

The Harbinger of Light

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

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Spirits Bring Roses

Remarkable Phenomena.

(Arthur J. Wills, C.E., Ph.D., Author of "Life and Forever")

At the close of a seance, April 6, 1943, at the home of my friends, Mr. and Mrs. C.D., their son the medium and myself being the only others present, the subdued light of the radia was turned on, to adjust the eyes before turning on the full light.

Looking at the medium, who rarely goes into complete trance, I noticed ectoplasm issuing from her mouth and forming a small cloud the size of a fist, just below her chin. Noting this, I asked Patsy if this was the 'voice box'—psychic larynx—through which she spoke. (She always speaks in independent voice, other spirits using the trumpet.) She said, "Yes, watch my mother." Gradually I saw the medium's face transfigured and her body grow several inches taller, a wig seemed to form on her head, ruffles at the throat, and I sensed Dr. Blackmore's presence. On mentioning his name, the answer came whispered, "Yes," no energy being left for more. (Dr. Blackmore was physician to Queen

Anne of England—1700. He gave his history at one time, and, on checking it with the biographies of eminent men of that period, I found each detail verified. Not only was he a physician, but also a philosopher, poet and he often engaged in religious polemics, etc., just as he told us).

Then the medium grew shorter and the large transfiguration of a man was reconstructed into a smaller face, which I recognised as that of my wife. and, on speaking her name, she confirmed this with "Yes," in her well-remembered voice. All this was quite spontaneous and unexpected.

On several previous occasions Mr. C.D.'s nephew and wife were present and to him came his mother, her advent each time being preceded by the unmistakable perfume of roses, fresh from the garden and very strong. On April 11th, the natural perfume of roses was again manifested, indicating the presence of Mr. F.'s mother. Patsy asked Mr. F. to take a pitcher of water from the table and hold it in his hands. This he did and she said they would try to bring some flowers to him from his mother. The only flowers in the house at the time were some artificial decorative roses standing on the radio and some snapdragons in a vase in the centre of the circle. Presently we heard the sound of a slight rustling in the pitcher, as if a single flower had been put in it, then another and another. In all six perfect roses were placed in the pitcher; one was dropped on the floor near my feet, with the remark, "That is for Mr. Wills," and another thrown towards C.D., Jr. There were also three carnations, pink and white.

Then C.D.'s son, Raymond, came in. (He was killed on the railway when six years old and is now about 14; a bright, lively soul, with the intelligence, wit and knowledge of 30. He said he is studying chemistry 'over there,' and that an advanced spirit named Burbank was helping him bring the flowers to Mr. F. from his mother).

Before closing, Patsy said to Mr. F., "Reach

over and take my hand." This he did and Patsy said, "What does it feel like?" Mr. F. said, "Like the hand of a young girl about 12 or 14, I should say." Patsy laughed in her girlish voice and said, "That's my hand and I am glad to greet you."

Now the medium is heavily built and has a large hand in proportion. (Patsy is the medium's daughter, who passed away at two months old, and is now about eighteen years old. She is the guide—or 'opener of the door'—for her mother and has a bright wit and sense of humour and an intelligence beyond her years, rivalling that of a person of forty in her knowledge of philosophy and matters of the spiritual life.)

The ignorant wiseacre will promptly account for the flower phenomena by claiming that they were concealed under the dress of the medium. "That's easy." But is it?

The medium is a pleasantly plump lady, who fills her dress neatly. Any attempt to conceal flowers under her clothing would immediately crush and injure them beyond recovery. But these flowers were as fresh and shapely as if just carefully cut and placed in the pitcher by an expert florist, in perfect condition, buds just opening, no petals lost or injured, no stalks broken. I defy anyone to conceal such flowers under their clothing (especially tight-fitting ones) and deposit them uninjured in the pitcher, under the conditions. Today, two days after the seance, the rose given to me is in perfect condition as if just gathered from the garden, in the same half-opened stage as when I received it.

On this occasion, when the medium entered the home of the C.D.s just before the seance, she complained of feeling somewhat ill and took Mrs. C.D.'s chair, for convenient exit, if necessary, Mrs. C.D. occupying the usual place of the medium, which change of place did not seem to interfere. Knowing the medium for several years, I noted, on her entrance, that her usually florid complexion looked

somewhat pale and pinched and her manner was not as lively and energetic as usual. Towards the end of the seance Patsy explained that the medium had been feeling sick all day, because from Saturday midnight the spirit chemists had been preparing her for this extraordinary phenomena and giving her the necessary chemicals, not those we know, but finer ones not yet discovered by our scientists, to accomplish the difficult and unusual task of apportioning the flowers, and saying that the medium would be herself again at the close of the meeting. This proved true, for the medium then was her usual self, colour, condition and liveliness.

Just as the meeting closed and before the light was turned on, the medium reached for a glass of water on the table, as is usual, and took a drink, and I heard her remark in an undertone, "Phoo, it tastes like carbolic acid."

As is commonly the case, such extraordinary phenomena occurs unexpectedly and for a special purpose, not idly. In this case to convince Mr. F. that his mother was there, bringing these flowers, with the help of Raymond and his spirit expert, Burbank.

—The Two Worlds.

—:o:—

SPIRIT APPEARS TO SOLDIER.

The following letter appeared in the "Daily Mirror" from the pen of Mr. E. Graves, Camden Town, London:

"Badly wounded on the Somme in 1916, I was laying on a stretcher at a casualty clearing station when, suddenly, I saw standing in the doorway my young wife, whom I had left at home. I was told by the medical orderly that nobody was there and that it was an hallucination due to nerve shock.

"Shortly afterwards on evacuation to a base hospital at Rouen, I had a telegram handed to me. It told me of the death of my wife in giving birth to our first child. The time of death was the precise moment of her appearance to me at the casualty clearing station."

A SPIRITUAL SCIENCE UNIVERSITY.

(By Rev. Horton Pierce, A.B.)

When we contemplate the grandeur, scope and possibilities of Spiritualism we realise, as someone remarked recently: "It has **everything**."

Rising from modest beginnings, this age-old religion, philosophy and science has arrived within the period of almost one hundred years, until it now is infiltrating the consciousness of countless millions of thinking people.

No longer do people question the **possibility** of communication, because from pulpit and press, from military authorities as well as laymen come unquestionable evidence of man's survival and his ability to apprise us of his after-death continuance.

Those systems of religion that have decried communication are gradually turning their attention to the subject. From The Other Side, Mary Baker Eddy is doing everything within her power to convince Christian Scientists that she was in error when she denied that communication is possible or permissible. This is only an instance of what is happening throughout the Field. Orthodox Christianity is yielding its position. Ministers are teaching and preaching Spiritualistic doctrines from the pulpit. The world is fast being leavened to the teaching of Spiritualism.

Under these circumstances it would seem that an educational institution wherein these great truths of Being could be taught is a necessity, and the need for it is now urgent. The present universities of the world apparently are not ready for the step, being too much dominated by the prevailing conservatism of oldtime thinking.

Is it not an astonishing thing, though, that these institutions wherein we are supposed to receive higher learning are oblivious to the Laws of God and the fundamental principles which . . . when

taught and observed . . . will free humanity from disease and limitation of every character?

Granting the fact that they consider our teaching too transcendental at present, what remains for Spiritualists but to establish an institution of their own that will show the way for educators, leaders, professional men, scientists and laymen to learn these laws and principles?

We believe that in the next fifty or more years the leaders of **material** Science will come to have a thorough realisation of the Source of their ideas, their discoveries and inventions. Every possible effort toward this end is being exerted by the scientists in the heaven worlds to bring this point of view to the so-called materialistic scientific world. Says Dr. William James, the noted scientist of Harvard University: These wonderful inventions and discoveries of the present age are as nothing to what will be unfolded to the race as scientists come to realise that all discovery, all invention is a **Revelation of the Mind of God**. He details at length the method by which discoveries and inventions are brought to the mind of man on the mundane plane. He reveals that these improvements, intended for the culture, refinement and improvement of man's status are first worked out in the Higher Realms; suitable avenues or channels on earth are prepared for the Message; and thus the new idea is made practical to mankind.

Once this fact is borne home to the mind of the scientific world, it is foretold by these Seers on High that there will be such a forward movement in man's affairs . . . in The Golden Age that is now upon us . . . that the improvement of the past 400 years will be as nothing to the advance in the next fifty years.

Now, would it not be a catastrophe to behold the world of **materialistic** Science turing to **Spiritual** Science if we were not prepared to instruct these inquiring souls in the principles that Spiritualism has revealed? And would it not be disastrous if

... when these scientists turn to our belief for light and soul-food ... they should find that we ourselves had retrograded into a **material** Science, the chief concern of which would be **materialistic** phenomena?

True Spiritualists realise that The Way Out of the present world chaos can only be obtained from the guidance and wisdom of those divine Powers who have the charge, direction and salvation of the Race in their hands. Direction from On High; guidance from The Masters; understanding and obedience to the Laws of God; in these lie our present-day salvation. Spiritualism has all the elements that constitute the possibilities for redemption from the world's present devastation.

The need, therefore, seems very apparent that this subject be taught from every viewpoint by authentic teachers of unquestioned ability and attainment. Manifestly when every medium, lecturer, pastor, healer, is required to go through the necessary courses in such a university there will be a great uplifting of the standards of our Cause.

You will supply, doubtless, many advantages as you think this proposal over. You will realise that we would have an authentic centre in which to teach our doctrines. We would have a responsible authority to protect our interests, both against legislative and doctrinal persecution. We would have the respect of the press and public. We would alleviate many of the criticisms that are hurled at us to-day. We would go a long way towards obviating the criticisms of Spiritualists, or those who have called themselves Spiritualists, in days gone by.

Such a University ... it seems to me ... would not be difficult to originate. If representatives were chosen by each existing body of Spiritualists and these outstanding men and women were to constitute a Board of Directors, all groups of Spiritualists would be represented and there would be no complaint of favouritism or sectionalism. On the contrary, once their decisions were rendered there

would be no DIVIDED FRONT. There would be unanimity in thought and action.

The reason for suggesting the term Spiritual Science for the university is two-fold. One is that so much criticism has been hurled at the term Spiritualism that we would seem to meet less resistance from the world if we proposed to teach Spiritual Science (which embraces all the principles of Spiritualism) than as if we labelled the institution a Spiritual University. Furthermore, there are laws on our statute books protecting the teaching and practice of Spiritual Science such as do not exist in protection of the practice and profession of Spiritualism.

I need not enlarge upon the fact that at this writing (September, 1943) there are indictments out, in New York City alone, against four heads of Spiritualistic Churches in the metropolitan district. These teachers and mediums are people of standing and reputation in the community. They have conducted themselves with spiritual decorum and moral rectitude and are in no wise culpable of misconduct. Yet they are persecuted and prosecuted, because the world seems determined to convict Spiritualists of dishonest dealings with the devil and his cohorts.

Only this summer we have been attacked by two leading magazines who have printed scurrilous articles against our religion. Articles in defence of Spiritualism seldom if ever get into public print. What the newspapers and magazines seem only to consider is some sensational expose of what is claimed to be fraud and deceit.

There certainly is a way out of all this persecution and misrepresentation. To me, it seems as if a Central Authority is the answer, and that Central Authority would certainly need to be qualified to teach the principles of our Faith. Then, gradually, it would dawn upon people that we have a teaching that is really the our-pouring of the Wisdom of God; that IT is the illumination, from On High that will save humanity from its own trans-

gressions of the law; that IT is truly the LIGHT that will lead the race out of its present darkness, and bring it into a safe harbour of peace and prosperity, based on the Love of God and the Brotherhood of Man.

Let the Leaders of the Spiritualistic Movement consider this suggestion and, if it appeals, act upon it.

—————:0:—————

BOBBY AND HIS BOATS.

By A. D. Skirrow, B.A. (Cantab.), Assoc. M.Inst.C.E.

This is the story of a little boy, who died when he was seven, not very long ago. His father was a Mr. Smith who, for many years, had been an Inspector of Public Works under my supervision.

I was using at that time a temporary office close to Mr. Smith's house. My new car was often left there, and I asked his father to tell the little boy to keep an eye on it. I knew him by sight, and he would sometimes wave his hand to me if I drove past him, but beyond this, I had had no personal contact with him, and knew little more of him than that he was the apple of his father's eye.

He was attacked by a dangerous disease, but appeared to have been saved by the skill of his doctors. Then pneumonia supervened and he died. More than once, during the periods of acute anxiety which occurred during his illness, I asked my wife—who, during her lifetime, had been extremely fond of small children, and who, at many sittings, has been described to me as looking after children who have come over—to look out for little Bobby Smith, if, as it so sadly appeared, he was about to slip away from our world to hers.

Mr. Smith had no knowledge of Spiritualism. I tried to help him by explaining as simply as I could what I had learnt myself of the evidence for survival and of the closeness of those who have passed

on. At the same time, I explained that only real mediumship could provide that evidence, and advised him to avoid the disappointments that would surely follow from attempts to obtain it where such mediumship was not available. Some three months later, having to be in London for a day or two, I was able to book a private sitting at the London Spiritualist Alliance, the first for some years, and I decided to make an experiment.

Several times, before going away, I asked my wife to try to find Bobby and bring him with her to the sitting. I gave no hint of my intention to Mr. Smith, who knew only that I was going to London.

Sitting at L.S.A.

The sitting was held at the L.S.A., and the Medium was Miss Bacon, to whom I was, of course, an anonymous sitter. Shortly after the trance had begun and my wife had indicated her presence, the Medium said, "Is there a little girl in the house? Has she adopted a little boy?" I replied, "Has she? I'd like to know about that." There followed a description of a little boy and the remark, "She's been watching over him for some reason." After talking of other matters for some time, the Medium observed, "I'm very intrigued with this little boy. Is he yours? . . . She is taking him about. He's not been over long, has he? . . . He's rather young; it's rather difficult. . . . You know his father. . . . Perhaps you could ask him questions to help to establish a link." On my asking if he remembered me, the Medium continued, "Car.—His daddy would go in the car once or twice. You live near—in the same place. He says, 'My daddy works for him.' You were very interested in his passing. He was about six; very sad. 'My daddy works for him.' Your wife looks after him—very sweet—only for a while." Then, turning a little away, the Medium whispered, "I think you are a very funny little boy. You do not get very near. Show me

what your name is." She traced letters with her finger on her knee. "Is B his surname? . . . He wrote B. I think that's a nickname. Billy, Bunny—like that." (I knew that he was called "Bobby," but that it was not his real name.) The sitting then passed to other matters.

I am not able to give here a full report of that part of the sitting referring to Bobby; I hope I have given enough to show that I had already some cause for believing that my experiment had been successful.

I returned home and immediately wrote out, from my notes, the full report of the sitting. With this, I called on Mr. and Mrs. Smith, told them for the first time of the experiment, and read to them that part of the communication which seemed to refer to their little son. Then, carefully, we went through the script again, and I questioned them on the accuracy of each statement it contained.

From the extracts I have given, it will be clear that I already knew much of the communication to be consistent with the supposition that it related to Bobby. Of the rest, as in most communications of this kind, a few of the statements made proved to be incorrect, many appeared to have suffered slightly in transmission, or fell into the category of being neither wholly right nor wholly wrong, and some were perfectly accurate. Of these last, we were especially impressed by one which, coming at the beginning of the communication, I believe to have been deliberately chosen because of its value as evidence of identity.

Love of Boats.

After asking if my wife had adopted a little boy, and briefly describing him, the Medium had said, "He's holding up a little card, boat, sails, in some way. He seems to like ships and boats. She holds him up. They both laughed." I shall never forget the emphasis with which, when I read this, Mr. Smith exclaimed, "He was always talking about

boats!" His wife immediately fetched for my inspection a little wooden boat that Bobby had constructed. In a letter to me later, Mr. Smith wrote, "Boats were his chief hobby; he would sit down for hours and make boats of all types out of paper and match-boxes. He would have a knife, hammer, and little nails, and cut out strips of wood and nail them together. He would fix a mast and tie it up with string, and then go upstairs, fill up the bath with water, and stop there for hours."

My wife would have been well aware of the value I should attach to evidence of this kind; a true statement of a fact unknown to me, to be verified later by someone else. It would be quite natural for her to show her pleasure at having succeeded in getting it through.

The experience and study of many years have brought me conviction that the apparent explanation of an episode such as this which I have related is indeed the true one. My wife had received my suggestion and had found Bobby. She had then tried to give, through the Medium, evidence which would be convincing to his parents and to me.

Analysing Communications.

In analysing communications of this kind, if it is found that all the true statements of fact were known at the time by the sitter to be true, most critically-minded people, sooner or later, find themselves forced to consider whether the whole apparent communication can be explained without assuming the survival of the personality from whom it appears to be coming. Is it possible that, by some telepathic process of which the Medium and the sitter are alike unconscious, the facts may have been extracted from the sitter by the Medium and given back in the form of the alleged communication? There can be no verification of such an explanation; there are many difficulties in it, but, if we are prepared to admit the possibility of the potent telepathic faculties it requires, it may seem

an alternative theory. Thus, at my sitting with Miss Bacon, if no true statement had gone beyond my own knowledge, by applying this theory it might be claimed that the whole communication was a dramatic presentation, staged subconsciously by myself and the Medium, and arising from my desire that my experiment should succeed, and that I should be able to bring comfort to Mr. and Mrs. Smith.

That Bobby had such an exceeding liking for ships and boats was a fact of which I knew nothing at the time of the sitting. How, then, could the Medium have extracted it from me? How did she obtain knowledge of it? What reasonable answer can there be other than that Bobby and my wife told her?

—————:0:—————

The Soul of each of us is an immortal Spirit and goes to other immortals to give an account of its actions. Plato.

* * *

The Soul is myself. The body is only my dwelling place. Death is not death; the Soul merely departs and the body falls. Buddhist Scripture.

* * *

The Man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly face death, well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.

Zend-Avesta.

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THE WHITE BROTHERHOOD.

By Wilfred Brandon, Transcribed by
Edith Ellis.)

In closing a series of articles on the White Brotherhood and its present work of rescuing our Seamen, both of the Navy and the Merchant Marine the "Phychie Observer" published the following Instructions in the hope that all who read them will copy or cause to be copied as many leaflets containing these Instructions as possible. Also that they will get them into the hands of individuals and organisations who will distribute them to our men in Service.

Of course these Instructions apply equally to our Soldiers and Fliers. The point is that they should understand what is happening, to be calm, and know what to do.

(Copy for 1st Page of Leaflet)

IN TIME OF DANGER

ALL ON THIS SHIP

(Or in Camp)

SHOULD READ THIS

AND

BEAR THE CONTENTS IN MIND.

(Copy for Second Page of Leaflet.)

You are at war and may have to face the supreme test.

* * *

If you are a religious man hold fast to your faith. Do not be confused as to your immortality.

* * *

If you are not a religious man you at least would like to know your destiny and how to make the best of your powers in emergency.

* * *

Whether You Know It Or Not
YOU CANNOT DIE

Your life and mind are in your spiritual body and not in the Natural or Flesh body.

When you stop breathing your Etheric, or Spiritual body, which is the real you, leaves the Natural or Mortal body.

Now the thing is to know how to adjust yourself to these new conditions.

This Etheric body is the image of the old one, but it cannot drown or be hurt.

In this Etheric body you can think much clearer and better than ever.

You have your voice and speech, your sight and your hearing.

In case of accident at sea you need to know the way to use these powers to help yourself.

The following Instructions will show you how to do this.

(Copy for Third Page of Leaflet.)

INSTRUCTIONS.

1. If you find yourself outside your mortal body, realise with all your mental power that you are still alive. Get that thought clear and hold it fast.

2. Say aloud, slowly and clearly, this prayer:

Almighty God, I thank you for the life and for this body that I now have. I know it cannot be drowned or destroyed.

3. Fix your mind on the place you love best which is probably your home. Do not let go of that thought and presently you will find yourself there. The Astral, or Etheric body, which you will be in then, has only the Mind for its Motor Power. This is what transports you. The Mind travels with greater speed than light just as in your dreams.

4. If your mental concentration has not been strong enough to transport you to your home and you still find yourself on floating wreckage or on the water, keep calm and at intervals call through the ether slowly and clearly. No matter if there is nothing in sight, call out—

This is (your name) calling. Our boat (name of boat) went down just now somewhere near (give location as near as possible).

Only Spirits will hear you but eventually they will hear, if you keep calling at intervals, and they will answer you. Listen for them.

(Copy for Fourth Page of Leaflet.)

5. Be patient. You may even have to wait what may seem a day or two before you can be reached and brought in. Remember the worst is over and you cannot now be harmed. You will not need food or water for all your body needs for its sustenance is in the ether. You will feel more alive than when you were in your earth body. If other Souls are with you who have not seen or remembered these instructions tell them what to do. Act as their leader and try to keep them calm and hopeful.

6. After a Soul has answered your call and come to help you listen carefully to his instructions and obey them. No harm can come to you for none but fine Spirits of humane men do this rescue work.

7. When you have been brought in, that is, brought to "Headquarters" which is in an Etheric realm, you will be given instructions as to your new way of life. You will then be able to visit your former earthly home. While you will be invisible to the members of your family you can actually see and hear them. When you have made this visit, you can, if you choose, return to "Headquarters" and continue your studies. This will prepare you for a life of service and progress.

REMEMBER YOUR OLD FAITH IN THE
GOODNESS OF THE CREATOR.

THE LAWS OF LIFE ARE PERFECT.

WE ARE THE WORKERS FOR THE
WHITE BROTHERHOOD.

Editor's Note.—We are holding the type of the above for a few weeks. If any of our readers desire to obtain a supply for distribution, particulars as to cost will be forwarded on application.

COLONEL R. G. INGERSOLL ON SPIRITUALISM

Ingersoll was probably the most popular of the Atheists of the last century, but his openmindedness is shown by the following statements made in an interview in 1896:—

“I think that the Spiritualists have done good. They believe in enjoying life: in having a little pleasure in this world. They are social, cheerful and good-natured. They are not the slaves of a book. Their hands and feet are not tied by passages of scripture. They are not troubling about settling their heavenly debts for a cent. in the dollar. Their belief does not make them mean or miserable. They do not persecute their neighbours. They ask no one to have faith or to believe without evidence. They ask all to investigate, and to make up their minds on the evidence. Hundreds and thousands of well-educated, intelligent people are satisfied with the evidence and firmly believe in the existence of spirits. They may be right, but——. I am not a Spiritualist and have never pretended to be. The Spiritualists believe in freedom of thought, freedom of speech, and are always willing to listen to the other side—they are even willing to hear me. The best thing about Spiritualists is that they believe in intellectual honesty and hospitality.

“I think Spiritualism may properly be called a religion. It deals with two worlds—teaches the duty of man to his fellows and the relation that this life bears to the next. It claims to be founded on facts. It insists that the dead converse with the living. Of the truth of these claims I have not sufficient evidence.

“The religious literature of the world is full of such things. Take Spiritualism from Christianity and the whole thing crumbles. All religions—so far as I know—are based on Spiritualism.

“I do not believe that man has ever received any communications from angels, spirits or Gods.

No whisper—as I believe—has ever come from any other world. For thousands of years men have been questioning the dead. Many say that they have succeeded. I do not know. The Spiritualists appear to be happy in their belief. I have known very few happy orthodox Christians.”

“It is natural to shun death—natural to desire eternal life. With all my heart I hope for everlasting life and joy—a life without failures, crimes or tears. If immortality could be established, the river of life would overflow with happiness. The faces of prisoners, of slaves, of the deserted, of the diseased and starving, would be radiant with smiles, and the dull eyes of despair would glow with light.

“If it could be established.

“Let us hope.”

* * *

The Colonel knows now, and has often expressed his appreciation of the life abundant which awaited an honest if mistaken man.

—————:0:—————

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

* * *

I consider this world as a place nature never intended for a permanent abode, and I look on my departure from it as simply leaving an inn..

Cicero.

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WAS SHAKESPEARE A MEDIUM?

(From "The Dead Never Die," by Edward C. Randall.)

Robert G. Ingersoll, well known to me in the After-Life, speaking to me on this subject from the Beyond, said:

Let me give the most remarkable illustration of spirit suggestion—the immortal Shakespeare. Neither of his parents could read or write. He grew up in a small village among ignorant people, on the bank of the Avon. There was nothing in the peaceful quiet landscape on which he looked, nothing in the low hills, the undulating fields, nothing in the lazy flowing stream to excite the imagination, nothing in his early life calculated to sow the seeds of the subtlest and sublimest thought. There was nothing in his education or lack of education to account for what he did. It is supposed that he attended school in his home village, but of that there is no proof. He went to London when young, and within a few years became interested in Black Friars Theatre, where he was actor, dramatist and manager. He was never engaged in a business counted reputable in that day. Socially he occupied a position below servants. The law described him as a "sturdy vagabond." He died at fifty-two.

How such a man could produce the works that he did has been the wonder of all time. Not satisfied that one with such limited abilities could possibly have written the masterpieces of literature, it has been by some contended that Bacon was the author of all Shakespeare's comedies and tragedies.

It is a fact to be noted that in none of this man's plays is there any mention of his contemporaries. He made reference to no king, queen, poet, author, soldier, sailor, statesman, or priest of his period. He lived in an age of great deeds, in the time of religious wars, in the days of the Armada, the edict of Nantes, the massacres of St. Bartho-

lomew, the victory of Lepanto, the assination of Henry III. of France, and the execution of Mary Stuart; yet he did not mention a single incident of his day and time.

The brain that conceived "Timor of Athens" was a Greek in the days of Pericles, and familiar with the tragedies of that country. The mind that dictated "Julius Caesar" was an inhabitant of the Eternal City when Caesar led his legions in the field. The author of "Lear" was a Pagan; of "Romeo and Juliet," an Italian who knew the ecstasies of love. The author of those plays must have been a physician, for he shows a knowledge of medicine and the symptoms of disease; a musician, for in "The Two Gentlemen of Verona" he uses every musical term known to his contemporaries. He was a lawyer, for he was acquainted with the forms and expressions used by that profession. He was a botanist, for he named nearly all known plants. He was an astronomer and a naturalist, and wrote intelligently upon the stars and natural science. He was a sailor, or he could not have written "The Tempest." He was a savage, and trod the forest's silent depths. He knew all crimes, all regrets; all virtues and their rewards. He knew the unspoken thoughts, desires and ways of beasts. He lived all lives. His brain was a sea on which the waves touch all the shores of experience. He was the wonder of his time and of ours.

Was it possible for any man of his education and experience to conceive the things which he did? All the Shakespearean works were, beyond a doubt, the product of his pen; but the conceptions, the plays, the tragedies were the work of many minds, given Shakespeare by **spirit suggestion**. He was but the sensitive instrument through which a group of learned and distinguished scholars, inhabitants of many lands when in earth-life, gave to posterity the sublime masterpieces of the Bard of Avon.

Healing by the Power of God.

(Broadcast talk over 2UW, 10 a.m. Sunday, 8th August, 1943, by Dr. S. Robertson Orr.)

[In response to our request, Dr. Robertson Orr kindly cabled his permission to publish this broadcast. We tender to him our appreciation and thanks.—Ed. "H. of L."]

This morning we speak on "Healing by the Power of God." We all need healing of one sort or another. Healing of mind, healing of soul, healing of temperament, healing of disposition, healing of selfishness, healing of circumstances, healing of life generally.

I suppose there is not one of us who can really claim to be perfectly whole in mind, body and estate. There is something in us, either in our circumstances, or otherwise, that needs Divine adjustment, and I want to say; as the Word of God comes to us, that such an adjustment is possible, no matter what the trouble may be. We are trying to make an adjustment of our life according to the man-made system around us, which is, of course, out of harmony with the Divine Law. It must be a Divine adjustment that comes to our life, to our business, to our mind. And God alone can heal. Do not forget that. God, who is the life and the source of life, can heal the physical body. There is no healing anywhere else, but in God. We may have our hospitals and physicians and nature-healers, who use various methods to superinduce the healing forces, and these healing forces may be assisted by medical practitioners, surgeons, hospitals, nurses and anatomical scientists, but God alone does the healing. And it is all done from within.

There is a spiritual awakening taking place in the world to-day, regarding Divine healing, but darkness is still very great; and because of the darkness our friends are diseased, and in ill health. Because of that lack of faith, the majority of

Christian bodies are still in darkness, while some are in the twilight.

There is a very long-established error that God sends sickness and suffering, because it is good for us; and that error dies very hard. Yet, there will never be any real healing until this enemy of the human race, this error is slain.

A case of healing in which I was very deeply interested was that of the Australian, Rev John McNeill. He was a victim of a severe stomach disorder which used to put him out of action for days at a time. He attended a mid-day lecture here in Sydney on Divine healing. During that lecture, I think it was in St. Andrew's Cathedral, he heard the statement that touched him intimately. It was that no servant of God had any right to be sick because of God's special provision in Jesus Christ.

He awaited behind to talk with the speaker, who repeated the statement with renewed emphasis. There and then John McNeill knelt for healing prayer and the laying on of hands. After this he claimed fulness of health, and thanked God for healing him. To put in practice what he believed, he then went to the Y.M.C.A. and ate the first square meal he had had in years—roast beef, potatoes, cabbage and rice pudding. Then he went home to tell his wife what he had done. When she heard that he had eaten roast beef and cabbage, her reply was—"We'll have a great time to-night." Wives do share their husband's joys and sorrows, don't they? But she was wrong. No distressing results followed.

For some weeks he enjoyed complete freedom from his former trouble, but one day the old symptoms threatened to return. He went to his room, in prayer. He talked to God face to face; told Him that he, John McNeill, had declared far and wide that God had healed him. He said, "It is Your honour that is at stake—not John McNeill's." The symptoms passed. Faith triumphed. Thereafter John McNeill published abroad the particulars. They appeared in the Melbourne "Argus." There John

McNeill was reported as saying that the Australian papers would not hear that he had died of a lingering illness; that when God had finished with him He would not break him in pieces, but would cease to wind him up. That is just what happened, John McNeill died suddenly in a shop in Townsville or somewhere in the North. God kissed him quickly away.

I can give you the benefit of the experiences of some medical men. There are many medical men who believe this Christian message. It has been my privilege to have their fellowship and confidence; and to hear of their experience in seeking divine healing. One is a surgeon who never operates now until it is obviously necessary. On one occasion he told me of a wonderful experience. A patient came to him who was on the same spiritual plane, and had the same outlook. She desired an operation. He counselled prayer. Each prayed. They prayed together and the patient still believed it was God's will that the operation should be performed.

Some operations are a tremendous strain on the surgeon. So many things can go wrong. So much is at stake. Few men take the knife without a great and grave sense of responsibility. When it is over, it may be half an hour, an hour, and hour and a half, the surgeon is all in.

On the occasion of this operation, my doctor friend felt strangely calm and quiet within. He had committed the whole matter to God. He was conscious of the Lord's presence with him; and everything went as well as it possibly could. After nearly an hour it was all over; and instead of feeling tension, strain or a sense of relief, my doctor friend said that one word came to him to describe this feeling or state of mind. It was the word "refreshed." The Lord had refreshed him during that period when another human life rested in his hands. It was a new experience. It was blessed experience. It taught him how much easier things can be when the Lord shares them and bears them. We should

all practise this "working together with God." When I asked him what experiences he had had of immediate divine healing this is what he told me. There was one case where he knew that human skill could do nothing. He thought about it and resolved to go to this sick man, tell him the truth about his condition and seek his healing at the Lord's hands.

He did not get that far, but this is as far as he got. He arrived at the man's bedside, told him that he could do nothing more for him and asked him if anyone had prayed for him. The man replied—"The Salvation Army officer was here and a parson prayed over me; but I don't know anything about those things." The doctor said—"Well, you won't be judged by what you don't know. Would you like me to pray with you." The man said he would and the doctor prayed with the sick man and for his healing.

What a glorious comfort it is that we have such medical men. I have been with them in country towns and we have gone together to the sick chambers and there co-operated with God in healing the bodies of men. My heart has been deeply moved in thankfulness to God for such men.

But my doctor friend was not satisfied with his act of prayer. He intended to do something else and didn't do it. So he went again determined to be strong and to ask for healing in the name of Jesus our Lord. This time he made the situation again clear to the sick man and told him something about the power of Jesus to heal. The man again said that he knew nothing about these matters. So the doctor asked him—"Would you like me to lay hands on you in the name of Jesus?" and the man said he would. It was done: yet some days later the man died. I asked the doctor—"What do you think went wrong?" His reply was that all he could think of was that it was not God's will that he should be healed.

The experience was different in another case.

It was some years ago in the early part of my ministry. The doctor in this case was also a fine Christian. He called me after midnight to go to a stranger in a private hospital who could not recover. It was a case of septicemia following childbirth. When I went into the hospital room where the patient was, the steam was actually rising from the bed, so high was the temperature. I was like a stage-struck actor. It seemed so hopeless to do anything but pray that the end might be peace. The doctor said nothing could be done but that prayer would help the husband. Yet a voice spoke within me to ask for complete healing. A great calmness came into my soul. I recited a few promises from the Lord Jesus. One was—"My peace I leave with you. Whatsoever ye shall ask it shall be done unto you."

I laid my hands upon her. The bed was against the wall: I see it yet. I stood beside it and placed my hands on her head saying—"In the name of the Lord Jesus be healed."

Yet in this case, His Name did prevail. Next morning the doctor 'phoned to say that the impossible had happened. When I enquired at the hospital I found that after I left the patient settled into a sleep and that her temperature immediately went down—not to normal—but away from the extreme danger point. She recovered fully; and became a changed woman. For some years every Christmas I used to receive a love gift in gratitude for her healing.

I cannot say that I had or had not faith that His Name would prevail. At that time certain things were crystal clear. I believed and rested on Mark 16: 17, 18. "These signs shall accompany those that believe. In My Name they shall cast out demons. **They shall lay hands on the sick and they shall recover.**"

It is taken for granted that only believers have a right to the use of the Name of Jesus—the right

to use His Name is a conferred blessing on Israel; it is a right that belongs to every child of God.

When the Lord Jesus gave us the right to use His Name to heal the sick it was that we might bring into operation the fullness of His finished work. His Name is the connecting link or the switch that brings in the Life. It is not trying to believe nor is it trying to take healing. The Name is Power. The Name is Healing.

* * *

There is one thing I am very certain about and that is, that healing comes more readily to those who have a child-like faith in God's Love and Healing Power.

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OBSESSION—ITS TREATMENT AND CURE

(This article, the first of two, is based on the psychic side of obsession, and is the summary of a lecture recently given by C. S. Collen-Smith, of "World Service", to healers and members of the W.S.G., in London.)

The Mentally Wounded.

For over thirteen years a human procession of the mentally wounded has passed through C. S. Collen-Smith's consulting room. They are the cavalcade of those temporarily disqualified through illness in the battle of life. One of the gravest wounds which can afflict the human brain and personality is that state of disease, named by metaphysicians 'obsession.' This is a state of mind in which abnormal symptoms exhibited are ascribed to the persevering efforts of an evil spirit, fighting to gain mastery over his victims. It varies from what is known as 'possession' in that it emphasises the efforts of the demon from without; obsession is rather a state when the demon-entity is credited with being in residence in the body and must accordingly be exorcised by appropriate agencies. The lecturer believes that a discarnate entity can, and often does in fact, have such control over feeble-minded or neurotic people.

TELEPATHY IN RELATION TO PRISONERS OF WAR

By Mary Monteith.

(From an Address given at the London Spiritualist Alliance, on Thursday, May 13, 1943.)

Just over sixty years ago, the Society for Psychological Research, starting with about a hundred members, appointed a committee to investigate certain psychological experiences which suggested a strange power of thought in man himself, namely the transmission of an idea from one mind to another, irrespective of space and independently of all recognised channels of sense. The founders of that Society, after six years' work on instances, carefully and scientifically garnered, came to the conclusion that they had accumulated sufficient evidence to convince any reasonable person of the existence of thought-transference. And it was given a name—Telepathy.

There are various opinions on this debatable subject; one, that of Sir Henry Drummond, is relevant to the use of this faculty in relation to prisoners of war. Describing it poetically as "the whisper of a soul," he saw here the signs of a new long-distance language. Tracing the progress of human ways of communication from gesture to speech and on to the modern invention of the telephone, he said that according to all known laws of evolution, telepathy stood next in the evolution of language. It is as a new long-distance language that I propose to discuss the subject to-day, taking specially into consideration that in the majority of cases which have been investigated, the bodies of persons whose minds are connected by telepathy have been a considerable distance apart.

Telepathy, as a matter of experience, has been discovered individually many times in the history of man. Instances are recorded of the mystics where it has happened during the hours of prayer and meditation, a revelation believed to be of Divine

origin. And others who are by way of concentrating their minds on any given subject seem to be open to the influence of thought. It is a faculty that belongs to what is called the sixth sense, a level of consciousness which allows, in clairvoyant and clairaudient manifestations, an awareness of unseen presences. Psychic workers who devote themselves to receiving messages from the dead find themselves, in course of time, receiving messages from the living; an amazing experience which incidentally, goes far to strengthen the faith in authentic communication with the spiritual world. This is a personal opinion, but one I share with many others.

Useful Telepathic Messages.

Long ago, after communication through the means of automatic writing was established, when I took it for granted that only discarnate spirits could communicate by this particular method, among the messages would be written: "This sort of writing can be done by the living." The answer to my question, "How?" was "We think, you write." This seemed wholly unnecessary, and beyond discussing it lightly with a friend, I left the matter alone. One day, however, this friend, who lived at a distance, had arranged to meet me at the railway station and go into the neighbouring town for a matinee; she having secured tickets. That morning, a message purporting to come from her broke into my automatic script: "I will meet you at the theatre." Believing this to be an experiment, I acted accordingly and went straight on to the theatre, where I found her waiting. There had been no attempt at experimenting. Unable to send word of a sudden change of plan, she had rather anxiously wished and wished that I, not finding her as arranged, at the railway station, would not turn tail and go home, but proceed to the theatre. This was the first of many experiences and experiments which have since often proved to be useful.

Some people appear to be naturally attuned,

and then the transmission of an idea, although not consciously received, has the same effect as the spoken word. Recently, another friend of mine whose son was reported a prisoner of war, was most anxiously awaiting further news. One morning, in desperation, she sat down and wrote to him, enclosing the letter with another to a mutual friend living in America—America had not then broken off relations with Germany—asking her to forward the letter to the prison camp. In this letter, she asked him to write to her in the same way, via this friend in America. In due course the American lady received not one but two letters, about the same time, one from the prisoner's mother and the other from the prisoner himself, containing an identical request, and, this is the interesting point, both these letters were written on the same day, one in England and the other in Germany.

Emotion and Telepathy.

Telepathy is not merely the transmission of an idea. Every message, however short, is touched by emotion, accompanied by the state of mind of the "agent." It is, actually, "feeling at a distance" (the meaning of the word itself), and the percipient, though he or she may not receive the message, is often quite consciously aware of the impact of personality and, in addition, of joy, sorrow, courage or despondency, anxiety or confidence, as the case may be. Combined with prayer, it has a wonderful effect. Some years ago, when staying in the depths of the country, during the month of May, about 8 o'clock in the morning, my room was filled with the perfume of incense. A very definite feeling of power and strength came over me, and I became aware of a certain Mrs. R., on her knees praying for me. This happened day after day and at last, rather with misgivings, for I knew this lady so very slightly, and I was not at all sure that she approved of psychic work, I wrote and told her of these experiences. She replied, explaining that she had been

deeply interested in the psychic side of things, and that during the month of May (Mary, i.e., my name), at the 8 o'clock Mass she had prayed earnestly for my intention. This brings me to the point of my lecture—the use of telepathy in relation to the prisoners of war. We can do so little for them except individually—individually a great deal by thought power. I found the way of writing short messages, mentally, quite successful, when sent by certain men at the front to me. They would write, in thought, my name, then the message, followed by their name, like an ordinary telegram. If you find this difficult, write an ordinary short letter. The message may never arrive in articulate form, but, sub-consciously, the impact of thought will rouse appropriate associations, and a feeling of courage, love, for instance, will pervade the mind with the thought of someone who cares, and brighten the days which sometimes must be dark and grey.

You may ask the difference between telepathy and prayer. Prayer is directed to the spiritual powers, asking for Divine help, for spiritual strength to be given to a particular person, things which are utterly beyond human powers. Telepathy is on a lower level, that comparable with the common telephone of everyday life. If I may suggest, after many, many years of experience, during these truly terrible times, give it the benefit of the doubt.

—“Light.”

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

* * *

That which we call death is but a pause or a
suspension, and in truth a progress to life. Seneca.

* * *

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

PADRE'S TRIBUTE TO DIGGERS.

"Not Interested in the Old Formulas."

(Contributed by the Department of Information.)

Staff Chaplain A. R. Gardner, a R.A.A.F. Methodist Padre, has returned from a duty tour of Air Force units in Northern Australia and New Guinea, during which he travelled over 7,000 miles in 16 different aircraft.

He paid high praise to the troops. He said, "The worse the conditions, the more cheerful I found our men. I saw them under all sorts of conditions, but not even the torrential downpours of rain could damp their spirits. The digger is magnificent, and his good spirts, fortitude and patience appear to be inexhaustible."

He said that some of the most memorable services he had held had been numerically the smallest. One service was attended by three R.A.A.F. Nurses, a doctor, a pilot officer at the piano, and a few N.C.O.'s from a medical receiving station some distance from Port Moresby.

"It was a glorious morning," said Staff Chaplain Gardner, "and there were dozens of huge aircraft overhead. A year ago when I was in that area our church service was interrupted by 23 enemy bombers which passed over and did their stuff."

"One afternoon on my recent trip we held our service at one unit on a disused road beneath the shade of a tree, with a petrol drum for a pulpit. I was reminded of John Wesley's entry in his diary: 'I became so vile as to betake myself to the highways and byways to proclaim the Gospel.'

"The most interesting service I have witnessed was conducted at a New Guinea base by one of my chaplains who was for many years a missionary in that area, and who arranged a fortnightly service for several hundred Papuans."

"The service had a perfect setting among coconut palms, the worshippers squatting in groups on

the ground, according to the localities from which they came. Each group in turn sang a hymn, their rich base voices and perfect harmonising being a delight to hear."

Padre Debeham, who has been in the R.A.A.F. for three years, says, "There is a big chance for religion among the boys in New Guinea. I wouldn't say a "revival" because they don't seem much interested in the old formulas. They seem to be searching for the things in religion that will help them in this show and what is to come after it."

I've seen a large body of hard-bitten Diggers of a "veteran" unit walk a mile before breakfast and sit on the ground for a Communion Service.

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WHAT FORMS HAVE THEY?

Contributed by the Brisbane Spiritual Church.

David Warfield, the author of "The Return of Peter Grimm," was asked if he had ever seen a ghost. He said, "No, I'd be very much frightened if I did, but for all that, my father, who died several years ago, often comes to me and sits at table with me."

"I forget that mother is gone," said a healthy, matter-of-fact young woman; "she is often with me; we laugh and talk, and we plan together just as we used to do."

"Whenever I am in trouble with my affairs, my father comes and advises me," said a well-known professor of psychology.

We could multiply instances. Perhaps you, reader, can supply some of your own. You need not be an avowed Spiritualist to see the loved, and the so-called, lost—you must often be conscious of their nearness, but early training has made you afraid to encourage them. You think it is wrong, quite forgetting that the Bible is teeming with similar incidents. Why should it not be now as then?

If the ancients needed communication with their so-called dead, how much more do we need it, in these days of bewilderment and sudden loss?

In what forms do they come? Not in the robes of heaven. Those are reserved for their life "over there," but in the similitude of the garments by which we the more readily recognise them. My own Gran. comes to me in the little old shawl she used to wear. Of course that shawl has fallen to pieces long ago, but she impresses it upon me so that I shall know her by it.

Dr. Richard Hodgson, the late President of the Psychical Research Society, began his investigations of this subject with a decided belief that the "phenomena" was caused by manipulations. The more he went into the subject, in spite of the numerous frauds and fakeries he brought to light, the more he became convinced that the so-called dead are vitally living, and that, under special circumstances, they do communicate with us.

Fair-minded people admit that a future life does exist, and that while thousands of manufactured messages are given forth, it is equally true that thousands of genuine ones are received.

It was no ghost that visited Warfield, or the young woman in her home; no ghost or moonshine that came to me in the person of my Gran., or those you have seen yourself—but the real father, mother, child, lover, or friend—the very ones who worked with us here, loved and suffered with us, not something changed out of all recognition, but our very own, with the same characteristics by which we knew them, the same tones and movements.

We are learning something of the shaping and building power of thought. Working in the plastic ether thoughts form actual and perfect designs. "Thoughts are things" and produce visible objects. Physical scientists who have turned their attention to other-world matters assure us that the very fine, plastic and impressionable ether-stuff of the planes

outside our own, may readily be shaped by thought into garments, homes and articles for use. How easy and natural, the reproduction of that old shawl, that familiar old pipe?

—:O:—

GOOD IN THE WORST OF US, BAD IN THE BEST OF US.

A certain miller declared that in the thousands of bushels of corn he had ground, he had never failed to find, in even the least sound kernel, a bit of golden pith. Going through a large garden, two friends searched, but in vain, for a perfect flower. So with human beings, until they have evolved to heights and reached worlds which are as real and natural, as really under law, and with as natural conditions and occupations—as our earth (and there is no one who does not have some saving pith) no one who is absolutely perfect. The declaration that each one of us is a “God in the making,” is as true, as that the caterpillar is a butterfly in the making. When Jesus said, it was not the will of his Father in Heaven that not one of these little ones should perish, he was speaking of the omnipotent Will.

Three facts of immense importance which have come to us through our investigators are:—No soul is “forever lost”; there is no “burning hell”; there is no “everlasting punishment.”

Does this mean that there are no results of wrong doing? And that all alike are happy after death? No! Remember that the man who slips off his physical body is not changed by that act in his character, thoughts, or desires, any more than the real YOU is changed by the slipping off of your coat.

He whose life is coarse now, does not gravitate towards the refined and pure, nor is he allowed to enter their circle. Here, on earth, a man of bad character is often admitted into “the best society,”

because of birth or money. Never there! In many passages of the Bible, people are said to have died and "gone to their own place." But that is not the punishment meted out by God, but because, exercising the freewill which places him apart from all the other creations of God, he has indulged in thoughts and practices which send him for a time where he belongs, until he "sees the light" and begins to wish for higher things.

Always and everywhere, like attracts like. In the after-death spheres from the most inglorious to the most glorious, the law of affinity, which is the law of perfect justice, works with exactness. Here, deceit and evasion are possible, and are often practised; never there. The very colour of the astral or spirit-body reveals one's character and the natural place for him. And in that lowest part of the astral realm, the lowest types of man will indeed suffer, not from literal flames, but from the cravings of drink, the clamourings of lust, the clutchings of greed for gold, for the many demands which can never be gratified, and from the remorse which wrong-doing entails.

But sometimes, the upward ascent must be begun. The WAY of the ungodly shall perish; yes, his WAY, never HIMSELF. In ascending these steps, which some call Purgatory, but which we Spirituals call the Astral, we reach the REDEMPTION, which Divine Love has meant for us from the beginning.

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Millions of Spiritual Beings walk the earth,
both when we wake and when we sleep. Milton

* * *

When thou shalt have laid aside thy body thou
shalt rise freed from mortality and become a God of
the kindly skies. Pythagoras.

* * *

In My Father's House are many Mansions.
Jesus.

THEY WHO HAVE PASSED.

Calvary's Sacrifice Continued.

(By the Editor.)

"Greater love hath no man than this that he lay down his life for his friends."

The Book tells us that we are disposed to look at a man from the material standpoint, but that God seeth not as man seeth, but looketh upon the heart. We are apt to judge our warriors by their outward appearance, forgetting, very often, their undertaking, to defend our lives and our homes at the cost of separation from loved ones, the discomforts of camp life, the dangers of warfare, and alas the sacrifice of their lives.

We mourn them as members of our family circle and in our grief would bring them back to earth life but they are participating in the reward of having died in a righteous cause. No sorrow clouds the brow of those who "played the game" whilst sojourning here on earth—**save the sorrow that arises from the consciousness of the grief of relatives and friends!** It is that which gives them pain, and hence, in innumerable messages received from the Beyond, we find almost anguished pleadings that all such grief should cease. If those concerned only realised what their abandonment of sorrow and despair really meant to the object of their love they would certainly strive to moderate their grief. But the difficulty appears to be to grasp the fact that this conception is based upon truth. Most of those referred to are still held in the thralldom of the old ideas and, consequently, this now conception sounds strange in their ears. They have never been taught that the "dead" can be affected by the living, and have never been given to understand that their departed loved ones are, in reality, close at hand and forming part of the "great cloud of witnesses" to whom St. Paul refers. Yet such is undoubtedly

and quiet, brave endurance. We see Wilkins amid the snow at Point Barrow and Sherman in his apartment at New York. The two men had taken precautions for outside checking and safeguarding the accuracy and good faith of their experiment. They continued the experiment through five months and the results are impressive.

Every night Sherman mailed a copy of his "messages" to Dr. Gardner Murphy, of Columbia University. Other scientists and psychologists also checked the procedure and developments. Not until long after was it possible for the experimenters to compare notes. Sherman also sent nightly a copy of his notes to Reginald Iverson, the radio operator of the New York Times, whose final comment is: "Despite my scepticism, as it turned out, Sherman actually had a more accurate telepathic knowledge of what was happening to Wilkins in his search for the lost Russian flyers than I was able to gain in my ineffective efforts to keep in touch by short-wave radio."

They had arranged to attempt thought contact at a certain hour on three evenings of the week. Sherman would concentrate on receptivity and Wilkins on transmitting messages. First we have Wilkins's narrative, then Sherman's story of the messages and then documentary attestations by observers and finally the literal day by day communications as sent and received in parallel columns.

* * *

Sherman kept strictly to his schedule but Wilkins's arduous days and nights were filled with interruptions. On the very first evening, for instance, the explorer, as guest at a League of Aviators dinner in Winnipeg, was in the midst of making a speech when the hour came for his "appointment." Not for many days did he learn that the night marked the first of "an astounding series of 'coincidences.'" Sherman, "seated in his room in New York, with his mind blanketed from other thought, received impressions which enabled him to write

down an almost complete record of the things which had 'strongly' engaged my attention throughout the day, and of my actual surroundings and actions at the time he was trying to receive impressions of, or stimulations from, my thoughts." And although as time went on it appeared that Sherman had a more compelling sense of Wilkins's closeness when the aviator was able to concentrate as they had planned, the latter's "strong" thoughts and feelings were, in amazing measure, communicated even when the "appointment" could not be satisfactorily kept.

Some things Sherman recorded were not correct, such as: "flash of chestnut horses pulling sled." A bad "miss" was when he failed to record that Wilkins had toothache! But taken as a whole these day-by-day records of what Sherman received of Wilkins's condition, whereabouts and plans and all sorts of happenings are deeply significant.

* * *

There is abundant evidence of the reality of telepathy but this is the best documented test I have seen. Dr. John Watson (Ian Maclaren) told of an old minister whose colleague he was in his early ministry. One Sunday in Liverpool he was impressed by the thought that his old friend was dying and without any other communication he left by the midnight train for Glasgow. As he whirled through the darkness it occurred to him that he was doing a very unusual thing. Arrived in Glasgow he drove rapidly to the well-known house and was in no way astonished that the servant, who opened the door, was weeping bitterly. "He had a relapse yesterday afternoon and he is . . . dying now." The old man recognised him and was content. Watson held his hand for 20 minutes until he died.

Bishop Body Carpenter recounts in his reminiscences that when he was holding an ordination in his chapel at Ripon he noticed in the middle of the Litany that the Bibles which were to be given to the candidates had been forgotten. His wife was

at the end of the chapel and he fixed his mind to arrest her attention and fastened on the thought of the missing Bibles. He looked towards her and in a moment, without hesitation, she sent someone for the missing books and they were brought in.

The word telepathy was invented by Frederick Myers in 1882 to denote "the communication of impressions of any kind from one mind to another, independent of the recognised channels of sense." Why some people should be able to transmit and receive these thought-impressions we do not altogether understand at present. But the significance of telepathy for prayer is obvious. If communication is possible in some supersensory way between one human mind and another, it is possible between the Father Spirit and the human spirit. On the human side it is prayer, from the Divine side it is inspiration. "It is the inspiration of the Lord that giveth understanding."—The "Herald," Melbourne.

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DR. GEORGE LINDSAY JOHNSON.

On Sunday, August 1, at his home in Durban, South Africa, George Lindsay Johnson, M.A., M.D., F.R.C.S., etc., passed into the Higher Life. Dr. Johnson will be remembered by many of our readers as a frequent contributor to "Light" (and also to "The Harbinger of Light") in past years and by a very wide public as the author of "The Great Problem," one of the standard works in psychic literature.

Born at Manchester on July 10, 1853, Dr. Lindsay Johnson was educated at Amersham Hall, near Reading, and also studied at Bonn, Kornthal in Wurtttenburgh, Owens College, Manchester, and Caius College, Cambridge. He had a very varied and remarkable career. In his youth he was sent, for reasons of health, to an uncle's ranch in South Australia, where for a year he spent his life as a

cowboy, but later worked as a surveyor in the same Colony. During the Franco-Prussian war he was arrested in Strasburg by Prussian troops and condemned to death as a spy. Preferring to meet death in action, rather than passively before a firing squad, he managed by a subterfuge to break away from his captives, and actually succeeded in making his escape under a hail of bullets. After a series of thrilling adventures he eventually reached London and returned to his college. Later on he studied at Gottingen and Tubingen Universities, and on his return to England, went to Cambridge, where he took degrees in Arts, Science, Medicine and Surgery.

Dr. Lindsay Johnson made a special study of Optics, and did a great amount of original research work in that branch of science. His work is also known in the photographic world in connection with the construction of lenses and in colour photography. For ten years he was an examiner in theoretical and applied Optics to the S.M.C. of London, while he was for twenty years Ophthalmic Surgeon to the Western General Hospital Dispensary. He published numerous books and papers on Optics and Ophthalmology, as well as works on other branches of research. A serious illness incapacitated him for a long time, but eventually he fully recovered and returned to practise as an ophthalmic surgeon in Durban. It was after recovery from his illness that he made a thorough scientific investigation of what are known as occult phenomena, together with all the sifted information he could gather relating to survival after death and communication between the departed and those on earth. The results of these investigations are embodied in his book, "The Great Problem," published by Rider and Co., but now regrettably out of print.

In answer to some questions concerning his religious beliefs, Dr. Lindsay Johnson once made the following remarks:

"I do not believe in a personal God, but I am compelled to assume the existence of a Universal

Mind, a mysterious Power, which is perpetually acting in and through Nature to account for the beauty, harmony and order which we notice on every side; just as I am compelled to believe in a universal ether in order to explain how bodies act on each other at a distance, and how light, heat and electricity are propagated through space. It does not matter two pins what you believe, whether you believe in three Gods, or one God, or no God at all. Make the thirteenth chapter of St. Paul's First Letter to the Corinthians your rule of conduct and pitch all the dogmas and creeds into the fire, and you need not worry about the future. Do all the good you can and make no fuss about it. What you believe is of no consequence, what you do is the only thing that really matters." —"Light."

An Appreciation.

Mr. Aubrey Turle, a very old friend of Dr. Lindsay Johnson, writes as follows:—

His many friends in England will learn with deep regret of the passing of George Lindsay Johnson, M.A., M.D., F.R.C.S., etc.

He passed peacefully away at his home in Durban, South Africa, on Sunday, August 1 last, after being ill only a few days, and he suffered no pain.

He was of a most kindly and generous disposition, and ever ready to help a lame dog over a stile.

For the last few years he had been troubled with deafness, which rather darkened his outlook upon life. It cut him off from society, and he told me in a recent letter he was now worse off than a totally blind person. And so, like his similarly afflicted lifelong friend De Brath, he was not sorry to go.

I cherish his memory, and look forward to meeting him again soon in the higher life, concerning which he thought and wrote so much.

FORECASTING THE FUTURE.

(By E. W. Oaten.)

Under the Vagrancy Act (1824) one of the offences is "pretending or professing to tell fortunes." Whether the individual committing the offence actually believes in his powers: whether he is successful in forecasting coming events: whether he sincerely believes that he is thereby helping his fellowman: does not arise. The act of fortune-telling is an offence in itself.

There is a common belief that fortune telling consists only in forecasting the future. I have heard mediums advised to refrain from the prediction of future happenings, as by so doing they would be outside the law. It cannot, therefore, be too often insisted that the courts have held that to attempt to read the past and/or present is as much fortune telling as is prediction. To read the events of a person's life, whether past, present or future, is telling fortunes. Thus a great proportion of psychometry would be an offence under the Act.

We have to remember that the world we live in is a much larger world than that of 1824. Men's ideas of time and space have changed considerably in 120 years. We were then a month from America or India, to-day only a few hours separate us. One of the advances mankind has made is the overcoming of time and space. This may well point the way to future developments.

One of the basic features of all religions is the tendency to prediction. The Bible contains hundreds of cases and Jesus himself appealed to ancient prophecies as a vindication of his claims.

As Spiritualists we claim to be in touch with spirits who formerly lived here. They retain their own memories and personalities and they do communicate with us. Thus a father communicating

with his son naturally gives that son advice. He often criticises his past and offers advice as to the future; that is a natural and fatherly propensity.

The son would have a right to doubt his father's identity if he did not show the evidence of his continued solicitude. To impose restrictions on such activity is to interfere in the normal relationship between father and son—which the law has no moral right to do.

But not all such messages come to us from spirits whose identity is provable. They may depend on the natural psychic or subconscious activities of the medium himself. There can be not the slightest doubt that the true psychic does get premonitions, often warnings of coming events. There is no evidence that they come from a spirit world—though they may do so. These often arise, particularly in psychometry, from some power within the medium which may rise above the limitations of time and space.

I consider this one of the most important discoveries of modern times and one that should be carefully cultivated rather than suppressed. If there is some segment of the human consciousness which can be active outside the normal limitations of time—its discovery would be epoch-making. It would establish—as telepathy has done—that man is more than an inhabitant of a physical world. Here would be a solid basis for the claim to immortality: for man's mentality could be proved to operate in a timeless, spaceless realm.

For these reasons, I believe that what is called fortune telling is not to be despised. Sometimes it includes spirit activity—often it is merely psychic. Like all good things, it has its dangers. The police say that such powers are used to impose upon the credulous—to which there are two answers: (1) If our educational system is producing an easily credulous people, then it needs serious overhaul. (2) The religion of our country has for centuries en-

couraged credulity. It has maintained that spiritual revelation is above suspicion. It has been considered sinful to doubt the Bible, and the dogmas of the Church; they must be swallowed whole and without question. Matters which are of spiritual origin must not be doubted. Spiritualists have always taken the opposite view. All matters must be submitted to reason.

Even so, the police have never yet put into the witness box any person who has testified that he has been injured in prospect or person by the so-called fortune tellers. These credulous persons who have been injured are purely imaginary, and in any case the common law is sufficiently strong to deal with cases of imposition.

There remains the charlatan, who pretends to exercise psychic gifts whilst possessing no such gift in any degree. The readings given by such people generally consist of "the mixture as before"—the dark and fair man—or woman—a letter from overseas—marriage prospects and a certain number of children; in fact, a well-established fairy tale intended to tickle the vanity and wonderment of the client. I think little harm is done—since no one takes it seriously. In fact, few people take a holiday at the seaside without consulting the local fortune teller. It's a harmless part of the week's amusement; it adds to the vim of the holiday and does little harm. If any injury is done, it is not to the client or the credulous person, but to the serious study of a very involved problem.

The Vagrancy Act is an anomaly. A survival of an ignorant and priest-ridden past and is at presense an hindrance to progress and to religious liberty. In my opinion, mediums, whilst acting honestly, should not attempt to avoid the law, but to deliberately break it, since the authorities have refused to amend it in the interest of justice.

—"The Two Worlds."