

The
Harbinger of Light

Vol. 74.—No. 6,

June 1, 1943.

A
PSYCHIC DIGEST



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

PRICE 9d.

LEADING FEATURES:

The Oldest Christian Document.

Jesus and Pauline Christianity.

Why Worry about the Future?

Science: Its Relation to Spirit Communication.

What Every Mental Medium Should Know.

Can God be a Father unless He is Real?

SPIRITUALISM AND ITS TEACHINGS

THE principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (Divine Life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

The Harbinger of Light

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

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

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The Oldest Christian Document

(By John Vledder.)

[James' Letter, incorporated in the New Testament, was written by James, the youngest brother of Jesus. He was President of the Church in Jerusalem. The date of the letter was between 44 and 50 A.D., before the earliest of Paul's epistles, and before the Gospels were written.—Ed. "H. of L."]

In the home where Jesus of Nazareth spent his youth we find some characteristic persons who claim our attention. They were poor and humble people, not rich with the goods of the world, but blessed with spiritual gifts. The father of Jesus was Joseph, a carpenter, industrious and quiet, but possessing a still wisdom. Greatly gifted with spiritual talent was Mary, Jesus' mother; and, like most mothers of great men, she must have been of great influence and inspiration in the life of her son.

John, later on called the Baptist, was a cousin of Jesus, and his close companion. John was a characteristic person, the fiery preacher of the coming Kingdom of God, unafraid to tell the truth, sparing neither rich nor poor, not even Herod the king. Then

there was James, a younger brother of Jesus, the writer of the fiery epistle that bears his name, and sometimes called "the apostle of the poor". All these three men were put to death by the ruling power as martyrs for a good cause—the cause of truth, justice and right.

The Epistle of James is the most liberal piece of literature in the New Testament, free of all creed, dogma and Paulist theology. Martin Luther being afraid of a too far-reaching reformation, and still in favour of retaining certain creeds and dogmas, declared that the writings of James really were out of place in the Bible.

"Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Then we cite this: "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and you have respect to him that weareth the gay clothing and say unto him: 'Sit thou here in a good place', and say to the poor: 'Stand thou here, or sit under my footstool'—are ye not then partial in yourselves, and are becoming judges of evil thought? But ye have despised the poor. Do not rich men oppress you and draw you before the judgment seat?"

This could have been some twentieth century radical opinion. James must have been some kind of a radical agitator in his time. Small wonder that some religious conservatives object to his writings. Listen to this: "What both it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone."

Another example that James defended the

rights of the poor, and was not afraid to criticise the rich about their ill-gotten gains, is this citation: "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments moth-eaten. Your gold and silver is cankered, and the rust of them shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: And the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

This epistle is like a golden ray of sunshine among the dusty volumes of creeds and dogmas.

Some critics have called the Bible the most revolutionary book in the wor'd. Maybe it is true; it all depends in what light we see it, and how the different writings are interpreted. James is very plain and outspoken. There is no mistake about his meaning. And when we consider how the inhabitants of his native country were robbed and exploited by the Roman legions; where he saw all the horrors and destitution wrought by war, and where most likely he and his relations were poverty-stricken there, it is no wonder that he took the side of the poor and down-trodden.

This short epistle can still teach us many valuable lessons, and it is worth our close attention.

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HOW TO SUCCESSFULLY DEVELOP PSYCHIC POWER

By Louise Brownlee.

In order to be successful in the development of your psychic power you must be prepared to devote a portion of your time to spiritual development and endeavour to realise that the first step towards progression is right, or occult, thinking. It is very necessary to be prepared mentally, and then be willing to faithfully and fearlessly adhere to the rules and regulations arranged by the spiritual instructors for the spiritual unfoldment of the supernormal mind.

A very important work is the thorough knowledge of the fundamental principles of truth—the hidden forces, the qualifications of the subconscious mind, the innate inner senses, the intuitive faculties, the psychic talents. Aspiration is also an essential to spiritual revelations. To gain real psychic knowledge, one must of necessity pray for enlightenment. To reach the ear of the Divine it is wise to be truly earnest in every endeavour, faithful and hopeful, and encourage desire, for one must wish and work for the best gifts, such as prophecy and inspiration.

One thing that should be cultivated assiduously is cheerfulness, brightness, sympathy, and real interest in the problems of life. There is also another very significant fact to consider. The mind must be kept clean and wholesome. Thoughts must be carefully watched, kept strictly under control, and then spiritualised, then you may be quite sure of attracting the intelligent forces and obtain the attention of the glorious ministering angels of light who are ever ready and willing to assist you to govern your will and direct your physical desires into the right and wise channel of spiritual endeavour. It is thus you become qualified, enlightened, strengthened and sustained, and able, by the angelic quickening influence, to sense the real from the unreal.

It is a very wonderful achievement to be able to recognise the sweet celestial teachers of life, love and tenderness, and beauty, who come to your dwellings to bless, guide, guard and comfort you in the hour of real tribulation, sorrow and grief.

The divine gift of healing by prayer and the laying-on of hands is also beneficial and useful. Then to receive consoling messages of inspiring sweetness or warnings of danger that may be avoided. As you advance by prayer, intuition, meditation, you will more readily understand, by the help of psychic instructors, how the brave yet martyred souls of days gone by obtained their strength, their faith, their unwavered confidence in a mighty power to save; and even prayed during their cruel torture for the ones who brought about their suffering, calumny and physical death, and in time learn the important lesson, that the pure in heart see the Divine and the workings of the Absolute.

Then it is possible that you will take up psychic work in a serious fashion, and realise beyond the peradventure of a doubt, that the full development of your mediumistic faculties are very important and of a sacred order. Thus by the unfoldment of the hidden qualifications you may become a power for good, an angel of light yourself while living here in this mundane sphere of ours, and be able to benefit many human souls; lead numbers out of darkness into the psychic sunlight of the glorious knowledge of their own spiritual work, thus assisting to regenerate them and prepare them for the higher unfoldment of their own being.

It is thus you may become a teacher, instructor, pastor and defender of the faith which comes with desire for knowledge of charity, love, unselfishness and usefulness, and the wish to be practically useful. One must not forget that kindness, sympathy and true actions are expected and really demanded of those who profess to be spiritual leaders in the occult cause.

Therefore it is necessary to hold up the banner

of light on high. Keep faith with people and the highest standards of truth. Swerve not to the right nor to the left, but keep in the straight and narrow path, onward and upward through all eternity.

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THE INCREASING REVELATION.

Those who have watched the course of psychic inquiry for many years cannot fail to be struck with the increasing definiteness of the accounts which reach us regarding the nature of the next life. The vague ideas which first prevailed are now assuming distinctness. The statements received are more explicit and more intelligible. The conclusion is that the growth of human intelligence has rendered these revelations possible—the knowledge given has proceeded step by step with the growth of our ability and willingness to receive it. It is now apparent that the next world, being a world of mind, things which exist in the mind and memory of the spirit after its passage from earth, take definite shapes, and replace in some way the physical and objective forms which occupied the mind here. The mind is creative, and working in some etheric element, it projects, sometimes unconsciously, the images of things to which it has become attached. These continue to exist in the mind of the departed, when the things themselves are no longer physically present. Naturally it is the objects which are loved which continue, but only, of course, until that particular stage is outgrown, and the spirit passes into higher conditions than those which merely reflect the earthly career and experiences.

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The greatest truths are the simplest, and so are the greatest men.

JESUS AND PAULINE CHRISTIANITY

(By Dr. Frederic H. Wood, in "The Two Worlds".)

In a pamphlet written by Dr. Alexander Patterson, and obtainable from "The Two Worlds" office, there are no illusions about the beliefs which the Church has superimposed on the plain narrative of Jesus. His imaginary duologues with Paul when the latter arrived in heaven, will give our thoughtful readers scope for reflection. Let us take the author's view of Paul's enthusiasm, both before and after his change of outlook:—

Jesus: "Conversion, my dear Paul, however sincere, has its dangers, especially when it is from one form of fanaticism to another. Before you met me on the Damascus Road (as you say) you were a fanatic. The danger is that fanaticism is so easily transferred to a new belief."

Paul: "I toiled and suffered, was scourged and beaten. I bore in my body the marks of my Lord, all for the Gospel's sake."

Jesus: "Yes, my apostle, we both discovered that the greatest of all adventures is to get one new idea accepted by mankind. And we both discovered that martyrdom lies in the path of the pioneer. On that at least we are agreed."

Very soon, however, there were more serious, more awkward questions.

Jesus: "Paul, where did you get those amazing ideas recorded in your letter to the Romans? (1) the fall of the whole human race by one single sin of Adam; (2) the condemnation of the whole race by that one sin; (3) my death as a sacrificial blood-offering to restore the race to God's favour; and (4) your idea that man's salvation depends on God's 'election'?"

Paul: "I proved it from the old writings, about Abraham and Hagar, Rebecca, and Esau. My deduction was: 'God has mercy on anyone just as

He pleases, and He makes anyone stubborn just as He pleases." (Rom. 9, 18.)

Jesus: "Most ingenious! But did you ever hear anyone say that I had taught these things?"

Paul: "No, but I relied on the Books of Moses and the prophets, and while in Arabia I built up my systematic theology for the saints."

Jesus: "And launched it on the world as your gospel, which got a start of some years of mine, which are only being read now. I fear it is your gospel, Paul, rather than mine which is believed now." . . . "The priests and pundits will write huge volumes on it. They will find hidden meanings and 'mysteries' in my parables as in your thesis. They will build new sects around their own special 'interpretations.' Paul, we shall both suffer the penalty of all teachers. We are condemned to be 'interpreted'."

Dr. Paterson reserves his most trenchant treatment for another dogma.

Jesus: "In your gospel, Paul, you make a great deal of the sacrificial value of my death for the sins of men. But I desired Mercy, not Sacrifice."

Paul: "You died the death of the Cross."

Jesus: "But, Paul, thousands of people died on crosses in my time, for political causes."

Paul: "Yes, but your death was different. I saw it in the light of my study of the old sacrifices as the culmination of the whole system."

Jesus: "So I have heard, but was there any suggestion in my plain speech or simple parables, that only through the shedding of my blood could there be remission of sins?"

Paul: "I know you lived a simple life, but . . ."

Jesus: "Very simple. It was my protest against the elaborate pretence of temple and synagogue. How I hated that weary procession of beasts trailing along to the slaughter-house! Before any man can understand your gospel, which you call Christianity,

he must first study and then accept ancient Judaism with all its ritual."

Paul: "It seemed logical at the time. I did my best."

Jesus: "Paul, a man's best, if his vision is wrong, is sometimes his worst!"

Our author is even more outspoken on one result of all this:

Jesus: "I can see the day when the priests of this new faith will contend that any piece of baker's bread is literally my actual body, and that any concoction called wine is my actual blood."

Paul: "I did not mean that . . ."

Jesus: "They will 'prove' it from your words, or I don't know the craft. Others will make a new ritual out of it."

The dialogue touches upon many other curious results of Paul's teaching. Dr. Paterson was not a Spiritualist, and his view of the resurrection is a rational one. Of the future life, he gives the more exact translations "resting-places" and "billets" in place of the pretentious "many mansions". An unprejudicial reading of this pamphlet leaves one with the impression that its author has said many things which badly needed saying, and the fact that he spent thirty years doing his Master's work as a medical missionary, lends support to his right to speak his mind. One feels that if the Churches had sufficient courage to purge their Faith of its Paulianity, and rebuild it on the simple life and teaching of its real Founder, their influence in these modern days might have more far-reaching effect.

THE ANIMALS' DISCUSSION CLUB.

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WHY WORRY ABOUT THE FUTURE ?

(By Francis Stringer.)

In our own minds we seem convinced that the war is shaping well and fast for an Allied victory. This belief should help us, but examination of our daily papers discloses a pathetic fear of what lies ahead.

One country is afraid that the control of aerial transportation will be in the hands of another country now an ally.

Banking power is wanted by each large nation. People are frightened of Communism, yet they feel it must come. Our moral life has gone all haywire. We feel that we are eternally lost.

Have we any control of events? I know this brings in the old, old argument—freewill or determinism, but my theories have banished fear of the present and future, as far as I am concerned, and may help a few along the road if they see eye-to-eye with me.

You were not born into this world just solely because of the union of two beings; if you think you were, you immediately place yourself in the same plane as the animals. You came here for a job. Believers in re-incarnation say the soul examines its behaviour in a past life, and starts out in a new life to correct all faults, if the personalty will permit. I am not arguing about that. I am not drawn to a belief in re-incarnation, though it is interesting, and Dr. Alexander Cannon seems positive about it through his experiments in hypnotism.

I said you came here for a job. What job? Unless you are a highly evolved being, you do not know, but may get a strong suspicion from an impartial examination of your life. Help, however, is forthcoming by using the services of (sceptics, turn over here) numerologist, astrologers and clairvoyants.

Just because a M.D. has a terrible reputation as

a medico, you do not condemn that profession as a whole. If a member of another profession makes a botch of a job, you do not judge all his fellow members by him, do you?

Why decry numerology, etc., because of the charlatans? If you go the right way about it you will find a good exponent of those ill-judged sciences.

Once you have obtained the advice you need, life takes on another meaning, and instead of being a jig-saw puzzle, nearly everything fits into place. Who wouldn't travel with a mapped itinerary if it could be procured, instead of, as it were, "flying blind".

If you gain a feeling that you are a part of a planned movement, the world will then appear not such a bad place, even if some of its inhabitants are doing their best to upset everything. You may be only a very small part, but very important, just the same.

As regards the world itself, why should **you** worry? This may sound hard in view of the fact that all of us have loved ones in actual conflict, many of whom have gone on, but if you read the "Harbinger" you must either believe in survival or else be favourably drawn to that belief. If you believe, you know those who passed over have merely gone on a journey, and will meet you when it is your turn to follow.

For the past few years I have been most interested in the predictions of that eminent British astrologer, Mr. Naylor. He works, I understand, on Indian lines, but whatever his method, he has been extraordinarily accurate in predicting world events. As he forecasts years in advance, it seems to me that the future is planned. If the future of the world is fixed, why should **you** or I worry about Communism, tariff barriers, monetary reforms, etc. Individually we can do nothing, but as a mass we seem to be swayed into action by cosmic influences, so why buck about the business, and lose a good night's sleep?

I don't for one minute suggest you become a fatalist—that would be tragic; but why not do your best in your own sphere, and leave the running of the world in the very capable hands of the Master Mind?

Time is nothing; it has taken a few millions of years for the world to reach its present stage of evolution, and there are many more millions of years to come. If you want to change any of our customs overnight, you will only expend a lot of energy fruitlessly, worry yourself into ill health, and become a liability on the community.

If you think you can change everyone's views to coincide with yours, you are mistaken.

A very accomplished gentleman two thousand years ago offered the world something good; neither you nor I would care to suffer his physical reward.

Live in faith, and you will accomplish more by silent thought power than vociferous oratory.

Peace be with you.

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THE LETTER AND THE SPIRIT.

It is frequently pointed out that were the Founder of Christianity and His apostles living to-day they would be in continual danger of the law. It is a humiliating commentary on our modern civilisation, with its Vagrancy Act and its Witchcraft Act, and their implications against the existence of a spiritual realm, whether as a source of evil or of good. Of course, the laws must be obeyed, although too often it is the letter of the law which kills the spirit, as of old. As we know, there are laws that have become obsolete because they are out of touch with public sentiment. They could still be set in action, but the result would be dangerous because unpopular. No laws can be safely enforced if they are against the sense and sentiment of the country at large.

THE PASSING OF A SPIRITUAL LEADER TEACHER

The passing of Mrs. F. Corbett-Hanger (founder and leader of the Christian School of Life) has filled many a heart with regret. Mrs. Hanger began her work twenty-five years ago in Melbourne, Victoria, and has been ever recognised as one of the foremost lecturers in spiritualistic circles in the three eastern States.

Building first upon the solid foundation which Spiritualism provides—the knowledge and understanding of the return of spirit and continuity of life in the Beyond—she has advanced from a mediumistic aspect, as well as that of progressive and uplifting thought. Again, her gift of oratory (for which she has been renowned through the entire continent), endeared her to many hundreds of people. The wonderful philosophy which she propounded has proved itself to be a source of inspiration spiritually, as well as giving practical help to her hearers and members on the pathway of life.

There are Spiritual Lodges established in each of these States, and while this philosophy is quite universal in its nature, it has had the effect of cementing and linking them together, and they have indeed proven that “unity is strength”. Through the massed influence of these lodges, circles are formed for the purpose of helping by the concentrative power of thought uplifted, to promote peace and harmony, not only in our own country, but universally. This must, in time, bear much fruit.

So solid is the foundation which she has laid spiritually that we may truly say that “she being dead, yet speaketh.”

As she speeds her way into the realms of light, the loving thoughts of her devoted followers in the three States are with her.

We might quote from our Melbourne centre:

“Perhaps—if we could see that land to which our loved are called—we’d understand.

Perhaps—if we could hear the welcome they receive from bright ones over there—we would not grieve.

Perhaps—if we could know the reason why they went, we'd smile and wipe away those tears—and wait—and be content."

Or, again, in the words written by our Lodge Master, J. Hunter Shaw:

"Perchance the music you hear from afar
Is the soul-singing voice of a heavenly choir,
Whose angels come down to earth for a space
To carry a soul back in their gentle embrace.
On the wings of the music, not of the earth,
They carry her back to the haven of rest
Where the strife, the toil and the turmoil are o'er,
And the soul finds its rest on the heavenly shore.

—Inserted by the present leader of the Christian School of Life, Ellory Major.

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SYSTEMS

A new variation of the "isms" jokes appears as follows:—

Socialism: If you have two cows, you give one to your neighbour.

Communism: If you have two cows, you give them to the Government, and the Government then gives you some milk.

Fascism: If you have two cows, you keep the cows and give the milk to the Government; then the Government sells you some milk.

New Dealism: If you have two cows, you shoot one and milk the other. Then you pour the milk down the drain.

Nazism: If you have two cows, the Government shoots you and keeps the cows.

Capitalism: If you have two cows, you sell one and buy a bull.

—(New York "Herald Tribune", Paris edition.)

SCIENCE: ITS RELATION TO SPIRIT COMMUNICATION

By Rev. Carol Horton Pierce, A.B., C.E.

(President William James Society of New York.)

A lady said to us: "These youngsters of to-day cannot be talked to in terms of religion or spirituality. They spurn such terms. With them everything is science, and scientific terms. If one is to appeal to them, along the lines of the terms in which they think, one must appeal from the scientific angle."

Her remarks brought to mind an incident Mrs. Pierce and I experienced some five years ago. We chanced, at a meeting of a Spiritualistic Society in New York, to hear a young lecturer from Columbia. He gave us an interesting talk on sociology. It was evident that he was very sincere, and also because he was young it was interesting to see so young a man devoting his life to theories that he believed would help mankind.

A New Revelation.

We were so interested in him that we invited him to dinner several times, and we would talk for hours on the subjects closest to his heart, and then . . . when he had been convinced that we were wholly friendly to his line of thought . . . we said to him: "Mr. So-and-so, why wouldn't you care to consider teaching the truths that have been handed down to the world from Dr. William James, the great scientist, doctor, philosopher and spiritualist, former president of the International Psychic Research Society?"

The young man sat straight up in his chair. I think if he could have run out of the room at that moment he would have done so, but he was too polite, so he listened to what we had to say. Briefly, it was this:

Dr. William James, considered internationally as our greatest philosopher, has spent twenty or

more years in the Spirit World. We can conceive that this active soul has been very diligent in investigating truth, since he departed, and his remarks call for respectful consideration from every scientist and every religionist, from every sociologist, and from anyone interested at all in the progress of the race. He says to us, whether we be so-called scientists or religionists, that each **unfoldment** of science which has made this particular era so remarkable is the unfolding of The Divine Mind through man, and that the discoveries of the nineteenth and twentieth centuries may come to be known and should be known as a new revelation of God.

Some Flounder.

He further says that no discovery of science is wholly unattended by spirits of Spirit Land, but that practically every new, so-called "discovery" is the result of experiments that were first carried on Over There and then . . . at the right time . . . transmitted through some human being on earth who had been prepared for the transmission. Thus he refers to the inventions of Edison and Bell, of Morse and Burbank, as outstanding instances of such transmission of ideas from very advanced souls in Spirit Land who are constantly, under the Father's Will and Guidance, planning things that will make for the progress of the race.

"Now," we said, containuing our talk to this young sociologist, "you yourself are floundering around with hypotheses and fancies that get nowhere. You are advancing ideas that have no real practicality in mind. They are theories that have not been put into practice. They are the emanations of intellectual dreams that have no spirituality for their base. Nothing real, true and lasting is ever founded in such a manner."

Nothing but Spirit.

He interrupted us at this point. What he said seems to convey the essence of the so-called "scientific" mind. He said:

“You see, we at Columbia are endeavouring to unfold sociology on a purely scientific basis, and science will not accept any evidence that cannot be cognized by the five physical senses.”

So there was the rub. The young men, no matter what his inclination to help humanity, preferred not to risk the criticism of his colleagues at the university by assuming or accepting a premise that is anything but “materialistic”, believing that by so doing he is preserving a truly scientific attitude.

We have mentioned this incident specifically because it brings us back to the lady’s remark about the youth of the twentieth century, and their desire to be wholly scientific. If we cannot meet these youngsters on a scientific basis, as she said, we are liable to lose their interest altogether; and if we lost their interest we are liable to have a young generation on our hands who have no spiritual leanings or understanding whatsoever. So, what to do about it? On what ground can we find a common meeting place? How can we show them conclusively that there is nothing but spirit on which to found science?

How We Know.

It is not enough, as evidenced in the instance of the young sociologist, to tell them that Dr. James was a pragmatist, wholly practical, and utterly scientific in everything he did or said or thought. For these youngsters question everything. They say: “Well, how does he know?” and “How do you know that such words came from Dr. James?” and they beg the question at every turn. They even go so far as to controvert the Bible and say: “You say it means one thing. The Christian Scientists say it means another thing. The Orthodox Christian says it means another.” In other words, nothing seems to be sacred to them, and there is no spiritual background or training in most of them, on which to base a spiritual conception of life.

The situation puzzled me for quite some time.

"How." I asked myself, "can we lift people wholly material on to a plane whereon they can cognize the truths of Being, when they insist on material proof? James himself says: "You cannot prove spiritual truths by materialistic methods."

Our Platform.

Then I began to contemplate more and more the life and teachings of the Master Jesus. I came, more clearly than ever, to realise that He was indeed The Great Scientist. I realised more than ever that His demonstration of knowing . . . of actual knowledge . . . of Truth, of Love, of Light, of Mind, of God, was basically a demonstration of highest science.

Scio, in Latin, means to know. If you know and exercise the power of the Father, as He did, and can calm the waves and quell the fire, and command the wind to cease; if you can know as He did, the power in the Word, and command the dead to rise and the sick to be healed, then you can speak with authority about knowing . . . for this is real knowing, or science.

And thus it came about that there seemed to be a platform on which we could talk to these scientifically-minded youth . . . approaching them on the "purely scientific" basis of demonstration, and appealing to their minds in a practical manner, saying: "Who is it that knows? The man who cannot prove power? Or, the man who can demonstrate power and have it revealed to your own physical senses in the form of demonstration?"

You read testimonies almost every day of noted physicians, surgeons, etc., who pass over to the other side of the Veil, firmly believing that they, of their own greatness, brought forth these marvellous discoveries which are filling even the pages of our daily newspapers.

Scientists Must Realise.

"What's new to-day in science?" is a by-word over daily discoveries. When, and if, the scientists of this era come into the realisation that their dis-

coveries and their healings have had co-operation from above; when credit is given where credit is due; when healings that appeal miraculous are acknowledged to have been done with the aid of such master metaphysicians as Christ Jesus . . . then we shall begin to orient ourselves and our young friends (to say nothing of our friends the scientists) and properly proclaim the outstanding facts, scientifically proven, of communication.

Dr. James has written very powerfully about all this in his books, transcribed by Jane Revere Burke. You will find these books listed in "The Psychic Observer," and you may feel as I do about them, that they are utterly invaluable in your library of essential reading and information. But James is, of course, not the only scientist who has tried to bring home to us the basic power of spirit, and its marvellous potentialities for the race.

The Study of God.

Charles P. Steinmetz, the great scientist, wrote before his passing on:

"I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of man and history. Yet we have been merely playing with it, and have never seriously studied it as we have the physical forces.

"Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful.

TO OUR MANY FRIENDS.

Mrs. Pierce and the writer have been spiritual healers for about forty years. We are particularly interested in the healing method—with spirit co-operation—suggested by Dr. William James, late of Harvard University. We shall be glad to speak the WORD for any sufferer, on a love-offering basis.

Rev. Myrtle E. Pierce, Rev. Carl Horton Pierce,
14 Mt. Vernon Ave., Mt. Vernon, N.Y.
Tel.: Mount Vernon, 7-5741.

The scientists of the world will turn their laboratories over to the study of God, prayer, and the spiritual forces which have, as yet, hardly been scratched.

"When this day comes the world will see more advancement in one generation than it has in the past four."

And Dr. James adds:

"The greatest thing any man can do for another man, or for any cause, is this thing called prayer, which is in reality harnessing the Universal Power . . . working with it. It is the great scientific adventure of the future.

"In a hundred years men will see that what you now term scientific discoveries of the nineteenth and twentieth centuries was an overwhelming outpouring of the spirit of God upon the mind of man in new knowledge of the law.

The Law.

"Not only is there no conflict between science and religion, but the whole body of scientific discovery is religion, the new revelation of the mind of God. The new revelation! In those days, saith the Lord, I will pour out my spirit upon all flesh."

—:0:—

GOD'S WAYS

Thro' silence and the trembling stars
Comes Faith, from tracts no feet have trod.

—Tennyson.

So long as we love we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—R. L. Stevenson.

He who never changes any of his opinions, never corrects any of his mistakes.

Think gentle thoughts: they shall impart
A blessed sweetness to thine heart;
And spread like perfume thro' the air
To make it fragrant everywhere.

WHAT EVERY MENTAL MEDIUM SHOULD KNOW

(By a Well-known Clairvoyant, in "Psychic Observer".)

Mild hostility has a strong tendency to interfere with reliable results. On some occasions of this character, it may be found useful to cut sittings short. This procedure will be marked with eventual satisfaction on both sides. Psychic delineation has its vagaries, limitations.

In these times of national stress the professional clairvoyant is mainly called on to deal with personal problems arising out of war conditions. Information and advice are sought concerning a large variety of circumstances affecting those engaged in the Forces.

The psychic consultant of to-day more than ever before strives to be helpful, knowing how much it means to those who seek such aid. There is, therefore, special justification for these lines where the interest is centred in making it clear that the practitioner not only desires, but is entitled to expect, the wholehearted co-operation of those who apply for psychic service.

It is a most important element in the impression and transmission of supernormal knowledge that there should be a proper recognition on the sitter's part of the essential character of harmonious relations.

Psychic delineation has its vagaries and limitations: it varies in quality to a bewildering extent, an unevenness which at times is caused by the physical and mental state of the percipient . . . unavoidable obstacles . . . but is more frequently due to disturbing influences, often unwittingly provoked, by the sitter.

Harmonious Relationship Necessary.

The impediments introduced by the sitter may range from an agitated manner of approach right

up the scale to a display of the serious attitude best described as "the spirit which denies".

It would not be possible in this short article to enumerate and adequately describe the many obstacles which may hamper successful clairvoyance, but advantage should be gained by stating here some elementary facts with reference to a few of them.

There are some who appear to think that to the clairvoyant, the sitter's life is an open book, just as there are others who treat the subject of clairvoyance with scepticism and indifference, and make little use of hard-won, wise and well-meant efforts on their behalf.

All these attitudes are objectionable. Life is not an open book to be read at will by the psychically gifted. It is obviously a vast and complex subject, and bristles with special difficulties for those who gather useful information from obscure gleams shed by some of its deeper facts.

Apart from personal considerations of a very weighty nature affecting the exercise of the faculty, the clairvoyant art embraces piecing together strangely assorted and sometimes vague, fleeting, scattered mental images, and correctly interpreting cymbols . . . capable of diverse explanations . . . which at times baffle all attempts at clarification. Whilst making this appeal for harmonious and helpful relations between sitter and percipient, full allowance must be extended for the troublous period we are passing through . . . events which sorely affect us all.

The following are a few examples of happenings within the area of these limitations. The first instance represents the type which expects too much.

Disappointed Clients.

A lady came to me for a reading. She was not one of those difficult cases to handle, which try the most experienced psychic, and I felt pleased at being able so readily on this occasion to obtain sound information. She expressed herself as in full agree-

ment with the general accuracy of my statements, which covered considerable ground. Moreover, she stated that some of my remarks had bordered on the miraculous.

After expressing herself in grateful terms for valuable suggestions I had offered her, she yet permitted herself to voice a feeling of disappointment that no mention had been made by me of matters relating to an airman she was particularly concerned about.

She furthermore added to her feeling of disapproval the fact that I had omitted any reference to some great changes in her home affairs she was seriously contemplating.

This lady became almost indignant when I suggested that no help came from her on these special matters; that no inkling of what she expected of me had emanated from her, although had it been otherwise, I added, it would have been no guarantee of enlightenment, although it might have led to the wished-for delineation. Such inconsiderateness is in a great measure due to lack of appreciation of psychic processes, and calls insistently for rectification.

Advise Cautiously.

Here is another regrettable instance within the ambit of this commentary, and bearing on the issue of indifference. A young person working in a munitions factory found the nature of her employment there very uncongenial; it was moreover made intolerable by an officious superior. She felt she could not put her whole heart into the work, and, lacking interest, asked me whether I would advise a particular change.

There was a military hospital close at hand, and she knew that such services as she could give were required there. On account of home ties she could not leave the district.

I suggested that the change she indicated was excellent from many points of view, and she should think favourably of making it.

Notwithstanding my well-stressed advice she delayed her application for the desired hospital vacancy, and, when she did present herself for it, the opening had been filled.

Sceptics Most Difficult.

Although I can record some remarkable achievements with sceptics, I have on the whole found them a source of hindrance. In really pronounced cases their bearing reacts in the sensitive nervous system of the clairvoyant, and arrests the flow of psychic conception.

Antagonism produces irritation and confusion, deflecting the clairvoyance from its true course. Some clients have come to me, who, when I tell them something they do not approve, say, snappishly, "That is quite out of the question"; "utterly impossible", and so on.

In not a few instances these people have returned later, admitting their hastiness and error, expressing their sincere regret in deriding what they had since then found to be true.

But what is greatly important—and that is the theme of this article—is that sitters should know that the clairvoyant is adversely affected by unhelpful behaviour, and that even mild hostility has a strong tendency to interfere with reliable results.

I have found it useful on some occasions of this character to cut short a sitting and to defer the reading to a later date. That course has often in my practice been marked by eventual satisfaction on both sides.

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Over 1,000 books on Spiritualism and kindred subjects.

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Sister Hilda, Mission of Love, 74 Franklin Street, Adelaide.

THERE ARE NO UNEMPLOYED IN THE BEYOND

A "Dead" Man Tells of Spirit Work.

These questions and spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought. The questions were asked at seances held three times a week through the mediumship of Mrs. J. Conant, of Boston. It is claimed that the Rev. Theodore Parker, Thomas Paine, Professor Robert Hare and Sir Humphrey Davy were among the band of spirits who gave these answers:—

How do spirits employ their time in the spirit world?

There are an infinite number of ways by which the spirits employ their time or are occupied in the spirit world. They who are artists, because they have a love in that direction, employ their time in that way. The mechanic—for we have mechanics in the spirit world—who is such from the love of it, pursues the same avocation in the spirit world.

Each one pursues the course that is best adapted to him, but none is forced into the pursuance of any course. There is no compulsion in these things in the spirit world. Each one acts in accordance with his wishes.

Each one pursues the avocation to which he is best adapted, and for the love of it. There are no drones in the spirit world. All are active.

How do mechanics exercise their powers? Have they building materials with which to work?

You forget that these buildings which you inhabit are in the spirit world. They have an inner as well as an external life. Every work of art has a soul. The external appearance of that soul has need of an external architect, somebody to fashion it, somebody to take care of it, somebody to embellish it.

Can you do it? No. You can perform that part

which belongs to material life, but no more. You overlook the soul of things in your march through the body. It is quite natural. I did the same while here.

Does any change of temperature occur in the spirit world?

Yes, there is an infinite number of degrees of change . . . all the various gradations that are necessary to spirit life.

Is there extreme cold and extreme heat, with all the gradations?

Not such cold or heat as you experience here, but that which is equivalent to it.

Are those living there made uncomfortable by these changes?

No, not necessarily, because the spirit has the power more perfectly than here to adapt itself to conditions. The law of adaptation is better understood there than here. If you understand it here, the fire would not burn you, the water would not drown you; when the air was at a very low temperature it would not freeze you.

Do you mean to say that if we understood the law we could resist these changes with our bodies?

Yes; I do mean that you shall understand me precisely thus.

Will that knowledge ever be possessed by men on earth?

I think not. At all events, it is so far in the future, if it ever comes, that it would be folly to hope for it.

How are spirit shapes made apparent to our natural senses?

The necessary power is taken from the atmosphere and carried to the medium, and condensed or rendered objective there. Of course, when it is once objective, it is apparent to your physical senses. You can use it; you can handle it. It is, to all intents and purposes, an objective form. It is a chemical process. There are many chemists in the spirit world.

Is the form not their own?

No, not absolutely. In one sense it is, and in another it is not. It is not their spirit form, for that you could not see, but it is a clothing for that form that they have gathered from the atmosphere.

We frequently hear persons express a desire to rest for a long period of time upon entering the spirit world. Does this result from absolute weariness of their earth life.

All the experience of your earth life cast their shadow upon the spirit. It matters not what they are, whether they are those of joy or of sorrow. A certain amount of time is required for the spirit to outlive it, pass beyond the shadows that are attached to it in consequence of its earth life.

There is a mantle of remorse, an uncomfortable atmosphere surrounding the drunkard, surrounding the miser, surrounding all those that have not made the very best use of their time here.

There is also an uncomfortable atmosphere surrounding those that have been encumbered with unhealthy bodies. The atmosphere is oppressive. It rests upon the spirit like a heavy weight.

As the spirit, during such an experience in earth life, has been in conflict with those rude experiences, rest, quiet, a condition wherein it can recuperate its wasted forces, is absolutely necessary in spirit life. I know it was so with me, and I am sure it is equally true of all others.

—————:o:—————

Carlyle says:—

Evil, once manfully fronted, ceases to be evil.

Talk that does not end in any kind of action is better suppressed altogether.

Work is the grand cure for all the maladies and miseries that ever beset mankind.

The three great elements of modern civilisation: Gunpowder, printing, and the Protestant religion.

All history is an inarticulate Bible.

The true Sovereign is the Wise Man.

CAN GOD BE A FATHER UNLESS HE IS REAL ?

(By Rev. G. Maurice Elliott.)

[God cannot be made real to us, or be understood by us, by the "irrelevant accuracies of metaphysics"; but we can understand and appreciate the attributes which we find in the best type of human father. Can we be far wrong if we do the same?]

An agnostic once said to me: "Can yeu define God?" I at once said: "No; if I could He would not be God, because the word 'define' means 'to fix bounds or limits', and God has no limits."

No, I cannot define God any more than I can define a person, but I can, I think, show you how God must be personal.

Certain Spiritualists seem to regard belief in a "personal" God as untenable and out of date. This is due, I think, to their being unacquainted with the best thought on the subject, and because they feel that a "personal" God implies a giant individual!

If it be true, as it is, that "no man hath seen God", it is also true that no man has seen his fellow-men, and that no man has seen himself.

Invisible Reality.

We are all able to see manifestations of ourselves and of our fellow-men, but these manifestations tell us very little about the person manifesting. The shape, size and colour of a physical body reveal next to nothing of the person inhabiting it. Nero had a must better shaped and better looking body than Confucius, Socrates and Paul.

We have never seen God.

We have never seen our fellow-men.

We have never seen ourselves.

No "individual" has even seen a "person". We speak of ourselves as individuals, and of our fellow-men as individuals, because we are housed in individual bodies which separate us from one another.

But we also speak of our higher and lower selves as if there were three "persons" in one "individual" body: namely, the higher self and the lower self, and the "person" who chooses between the two. A "person" is something other than and bigger than, a mere individual.

With this distinction in mind, we may say that God is personal, but we do not mean that He is a giant individual.

We mean that He thinks, plans and wills, cares and loves: that He possesses all these "personal" attributes which we associate with an ideal human father. God obviously possesses other attributes which enable Him to create worlds; but we humans are primarily concerned with His human side because we cannot think of God in any other than "human" terms. If trees can think, they will think of God in "tree" terms, for they are the only terms in which they can think.

God cannot be made real to us, or be understood by us, by "the irrelevant accuracies of metaphysics"; but we can understand and appreciate the attributes which we find in the best type of human father.

We cannot think about a God Who, we are told, is not personal, but is the "principle" of goodness, truth and beauty.

Such a conception is impossible to hold, for the very simple reason that goodness, truth and beauty have no meaning whatever apart from "persons"; e.g. there are no good (moral), kind, thoughtful trees; on truthful cows, and no hippopotami that appreciate beauty.

Goodness, truth and beauty are personal attributes, and the sublime Creator of them must be at least personal.

Without Idolatry.

If God is to make Himself known to men, He must reveal Himself in "human" terms.

In Jesus, God was able to reveal Himself fully; so far as His human, loving side was concerned.

Jesus was not, of course, the whole of God. He was only the "human" part of God, perfectly revealed to "human" beings. His Father was greater than He; He said so. Yet He and His Father were one. We can now think of God in terms of Jesus without becoming idolatrous.

And because Jesus, knowing God better than any other human being has ever done, called Him "Father" and attributed to Him all the noblest, purest, and most loving thoughts and actions of ideal fatherhood; we cannot be far wrong if we do the same, can we?—"Psychic News".

—:O:—

NAZIS ACCUSE BIBLE OF SUBVERSIVE INFLUENCE

(Contributed by Netherlands Indies Government
Information Service.)

Christian students in Holland, in the service of the Bible Society, used to present all Dutchmen pressed into service in the enforced labour gangs in Germany, with a copy of the Bible. Recently, however, the German authorities prohibited these activities, explicitly forbidding the students to provide the workers with Bibles, as (so the Germans claimed) by reading the Holy Writ, the workers would be subjected to its subversive influence, and their political outlook be adversely affected.

SPIRITUALIST BOOKS AND LITERATURE

Having closed the Harbinger Bookshop for the duration of the war, we recommend our patrons to sent for their requirements to our wholesale agent:

MR. CHAS. NEIL,

8 Hatfield Waruda Street, Kirribilli, N.S.W.

Mr. Neil, having a representative in London, is enabled to obtain books and literature from England. In making enquiries please enclose a stamped self-addressed envelope for reply.

ST. PAUL BECAME A SPIRITUALIST

(By C. F. Stagg, in "The Two Worlds".)

The 12th chapter of Corinthians is one of a series of letters written by Paul when at Philippi to the struggling members of the early Christian Church at Corinth. There had been considerable dissention among the Corinthian Christians, and much disorder and argument concerning the nature and manner of divine service. Paul was anxious that this state of affairs should be remedied, and so he wrote his famous epistles, pleading with them for unity of purpose, exhorting them to cease their internal quarrels, and urging the brethren to establish their Church on wise and orderly counsels, which would for all time place them on a sure and safe foundation.

Paul, who had had a much better education than most of his contemporaries, realised that law and order were as essential for the success of a Church as for any other organisation. He appreciated that nothing of lasting good could result from irreverent and undisciplined practices. He was anxious, as many of us are to-day, to raise the standard and dignity of the Church he served.

He gave them much wise guidance and advice on general matters, but his letter in which he carefully enumerates the Gifts of the Spirit is of special interest to us as Spiritualists, because it shows how intimate a knowledge Paul had of these matters, and how clearly he understood the necessity of wise control of psychic phenomena if the best and most uplifting advantages were to be ensured.

Similar Conditions to Our Own.

It is a letter which might have been written by an official of our own Church to a struggling few who find themselves in somewhat similar difficulties in these our own days; for alas, there are many to-day who do not realise the significance of these

manifestations of the Spirit, and who seemingly fail to grasp the tremendous implications arising out of them. Paul realised they were not ends in themselves, but only the means to a much greater end, a loftier, holier end, having as its object the universal spiritual uplift of all peoples.

If we can believe the recorded Epistles of Paul we must admit that he was intimately acquainted with most types of spirit phenomena, and when enumerating them to the Corinthians he made it quite clear that, to use his own words, "the manifestation of the Spirit is given to every man to profit withal". He did not counsel any curtailment of the practice of spirit intercourse; he did not say it was harmful; on the contrary, emphasised the desirability and importance to every man to take liberally of the spiritual benefits offered; but he carefully pointed out that though there were divers types of gifts, there was one spirit, implying one holy purpose which was not to be abused.

Paul's Clairvoyance.

Paul could, of course, speak with some authority about the working and the purpose of spiritual gifts, for he was himself clairvoyant, as was proved by his experience on the road to Damascus, when he saw a vision of such intense brightness that he lost his physical sight for several days. Had Paul not been gifted with psychic powers he would have continued on his way unconcerned and unaware of the presence of the spirit of the Nazarene standing in the roadway, just as his companions were unaware; for, though they were all journeying together, it was Paul who saw the vision, proving it was not physical in substance, but spiritual, and therefore visible only to the one with the gift. But to Paul himself, there was nothing nebulous or doubtful about this experience, for from that moment he changed from the hated Saul of Tarsus, intent on the destruction of the Church and all its members, and became its most ardent supporter and apostle, giving the rest of his earthly life to its work.

The Gifts of the Spirit Neglected.

The records of the following centuries show how the gifts of the Spirit were neglected and abused; how the true religion of the original Christians was gradually supplanted by something emanating wholly from the minds of men seeking their own aggrandisement to the exclusion of the purer Teachings, and eventually all intercourse with the spirit world was withheld from the rank and file of the people; and biased priestcraft vehemently denied any such intercourse was possible.

To-day we see the result of this denial; of all the thousands of orthodox Churches in existence, all claiming to teach true Christian religion, not one permits the full and free exercise of the gifts of the Spirit as urged by the canonised Paul, whose guidance and teaching they profess to honour and revere so much.

If Spirit Paul is sometimes in contact with earth (and who shall deny the possibility) he must be sadly disappointed with the Church for which he strove so hard; he must be grievously wounded to see the very foundation-stones taken away from his edifice and discarded as useless, and as a result to see that edifice tottering, as it undoubtedly is to-day. Fortunately, however, he has been able to see that others have carefully preserved those despised foundation-stones, and, realising their value and strength, have been building a new Church, or rather re-building the old, more nearly like the original. In this new-old Church he sees again the exercise of the gifts, the discerning of the Spirit, the working of miracles, the speaking forth, and healing, for the guidance and benefit of all people.

Where the Church Failed.

Had Christianity co-operated with the Spirit and taught truth; had she been more concerned with the spiritual advancement of the trusting flocks—instead of seeking political power and material wealth—the history of the past seventeen centuries

would have been very differently written, and the world would have been a happier place to-day.

When we think of all the suffering, the toil and tears, brought about by the exploitation of the ignorance of the people, we realise how important was Paul's advice to "Add to your faith, knowledge", for with knowledge comes freedom and liberty in the widest sense; knowledge of things spiritual brings also a greater understanding of things material. A united family is a happy family; a united people of all races having understanding of each other, with a fostering of the spirit of true brotherhood, would ensure a happy world for all time. But a necessary pre-requisite to true happy brotherhood is a knowledge of the laws of life and a realisation of their implications. Paul's message and advice to the people of Corinth 2,000 years ago is even more necessary in these days of chaos and wavering faith: let all men "Add to the faith, knowledge."

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CHARLES BAILEY'S MEDIUMSHIP

In a private letter to one of our subscribers, a reference was made to Charles Bailey's mediumship. The correspondent says: "We met Mr. Bailey in Sydney, and had a sitting. He is old and ill now, but we all received apports, and Maggie Papakura spoke to my husband in very pure and correct Maori; C.B. couldn't have done that."

In his younger days Mr. Bailey was the greatest apport medium that the world had known. "The Harbinger of Light" files contain the full history of this talented medium, with full-page reproductions of photographs of apports received through him.

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A healthy soul stands united with the just and true.

THE ADDITOR

(Contributed by Miss L. Bass, Sydney.)

[The additor is a planchette modified by a little round hollow box, with a pointer protruding from it. The hollow box serves as a miniature cabinet, and moves under the fingers over a polished board printed with the alphabet.—Ed. "H. of L."]

The additor is a small device which a friend brought to me nine years ago. It was purchased from Ake Lundin, Torsgatan, 36 Stockholm. A friend has sat with me for all these years, and we have had some remarkable messages from our beloved ones in the Beyond.

We approach the sittings reverently by prayer and hymns. Occasionally we get mixed messages, and even wrong information. One thing we have learnt: Time with our friends in the Beyond, and time with us, never seem to agree. It is not, I think, based on the same unit.

We have had great comfort from our small device, and would not ever willingly neglect to use it. A short time back I had a sitting with a private medium of most trustworthy reputation, here, in my own home. At the end of the sitting I asked her if she would like to see the additor. "Yes," she replied, "very much!" We sat, and it seemed to me that the additor was pointing out just a list of disconnected letters. At last I stood up and said, repeating the last letters which had been pointed out: B E D E P Y E. "Well, that is nonsense; it spells nothing!" But my visitor exclaimed: "It is very wonderful to me, "for Bede Pye was the name of the man I was engaged to twenty-five years ago, and I have not heard his name mentioned for years."

"In that case," I said, "let us see what more we can get." I asked: "Could our spirit friends tell us more?" And at once we got: "Bede Pye is with us." And so the medium got a message for herself.

RED CROSS URGENTLY NEEDS OLD LINEN

Donations of clean white material are sought by Victorian Division of the Australian Red Cross Society in a State-wide drive to build up stocks of emergency surgical dressings. A consignment of 5,000 rolls of old linen, despatched from Melbourne recently in response to an urgent appeal from the Red Cross operational Field Store in Queensland, has depleted reserves so seriously that units of Australian Army Medical Corps face a shortage unless prompt donations are received.

Preparation of surgical dressings from old linen and cotton is handled by Brighton Red Cross Branch, which carried on the same work in the last war. One hundred and twenty women deal with cartons of donated material sent through the surgical dressings department at Red Cross House.

Donations arrive in a variety of guises, from shirts to sheets. All the stitching is carefully unpicked, and untidy ends trimmed before the material (in scores of different shapes and sizes) is taken home by the volunteers to be laundered. Then it goes to the "rollers", women who use special compression boards to make up standard Red Cross rolls, nine inches high by four inches wide. During the last war rollers counted it a good day's work to prepare six rolls, but by using the boards the best modern rollers score as high as 20.

Since the war began Brighton Branch has made up 18,459 rolls of old linen, 2,685 sterilised bandage squares, 340 special bandages, 4,613 surgeons' towels and face-washers, 1,040 dusters and 620 floor cloths and cleaners.

The completed rolls and dressings are returned to Sister F. Tabor, of the Surgical Dressings Department, who packs them for distribution to Australian Red Cross field stores. These stores make issues to various units of Australian Army Medical Corps in Australia and overseas. Last year, 6,892 rolls of old linen alone were received at headquar-

ters and despatched to field stores. Lately supplies have been going to New Guinea, which will probably remain a steady drain upon Red Cross stocks for some time to come.

Any clean white linen or cotton can be converted into dressings. Suitable donations include old sheets, pillow cases, towels, table cloths and mats, shirts, blouses, old tennis frocks, and men's handkerchiefs. Donations from the country will be carried freight free on the Victorian Railways if clearly marked: Red Cross, Melbourne. City donors may leave parcels at Red Cross House, 289 Swanston Street, or Newspaper House, 247 Collins Street.

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And don't be too hasty in defining God when you are viewing a war-torn world where men are tearing one another to pieces like vultures—God isn't on the battlefield inciting men to hate. God is where men are building and replacing destruction with construction.

"Divine work . . . This is the annihilation of discord and strife among men and among all creatures, and the establishment of the highest unity and concord and love. It is the fulfilment of the promises of the Hebrew prophet who foretold a time when all men should be taught by truth, when spears should be turned into reaping-hooks, swords be beaten to ploughshares, and the lion lie down with the lamb."—Tolstoy.

* * *

Man is an incarnation of spirit.

* * *

Abide in the simple and noble regions of thy life; obey thy heart, and thou shalt reproduce the fore-world again.

* * *

We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that arch-angels may come in.

ARE YOU A SPIRITUALIST?

By L. Gerard, Christchurch, N.Z.

Are you a spiritualist? If so, what, may I ask, are you doing about it. Are you one of those persons who, having as you think, found the truth, are content to sit back and let someone else get on with the work. Being a spiritualist in the true sense of the word involves responsibility. Remember if you join the armchair brigade you are failing in your duty to those who are searching for the very knowledge which you may possess. These are times when the watchword of every true spiritualist should be service. Therefore, serve by becoming a member of one of the various organisations functioning for the cause of spiritualism. Buy suitable literature and pass it on, when read, to others. Many a home has suffered bereavement through war. You, who are aware that death does not end all, and that the loved one has but advanced another stage on the great journey of life can give that solace which the orthodox church fails to give. It is of little comfort to be told that someday you will meet again on the resurrection morning. Spiritualism teaches and proves that every day is a resurrection day in which you loved ones can come back to you and prove the glorious truth of immortality. Are you a member of a spiritualist church? If so remember you are a vital link, and it is up to you to direct all your energies towards the building up of a strong centre of psychic power. Harmony should be your kenynote, each member striving to give only the best that is in them. Be tolerant of other members shortcomings. Remember you, too, have yours, and that those very shortcomings are the steps by which some day you will progress. Make the good of the church you represent your object, avoiding personalities. Be united in your efforts and success will be yours. Spiritualism hasn't manifested in its full

glory of expression yet, but someday it will. That will be the time when all false pride will be cast aside and men will indeed realise their kinship with the Divine.

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THE EMERGENCY FUND

The generosity of contributors to the Emergency Fund during the current year has enabled us to meet all the working expenses in connection with publishing the "Harbinger of Light", and also to pay something off the liabilities taken over from the former company.

In order to enable us to carry on the Digest without loss, we are compelled to continue our solicitation for further contributions to the Emergency Fund.

We acknowledge with gratitude the following contributions sent during April and May: C.J., Sydney, £15; R.C.J., Johannesburg, £6 5/; D.E.F., Narrogin, £4 10/; W.S., Natal, 12/; W.A.P., Coburg, 10/; E.B.T., Mosman, 10/; Mrs. T. H. Ormand, 5/; A.M.L., Haberfield, 3/; R.D., Collinsville, 2/6; E.A., Moore Park, 2/.

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Patron: H. M. ALLISON, Esq.,

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OVERCOMING DARKNESS

(Reprinted from the "Power House Magazine".)

With the mind, men are conscious of tension, the fear of war is in their thoughts. I would talk to you of the Power of Light that is over the world now.

Remember the Master's Ray of Love. That is enveloping the earth; in many parts it has actually penetrated the soil, and its light is strong around the earth; in many hearts it is established, and through those hearts it can pass out into the ethers, bringing light, peace on earth. Picture to yourself a condition of darkness near the earth which must be broken up by the power of love. Light descends from above; darkness has always retreated before light, therefore it has pressed closer and closer round the earth, becoming more concentrated where there are shadows and angry passions.

The aspiration of men, and their desire to live according to the Father's will so that the Master's love may be manifest in word and act, and be set free to rule and order men's lives and thoughts, has already pierced the pall of darkness so that it has been broken up; the response, last autumn, to the

universal prayer for peace was a manifestation of that happening. Man's aspiration is increasing day by day; lines of aspiration, of prayer—the desire for peace—rising from the hearts of millions, penetrate the darkness; actually they are lines of light down which love and peace can be poured and stored within the hearts of men.

Those of you who have aspired, who have truly prayed, no matter in what form, that peace shall be established on earth, are as storehouses of light and love. A storehouse that is not used has little power—its contents are held in and limited. You can all become storehouses, but unless you open yourselves so that divine power and light pass out through you, you do not help to establish peace on earth. Some of the avenues through which that light can pass out are love and understanding—sympathy with your fellow-men. Do not feel that you must be doing work which is obviously for peace in the eyes of men; you can be working for peace, unseen, unnoticed—you can work by guarding your thoughts. If you hold thoughts that are critical, full of condemnation, of judgment, it is as though you bar the light; metaphorically speaking, the storehouse stands with doors that are closed and sealed.

Do not condemn. Do not criticise. Do not judge. Keep thoughts of this nature on one side, looking only on the divinity within your fellow-men. Then it is as though you open the door of your storehouse, and allow light and the love which has come to you in response to your prayer for peace, to pass out through you into the ethers round the earth, breaking up any darkness that may be gathering where you are, or where your thoughts lead your mind to go.

Do not neglect to do this: when you hear rumours of war, and are conscious of tension between countries, remember the aspiration for peace that has arisen from those men and women, and think of them standing aside in their day and daily life, even as you hope to do, so that love, mercy and

justice may rule their doings. Even though they may appear to have no influence on those who rule the land, the atmosphere round them will make it impossible for the darkness to gather together and manifest in that land in war.

No one is too humble, too insignificant, too powerless, in the earthly sense of the word, to help in this way; whatever the darkness in appearance—however the tenseness may seem to be increased—if all men bear this truth in mind, they will do their part in making war impossible on earth. If you hear of cruel acts which arouse your indignation, turn it and any condemnatory thought into sympathy with the sufferers and sorrow for the want of understanding, the lack of kindness in the oppressors; there must be no condemnation, either of your immediate neighbour or of other nations.

When those who dwell in a land desire peace earnestly and truly, it will be impossible to force war upon them, for the darkness will be dispersed from within the land—light will rule; peace will be established. Let each one, in every nation, do his part towards that end.

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Joy is the realisation of the truth of oneness, the oneness of our soul with the world, and of the world-soul with the Supreme Lover.—Tagore.

In judging of others a man laboureth in vain, often erreth, and easily sinneth; but in judging and examining himself, he always laboureth fruitfully.—Thomas a'Kempis.

The very condition of the spiritual life is to see the same Self in all equally dwelling.—Annie Besant.

Resolve to be thyself, and know that he who finds himself loses his misery.—Matthew Arnold.

* * *

The men of character are the conscience of the society to which they belong.

INSTINCT OR REASON ?

(By Henry J. Bayliss, F.Ph.S.E., M.R.S.L.)

“Is not the earth
With various living creatures, and the air
Replenish'd, and all these at Thy command
To come and play before Thee? Know'st thou not
Their language and their ways? They also know
And reason not contemptibly. With these
Find pastime.” —Milton.

We know little of the psychology of animal-kind, nevertheless we are fully apprehensive, and can by hearing and scent detect approaching dangers, beyond the ken of human understanding.

In regard to the term “psychology”, F. H. Woods, B.D., tells us in “Faith and Science”, page 198, that the word “psychic” (natural A.V., R.V.), means having a psyche or principle of life common with animals. The word “animal” would perhaps best give the meaning intended.

Professor William James, of Harvard University, informs us: “Certain it is that intelligent animals obey abstract characters, whether they mentally single them out as such or not. So far, however, as any animal might think by abstract characters, instead of by the association of concretes, he would have to be admitted to be a reasoner in the true human sense.”

It is said that animal-kind have instinct—a natural impulse leading them without reasoning or conscious design to carry out their desires. T. S. Hawkin, in his work, “The Soul of an Animal”, remarks: “Instinct! a comfortable word, which has hidden our ignorance.”

I know of a black-and-tan terrier (female), a wonderful, sagacious and gentle creature. In winter time she would, if kitchen fire was low, or out, go to the morning-room where a gas-fire was burning, and lie in front of it on the rug. It was noticed

that she would just look into the room, and if the gas-fire was not alight, immediately return to the kitchen and snuggle up on the armchair, but, nevertheless, make occasional journeys to the morning-room to see if the gas-fire was yet lighted.

A blind match-seller informed me he would say to his dog (a retriever), "To the baker's", "To the grocer's", to the greengrocer's", etc., and he would lead him accurately down various streets to the vendors' premises.

Possibly at the words, the dog visualised the objective, then scented his way along. However, he never failed in his mission. Previously, a friend had accompanied the match-seller, and the dog went too.

Again, with sheep-kind, it was recorded in one of the dailies, that a lamb would, at its owner's bidding, fetch his shoes from the bedroom, pushing them down stair by stair with its nose.

Joseph Haydn, when a boy, went on tour with some companions, through the Apennines. One of the party carried his flute with him, and one day, as he sat on the hillside and played, the sheep came crowding round him.

If the tune was slow and mournful, the sheep would droop their heads, but when he played a lively strain, they drew close to his side and rubbed their heads against his legs, to show their delight.

Mankind claims the privilege of solely having the faculty of reason; nevertheless he will callously chase with hounds, at times for many hours, the stag, hare, and like kind until these distracted, tortured, creatures become exhausted bodily and mentally, then the former is butchered, the latter torn to pieces—and to this the name of "pastime" is given. Sometimes the stag is captured, but only for the purpose of being hunted on another occasion.

Eminent explorers, including David Livingstone, testify to the painless method of animals to obtain their prey. The carnivorous creatures of the wild only when prompted by hunger, prowl or lie in wait

—seldom chase, if so, it is of short duration—then with a quick stunning blow of the paw, embed their teeth into a vital part of the victim and it becomes lifeless.

Natural science informs us that animal-kind, in their primitive state, do not suffer illness, and neither do they torture.

Man is greatly indebted to the sub-human world in general; in many of them we have great co-operation—the sheep give their shorn wool for our clothing and warmth; the oxen their strength for draught work and the plough. If dairy produce is required—the cow for its milk, and cheese-making; fowl-kind for their eggs. And yet we outrage these docile free help-giving creatures in various ways—and slay them.

Sub-humans have revealed to men the laws of Nature, and showed him how he may benefit by imitating, in a way, their wonderful methods.

Professor E. Newton Harvey tells us: “Man copies, and imagines he invents. Nature has been giving him the models; she has done it all before. A beaver taught man to build a dam; the turtle, with its half-submerged back, inspired the ironclad; the herring is the ideal model in lines for a ship; the spider built the first suspension bridge; the dragon-fly, which always alights with its wings expanded, ready for flight, is the model for the air-ship; the hornet showed him how to make paper (their nests are composed of fine paper-like structure). There would be no subways if a century ago a shipworm had not inspired Sir Isambard Brunel to invent the boring shield by which the Thames was excavated.” —“The Animal’s Champion.”

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Few things are impracticable in themselves, and it is for want of application rather than of means that men fail of success.—Rochefoucauld.

RED CROSS WILL TYPE LETTERS FOR RELATIVES.

Facilities for close relatives of Australian prisoners of war in Japanese hands to have their letters typewritten free of charge, are operating smoothly at Victorian Division of the Australian Red Cross Society, at Red Cross House, 289 Swanston Street, Melbourne, C.1. Fifty volunteers are available to handle the letters, and the permanent Red Cross typing staff is ready to assist if necessary. Strict confidence is observed by all typists.

The request from Red Cross for relatives to have letters typed was prompted by suggestions from Australian prisoners themselves. Japanese censors, particularly, have difficulty in reading English handwriting, and it is believed that typewritten sheets would be less likely to be delayed. In some cases, handwritten letters may even be destroyed by Japanese censors unable to decipher them.

Only one sheet of notepaper may be used for letters to prisoners of war but both sides of the sheet may be written on. Those sending letters to Red Cross for typing should remember that more can be typewritten than can be handwritten, and, if they wish it, they can write up to 400 words. But relatives should not take advantage of this fact unnecessarily as Red Cross advises that the shorter letters have more chance of passing quickly through Enemy censorship.

Letters for copying by typists should be sent in stamped envelopes addressed to the Enquiry Bureau for Wounded, Missing and Prisoners of War, Red Cross House, 289 Swanston Street, Melbourne. After typing they will be returned to the sender for signature, and, whenever possible, senders are asked to enclose a stamped, self-addressed envelope for this service to save Red Cross funds as much as possible.

After relatives have signed the typewritten copy of their letter they should send it in the usual

way, in an un-stamped envelope, marked "Prisoner of War Post," to the Central Bureau, Red Cross Headquarters, Spring Street, Melbourne, C.I., for transmission overseas.

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HOW A LOST NECKLACE WAS FOUND

Mr. Harry Boddington tells the following story in a communication to "The Two Worlds" of November 13, 1942:

Our medium required a new set of teeth. Seated in the dentist's chair with her mouth stuffed full of preparatory gadgets, she was seized by the irresistible desire, peculiar to all semi-trance states, to demand from the dentist whether knew the name of Norah. Hurriedly her mouth was emptied. "Good God," exclaimed the dentist, "that was my wife's name."

Thus emboldened, she gave the description of the spirit who appeared. Yes! it was his wife. It was evident that great love existed between husband and wife. She wanted him to find her necklace, a treasured relic. The husband explained that they had hunted everywhere for it, but could not find it. The spirit wife told him it was upstairs in a drawer. But they had already searched there. He was certain she was wrong. "But," he added, "we are going upstairs to have another look. Come on."

Trembling and fearful lest there be some mistake, the sensitive followed the dentist into the bedroom. Pointing to the drawer she said, "It is in there." He pulled out the drawer. It was empty.

Again she pointed, and told him to search within the recess from which he had taken the drawer. He did so, and was rewarded by finding the missing necklace, which had caught on a splinter of the woodwork, and by thus hanging clear of the drawer had previously eluded search.

A DYING CHILD'S VISION

In his book, "Contact with the Other World" (p. 142), Dr. James H. Hyslop quotes the following "well authenticated" story on the authority of Dr. Minot J. Savage, who recorded it in his "Psychic Facts and Theories". Dr. Savage gave to Dr. Hyslop the names and addresses of the persons on whose authority he relied:—

In a neighbouring city were two little girls, Jennie and Edith, one about eight years of age, and the other but a little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill of diphtheria. At noon on Wednesday, Jennie died. Then the parents of Edith, and her physician as well, took particular pains to keep from her the fact that her little playmate was gone. To prove that they succeeded, and that she did not know, it may be mentioned that on Saturday, June 8, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her good-bye.

Edith died at half-past six o'clock on the evening of Saturday, June 8. She had roused and bidden her friends good-bye, and was talking of dying, and seemed to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases.

But now, suddenly, and with every appearance of surprise, she turned to her father and exclaimed: "Why, papa, I am going to take Jennie with me." Then she added: "Why, papa. You did not tell me that Jennie was here." And immediately she reached out her arms as if in welcome, and said: "Oh, Jennie, I'm so glad you are here."

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