which enriches the immediate environment and broadens the hori-

zon. Its efforts are concentrated on the work in hand.

The efficient mind knows that clear language is a source of economy. It realises that words are the conveyers of ideas and the most valuable equipment. The efficient mind seeks out and learns those words whose meaning is precise, and stores them with the same care as a soldier stocks his armoury with the most effective weapons. The language of the efficient mind is neither an uncertain broth of jumbled syllables nor a tiresome repetition of hackneyed or cant phrases. There is never any doubt regarding the meaning of a sentence.

The efficient mind conserves energy by analysing the cause of mistakes. Instead of wasting energy in self-pitying reminiscence of blunders, it determines to prevent any recurrence of errors. It learns to choose, prefer and discount solely to attain the power to evaluate; while practised analysis assists in the correction of errors.

Finally, the efficient mind, having satisfied normal obligations, does not lie awake devising unusual suggestions to induce sleep, or to eliminate aggravating inhibitions. The man with the efficient mind does not imagine difficulties which do not exist, but saves his energy for constructive purposes.

Now abideth fame, wealth, and the efficient mind: these three, but the greatest of these is the efficient mind.

—————:o:—————

“Light makes no contact with darkness, or darkness with light. Therefore, if the light is in you, you need fear no evil; it cannot touch you. Evil makes a ready contact with unconsciousness; it can always take a person unawares. Where there is fear you may be sure there is always a darkness of mind. Where there is light, there can be no fear.”—Olive C. B. Pixley, in “The Trail”.

A MISSIONARY'S EXPERIENCE

The following "compact case" was reported by the Rev. A. B. Weymouth, a missionary in the Hawaiian Islands, to Dr. James H. Hyslop, and is included in Dr. Hyslop's book, "Contact with the Other World" (p. 159):—

While I was living in Los Angeles, California, I became acquainted with Mrs. Jennie D——, who seemed to be a congenial soul. In the autumn of 1888, Mrs. D—— and I made a verbal arrangement that the one who should first enter the spiritual world should return (D.V.) and appear to the other.

In the spring of 1898 the lady became seriously ill, and, after a few months, passed away. As no tidings came from her, I supposed that some unexpected obstacle prevented her return.

But at last the long silence was broken. On Saturday evening, October 22, 1910, I retired to rest soon after nine o'clock. After refreshing sleep, I awoke with the impression that something unusual was about to happen. Then I distinctly heard a voice saying, "Jennie D—— is coming."

A few moments later, something like a bright cloud I recognised the form of my long-lost friend. cloud I recognised the form of my long-lost friend. While hovering in the air, she sang two verses sweetly. Then other spirit forms appeared (the faces not recognised) and joined in the refrain.

I had never heard the words of the music before, and I regret that I cannot recall the words. They were beautiful, and so was the melody. When the music ceased, the bright cloud and the celestial visitors disappeared, and my room was dark again. I arose immediately, lighted a lamp, looked at my watch, and made a record of the incident. The time of the vision was 12.30 on Sunday morning.—
"Light." —————:o:—————

"To be successful in this world, we must, as far as possible, assure our plans will succeed, and go ahead on that basis."

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