

The Harbinger of Light

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

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The Home Circle

How to Conduct a Circle.

Home Circles should be conducted in a serious, earnest manner, and no hilarity or foolishness of any kind should be permitted, but it is not absolutely necessary for it to be run as a religious service or with the solemnity of a Transition Service. Some people attend a seance with the idea that they are about to contact angels from the highest spheres; others seem to regard it as having some kinship to a funeral, with the exception that instead of burying their dead they are about to resurrect them. Neither of these mental attitudes is conducive to the best results.

Conduct yourselves in the same manner that you would toward your earthly friends whom you love and respect. All one does at a seance is to meet a few dear friends who, at the present stage of their spiritual development, are functioning without the encumbrance of a physical body. Some of these friends may be serious-minded, earnest folk, who are attempting to carry out their mission of service to humanity. Some may be like overseas lecturers, who, failing to find anyone to take them seriously on the

other side, have come over here for a while to get an audience; still others may be just "silly asses", who would have no compunction about "pulling your leg" or misleading you generally—ordinary people, with all the virtues and all the shortcomings that most people have.

If you desire to keep the "silly asses" away, you must plan your behaviour and your routine in such a manner as to "freeze them out". That is why it is wise to conduct a seance in a spiritual, but not in a sanctimonious manner, and it is also the reason why you should choose music and philosophical readings which will have an especial appeal to the cultured and intelligent, or to those spirits who are, at least, seeking the best and the purest.

A Suggested Routine for the Home Circle.

(a) **The Invocation**, which should slowly be repeated aloud by the leader, who should deliberately pause after each point. The sitters should mentally follow the prayer, and, by the use of the imagination and the will, endeavour to visualise and feel the condition which these words are planned to bring about.

Almighty Spirit Power in whom we live and move and have our being, Life of all life and Fountain Source of all wisdom and truth, we earnestly seek to awaken a consciousness of Thy eternal presence, and, in all reverence, we consecrate ourselves to Thy service. Purify our physical and ethereal bodies that we may be fit vehicles for Thy holy power. Cleanse our hearts and minds to receive Thy love and wisdom, and surround and protect us with Thy angel ministers of light, with guides, helpers, teachers and dear ones from the world of spirit.

Open Thou our ears, O Lord, that we may hear the message that they bring. Give sight to our eyes that we may gaze upon them in all the splendour and purity of the Spirit; and give unto us that understanding heart that we may

enter into a complete fellowship with them and join with them in the delights of Thy Kingdom.

We now surrender ourselves with perfect faith into Thy care and protection, saying:—

(b) Here the entire Circle joins in the Lord's Prayer, which may be sung, chanted or repeated.

(c) This may be followed by a short reading from some work of philosophy, mysticism or poetry if the sitters desire it.

(d) An item of music, a song or a hymn.

(e) Meditation and concentration conducted by the Leader. The sitters endeavouring to attain a state of physical relaxation with all muscles free from any sign of tenseness, the feet apart, the hands unclasped and resting on the knees palm upwards, the lower jam unlocked. They should meditate upon the words of the Leader, and by a process of visualisation, ideation and mental projection they should send their thoughts out into the universe in a spirit of compassionate love for humanity, faith in God and the world of spirit, and an intense desire to serve as channels through which the higher powers can flow and operate.

(f) The lights may now be extinguished or dimmed.

(g) Form a psychic chain—the sitters clasping hands, the finger-tips of the right hand resting gently in the palm of their neighbour's left hand (right over left). Sing one or two verses of a hymn—which should be chosen for its musical value rather than its sentiment.

(h) **The First Silence:** The medium should report all subjective impressions or experiences of a psychical nature. Any sitter who is conscious of any seemingly objective phenomena should attract the attention of the leader or medium to such manifestation. An audible recognition of the phenomena should be made, and the spirit friend welcomed to the Circle, and requested to make his or her presence more evident, to repeat the manifestation, or in some

other manner to intensify the evidence of a spirit presence.

At the end of fifteen minutes each sitter, in turn, should be given an opportunity to report any subjective experiences or impressions. Symbolical messages should be unfolded, inspirationally, by any sitter who feels moved to do so.

A verbatim report should be made of all phenomena and messages.

(i) An item of music, a song or a hymn.

(j) **The Second Silence** of a duration of twenty minutes following the same procedure as before. Should any one be moved to sing any special number during this period he may do so, the rest of the sitters joining in, providing they are familiar with both the words and the tune. (This may be an impression from a spirit who desires that certain conditions

(k) Another item of music, a song or a hymn. should be created to facilitate results.)

(k) Another item of music, a song or a hymn. Sitters to make themselves comfortable and to pay attention to physical relaxation.

(i) **The Third Silence.** This may be conducted as before, or the Circle may indulge in simple experimental work, building conditions for healing, inspirational speaking, instrumental mediumship, trance, psychography, automatic writing, etc. Do not make this period too strained or intense; be passive, retain both physical and psychical relaxation. If the sitters become fidgety, close the session.

If at any stage during the seance, raps, percussion, table tilting or other objective phenomena be noticed, the Leader should question the spirits audibly, and strive to set up communications; should the Leader fail, the medium should try.

If objective phenomena is repeatedly taking place in the vicinity of any particular sitter, that sitter should strive to communicate. The guides may be attempting to indicate the medium who they have chosen. At a table seance, the tilting raps

are usually most pronounced in the vicinity of the responsible medium.

Should no phenomena of any nature be received during the first thirty minutes, the sitters should be re-grouped, and if failure persists, the Leader should commence light conversation of a non-controversial nature, allowing all the sitters to take part. This will relieve any mental tenseness, and create harmony. After about fifteen minutes of this conversation, another short silence may be tried. If this results in failure, close the Circle for the night.

Do Not be in a Hurry to get Results.

(m) **Closing the Circle.** Always close the Circle by forming the psychic chain. The Leader then thanks the spirits for their presence, and wishes them "Good Night", inviting them to be present at the next sitting. This should be done irrespective of whether any phenomena have been noted or not. Our spirit friends may be there, but unable to manifest owing to poor conditions.

The psychic chain should be retained for a few moments while all relax in silence. This re-distributes the psychic force, equalises it so that every sitter may leave the Circle feeling fresh and revitalised instead of psychically depleted.

Each sitter may silently use affirmations during this process if so desired. "I am laden with psychic force." "My spirit friends are giving me perfect health and vitality", etc.

(n) Close with the Benediction. Turn the lights on slowly, and remain in your seats for a few minutes.

Never allow trance control after the Benediction has been pronounced.

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The highest and richest inheritance is a truthful mind—a mind full of truth.

HOW SEVEN PERSONS MADE THEIR DREAMS COME TRUE

(By Hazel Deane, in "Nautilus" Magazine.)

How I made my dreams come true can be best told by a "we" instead of an "I", for the dreams were those of several persons (seven, to be exact), and all of the dreams were different; yet, different as they were, each brought its own results.

Why the results came, just what brought about such a high degree of fulfillment, is worth considering. Let me tell you what happened.

I was doing the required year of practice teaching of metaphysics toward my degree in a very fine school. My class members were mostly personal friends of long standing, and for the most part had but a vague knowledge of the subject. That last was an undiluted blessing. They had no prejudices, only questions. But our former purely social intimacy—a blessing in the end—at first had its drawbacks. I thought I'd die leading that first meditation! We all knew each other so well. And we did not ordinarily talk about God in public. But somehow I got through. Some way we got going. And then we began to have fun. That was part of our success, I feel sure—the fun we had.

But, to continue. We studied theory, but also, because of my deep conviction of the value of actual demonstration, we began at once to practise. We practised on everything. We demonstrated parking places on busy streets; we found lost articles; we woke ourselves up at chosen hours in the morning without benefit of alarm clock. The next week we varied the hour, and did it all over again, like Gideon with his fleece, to prove our response. Demonstrations became significant, not because it was vital to park at will on Seventh and Nicollet, or to awaken at exactly 6.27 a.m., but because results proved the power. Results, repeated and repeated, not only heaped up evidence to convince us that the power

existed and would respond without fail, but it tended to build the habit of turning to that power in increasing confidence and ease. Practice built faith, and it also built a technique of positive thinking.

Then suddenly I came to the real idea. It seemed as if we were too involved with demonstration. It was as though we centred our attention so completely on results that we were missing that inner something that made results and bigger results possible. Out of this feeling that we must turn the tide came my inspiration.

At the very next meeting we tried a new thing. We went shopping. Mentally and emotionally we walked through our world and chose from it everything we wanted. We chose every little thing, wise or foolish, big or little, definite or indefinite, expensive or cheap. We splurged. We went on a desire spree. Our only condition was that our choice must harm no other person. We wrote down our every desire, then—we folded the lists and put them into a box. We tied the box shut. We sealed it with sealing wax. No one of us would ever necessarily know what any other one had written. **And we put the whole thing aside.** We said in effect: "Now that's done. It's out of our hands. We can forget it. We've gotten these little things because we were bigger than they were. From now on we're going to do some growing. In order to furnish a mental equivalent for these other things we realise that the change must come first in ourselves. From now on we'll work on those inner qualities, establishing God consciousness.

This is how we brought the change about: For weeks we not only talked about the qualities of being, but we practised those qualities. We practised peace, for instance. We practised it in our daily lives. For example, one of us gave a dinner party, and the men present began to argue about politics. The air got blue with opinions and harsh words. The hostess left the table and stood a mo-

ment in the kitchen. This must not happen in her house. Guests must not feel hurt or angry at each other. She made her declaration and returned to the table. After a moment the conversation turned. There was laughter. Tension vanished. The whole evening smoothed out into fun and friendliness, and everybody had a good time. We practised peace right where we were. Likewise we practised life and love and joy. **And almost at once the things that we had written on our lists began to come true.**

Some of our desires had seemed extremely unlikely of fulfilment, yet it made no difference. One woman, who, all her married life, had been forced by the nature of her husband's business to move frequently, had written as her desire, "A permanent home of my own in a western city". All of their moves had been eastward; nor was her husband at all likely to change his work. Yet, within three months he had an offer he could not refuse, and by August she was living in her own home in Dallas, Texas, and the home exactly fulfilled her specifications, even to the school for her sons. From there she wrote us that with one exception every desire on her list had been realised, and that it now looked as if that last thing, too, was on the way. And it was much the same percentage for the others, although the lists included such varied desires as a new car, financial supply, a new electric ice-box, a physical healing, a lake cottage, and a subtle relationship of one woman with her husband—a delicate and difficult situation—all ironed out; all were fulfilled beyond our dreams.

How did it happen? I can only point out the factors involved:

1. Preparation through repeated demonstrations.
2. Clarification of desires—what exactly do you want?

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There is an inmost centre in us all
Where Truth abides in fullness.

—Robert Browning.

THE BOOK OF LIFE

(By the Editor.)

“We are no other than a moving row
Of magic shadow shapes that come and go
Round with the sun-illuminated lantern held
At midnight by the Master of the Show.
But helpless pieces of the game He plays
Upon this checker-board of Night and Days,
Hither and thither moves, and checks and slays,
And one by one back in the closet lays.”

Thus sings the poet of physical joys. Who with the true poet's insight sums up the spirit of our age.

Our life may be compared to a crucible in which the gold and the dross is being separated. For ages the pure gold of our higher nature had been hidden in the matrix of earthy environment, and buried in the mountain of ignorance. As the ore is dug from the mountain-side, and crushed, and subjected to various refining processes which leave it more and more free from its worthless associates of quartz and rock, and finally is separated from other elements that have alloyed themselves to it, needing skill and powerful agencies, so the gold of our personality—that Divinity that resides within this fleshy matrix—must be separated from the purely animal desires and actions that are associated with our life. The processes needed may be drastic, and to our limited vision unnatural and even cruel, yet is it necessary. By submitting to the great forces of the spiritual world, to the refining fires of sorrow, pain and suffering, maybe—but certainly to self-denial, and even self-sacrifice—we shall separate the gold of our true selves from the purely physical life that is content with physical joys and animal gratification of eating, sleeping, and the like.

To the ignorant, and the sensual, life is a very simple affair: “Eat, drink, and be merry, for tomorrow we die”; “Fill the cup, pass the jest, sing

the song, for the lights are gaily burning, and to-morrow they will be dim, or even cease to burn". The burden of their song is:

"Gather ye rosebuds while ye may;
Old Time is still a-flying,
And the flowers that bloom so gay to-day
To-morrow will be dying, dying."

The higher we rise in the scale of evolution the more complex do things become. The more highly developed man becomes, the greater becomes his personal problems. He finds himself to be a creature of strange contradictions:

"Spark of infinity,
Germ of Divinity,
Fire of Prometheus, shrouded in clay;
Doomed to mortality,
Prey to fatality,
Child of eternity, worm of a day,
Mind which can compass the stars with its span;
Creature of mystery,
Marvellous man.

Love and hate, nobility and meanness, holy aspirations and low desires, express themselves in contradictory fashion in most of us. High moral courage is often associated with poor physical courage, and again, low moral tone is supported by bravery, defiance, and physical power.

So little do we understand ourselves that we cannot say how we should act under certain circumstances, lest we should act in quite another way. Sterne says: "Even the best of men appear to be strange compounds of contradictory qualities" of accidental oversights and acts of folly, so that no man can be said to truly know himself."

This complex, contradictory, marvellous self of ours is always coming to the parting of the ways. Having to choose between the mess of pottage and

our birthright. Although we are faced with the profound mysteries of life and of death, mankind seems to shut its eyes, and close its ears, and rush forward blindly and unheedingly to seize the mess of pottage, and fling itself into the noisy whirl of everyday life.

But the insistent voice comes to us in the silent spaces of life, with its questions of "whence came I, whither going, what is the meaning of this life?" We cannot still those questionings by saying, "Well! I'm here anyhow. I didn't ask to come—as far as I know—and I will have no choice in the matter when I am called away."

* * *

"And I saw the dead, the great and the small, standing in front of the throne. And the Book of Life was opened, and the dead were judged by the things recorded in the books in accordance with what their conduct had been" (Rev. xx 12). Dr. Weymouth comments on the books: "Those of God's memory, and possibly also those of the human memory. Every detail of our past lives appears to be indelibly recorded upon our minds, and if so, may be revived."

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Episcopal and other Protestant ministers are forced against the wall by Spiritualism, and the way of reformation has started. Some day, when Christianity has been liberated from nonsensical dogmas and mental bondage, Spiritualism will be preached from the pulpits, and the ministers will be teachers.

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L A W

(By Dr. Frank Crane.)

I am Law. I am Nature's way. I am God's way.
By me comes order, unity.

In my hand I hold three gifts: Health, happiness and success.

Those who do not follow me are devoured by the dogs of disease, misery and failure.

The ignorant fear me, they run from my face, they tremble at my voice, but the wise love me and seek me forever. I am their desired love.

Fools think to outwit me, and that no son of man ever has done.

I am more clever than the cleverest. I am stronger than the strongest.

I am old as God. I never sleep. I never err. I am as virile as youth.

I am accurate mathematics. I am beautiful as poetry. I am sweet as music.

Without me there could be no art, no harmony of sounds, no charm of landscape or picture, no government, no life.

I am the secret of goodness. I am the horror of sin.

I am the eternal path, and besides me there is none else. Without me men wander in the labyrinth of death.

Heaven is where I am. Hell is where I am not.

I am efficiency in man. I am loveliness in woman.

I am everywhere; in every wrinkle of the infinite waves of water; in the oak; in the brain, in nourishment; in excreta; in disease; in soundness; in the lover's clasp; in the corpse; in the stars; in the storms.

I whirl, I dance, I flame, I freeze, but always mathematically. For I am more intricate than calculus, more accurate than any instrument.

They that live by me find peace. They that kiss me find love. They that walk with me come at last to God.

MARRIED TO A MEDIUM

By H. L. Williams (Indian Police, retired).

Strange and weird, but comforting, is such a connubial existence. To my wife's vision a wall parts as a curtain of mist, and I am in intimate association with departed relations and old friends, some of whom my wife has never seen or even heard of.

Not long ago there stepped into our sitting-room, side by side and chatting together, my father, the late Rev. David Williams, M.A. (Oxon.), and the Rev. W. Stanton Moses. They were contemporaries at Oxford, and there was a striking likeness, except that my father's hair was curly and that of Stainton Moses was smooth.

At Hobart, several years ago, a Mrs. Hope, a friend and neighbour, died after a brief illness. Death took place on a Monday. On the Wednesday evening following, while my wife and I were reading before the fire, my wife cried out repeatedly, "Go away, Aileen!" The spirit-form of Mrs. Hope was standing beside my wife's chair, and she was able to carry on a conversation with her.

At my wife's request I got between her and the apparition, which retreated through the open door. Next morning I went across to Mr. and Mrs. Lade, mutual friends (Mr. Lade is a barrister), and I begged them to tell Mr. Hope of his wife's passing. Both declined. So I went and explained it all to Hope. He seemed uncomprehending. I next went to Mrs. Prebbles, a medium living in Strickland Avenue. Looking above my head the medium told me that I had brought a spirit with me, and exactly described Mrs. Hope, adding a strange fact, which it would be inexpedient to reveal. Later, Mr. Hope informed me that he had been to a medium, who had confirmed what I had told him, including the strange fact.

At Mrs. Kirby's house, "The Pines", on Lord Howe Island, when we were newly-arrived and still strangers, my wife remarked to me: "I wonder who those two women are who are crossing the paddock." I replied: "I can only see one." On questioning the inmates, the one I had seen proved to be Miss Phyllis Nicholls, and the other was the apparition of her mother, who had died of cancer five months previously. We had never known her.

My wife has been in the habit of saying to me: "I am going out of my body. Do not let anyone disturb me." While I keep watch she lies full length and motionless on a couch, with her eyes open but expressionless.

Now it happened that Mrs. Hankinson, a resident of Lord Howe Island, where there is no medical man or hospital, was taken ill, and sent to Sydney. My wife followed her, "out of the body", and we told the relations the result of this strange visit. My wife found Mrs. Hankinson asleep in bed, and seeing a vacant chair by the bedside sat on it till the patient awoke and looked at her. Just then my wife felt a tug at the cord, and found herself back in her body.

On the day of Mrs. Hankinson's return the family and friends were gathered at the pier. To the others my wife said these words: "Now, not one of you say a word; let the woman speak first." Mrs. Hankinson made a bee-line for my wife, saying, "Mrs. Williams, a very strange thing happened to me in Sydney: I awoke out of my sleep and saw you sitting on a chair beside my bed." My wife uttered but one word, "There!"

There was no wireless or telegraph at Lord Howe.

In exactly the same way my wife visited Mrs. Harriet Wilson, who was taken to a Sydney hospital for treatment.

The mystery of "Old Bill", a local character, who had mysteriously disappeared sixty years previously, was solved through my wife's mediumship.

SPIRITUALISM SUPPRESSED

The Gestapo in Prague has confiscated the property of eighteen spiritualist societies. This report is confirmed by a statement issued by the Czechoslovak Press Bureau, which says:

"By order of the Reich 'Protector' of Bohemia and Moravia, all property belonging to spiritualist movement in Czechoslovakia is to be confiscated. This move is in keeping with the German policy of discouraging any religion except their own 'ersatz' variety, and to put out of existence any society or organisation in which members can meet in private and express their thoughts."

The statement gives a list of twenty-one of the forty societies whose property is to be seized.

It is evident that the spiritualist movement in Czechoslovakia was very strong, and it is typical of German thoroughness that they should not have overlooked such activities which make for freedom of thought and belief. We have no doubt, however, that, in spite of this action, Czech and Slovak spiritualists will find a means of carrying on their work, and the loss of property is certainly unlikely to dismay them.

The Germans may learn, some day, that they can no more control the "spirits" than they can crush the spirit of the subjugated peoples.

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Death is the chief event of life. Death is the climax, the apex, the zenith, the physical limit, the highest mountain-peak. Death is the dawning of a new life.

* * *

On what logical principle does the Church accept the evidence of fishermen and tax-gatherers of nineteen hundred years ago, while she rejects that of scientists and professional men to-day?—Rev. C. L. Tweedale, in "Man's Survival after Death".

CONTINUITY OF LIFE EXPLAINED

(By Sam'l B. Jennings.)

It must be said at the outset that Spiritualism cannot be limited to any person's conception of it. It embraces the whole philosophy of life here and hereafter.

A distinction must also be noticed between what is termed Modern Spiritualism, dating from the recognition of the raps by the children of the Fox family, in 1848, and universal Spiritualism, which is coeval with the universe. As so much of the progress of the past eighty years, especially in religious thought, is plainly attributable to the movement known as Modern Spiritualism, in connection with other liberal and reform religious and philanthropic systems, it deserves thoughtful consideration.

There was great need of a distinct recognition of man's spiritual nature and capabilities. The age was grossly materialistic; both the theological and the scientific thought was permeated with materialism. Science would investigate nothing intelligently that was not demonstrable to the consciousness through the five physical senses; it regarded spiritual realm as visionary, intangible, and not worthy of consideration. The instruction given in the higher institutions of learning was so thoroughly tinctured with this materialistic thought that professional men, including the clergy of the established churches in England and Germany especially, were practically non-spiritual; and although they often spoke words of deeper meaning than they practised, saying to their hearers, "believe and do as I tell you, not as I do", they were blind leaders of the blind.

In this condition of things people were startled by the news that spirits had intelligently communicated, proving that those supposed to be dead were alive, and that under favourable conditions they could manifest themselves so as to be recognised. This at once revolutionised the thought of many,

who perceived that it nullified many theological teachings and necessitated a new line of study and a new course of life in harmony therewith.

Those who were attracted to the new study and phenomena, and were convinced of its genuine character, regarded it variously as a science, a philosophy, a religion, and many as a combination of all three. Quite a number of the early adherents had been regarded as sceptics in religion, and others, although church members, knew nothing of the spirituality of the religion they professed; hence the preachers of the dogmatic theology, associating them as renegade church members and sceptical opposers of all religion, denounced all their revelations as the work of the devil, and appealed to the Mosaic law as prohibiting such intercourse with familiar spirits. This inhibition deterred many from investigating while others referred the whole matter to delusion and humbug. The teachings of theology, as understood by the people, were that God had completed His revelation to men with the close of the earthly lives of the apostles of Jesus, and since the canon of Scripture was closed no other message from the spirit world was to be expected. Notwithstanding all this, the new movement grew in extent and importance, manifestations appearing in different parts of the country and of the world, often coming to people in their private experience entirely unsought, until it permeated all departments of human thought.

The phenomenal phase of the subject was designated scientific, because some of its manifestations were observed by one or more of the physical senses.

Investigators of natural phenomena had often been perplexed by an indefinable something which could not be explained by any law of material science; many scientific men therefore investigated the phenomena of Spiritualism, and declared that the solution, always claimed by the manifesting intelligence must be accepted, "that the source of

phenomena is disembodied human spirits, manifesting by means and methods entirely unknown to science." No doubt the actual process will some time be revealed. The philosophy of Spiritualism explains the continuity of life and eternal progression; it blends all its parts into a perfect whole; it is comprehensive. The needs and conditions of the soul in its development, here and hereafter, are made known as natural sequences; in fact, it is the philosophy of life.

As a religion, Spiritualism is accepted as a re-statement of all revelations of truth. The teachers of all ages and of every religious system are considered interpreters of truth to the people of the age in which they lived. The prophets and seers of every age have been endowed with spiritual gifts, the manifestations of which were similar to those witnessed now, and by which they attested the truth they taught, which was also confirmed by appearances of spiritual beings. Such spiritual gifts were promised to the disciples of Jesus and to all who should accept their teaching: they were commended by Paul as powers to be earnestly desired.

The apostasy of the Church from the simple teachings of Jesus carried with it the denial of continuance of these powers and the relapse of the Church into materialistic infidelity. Spiritualism is therefore a revival of the true teachings of Christianity, a religion of humanity; altruistic in its thought, serving God by ministering to all who need its beneficial services. Spiritualism cannot be regarded as strictly a religious sect or denomination, for its ideas are accepted by thousands who are members of various religious beliefs.

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Man has always used more energy in raising doubts than in dispelling them.—Gladys Osborne Leonard.

PSYCHIC SCIENCE

(By Harry Boddington.)

Do you think it is time a definite effort was made to eliminate the doubtfulness of psychic phenomena and place them in the position of a recognised science?

I am convinced that the barrier to this recognition arises more from fear of failure among mediums than anything else. All investigators know the difficulties. These, when mentioned to the sceptical, are regarded as excuses, and rightly so, when 60 per cent. is traceable to the medium's mind. It is so rare that 100 per cent. evidential matter is received, that we are in danger of becoming a group of apologists for sheer lack of proof that a spirit world is actually producing the phenomena. Physical phenomena in dark rooms, though evidence to the people who have witnessed its evolution from the initial stages, appears as certain evidence of undiscovered fraud to others. Mental phenomena though conclusive evidence to those who know the medium's limitations, is subconscious action, or at best an extension of normal powers. So materialistic has the world become that the idea of a spirit world interpenetrating the physical, is absolutely unbelievable. The nett result is the acceptance of a great deal of auto-suggestion which passes as spirit control, because this type of sensitive is more domineering and authoritative than simpler minds which more definitely prove our case.

Yet there is a comparatively simple experiment initiated by the Crandon Circle that would do much to relieve mediums' minds that they are the victims of wishful thinking, and at the same time prove the reality of the spirit world.

There are hundreds of North American Indian controls; simple, honest and sincere, who, I feel sure, would gladly co-operate in any move which proved their case. I suggest that trance mediums should

ask them to form themselves into postmen and carry messages from one circle to another. It would mean that a guide would definitely contact the guide of another medium and pass the message through. It would need co-operation on both sides, and the most likely to succeed in this effort would be mediums who developed in the same circle and are now separated by a few miles. I am well aware that this would be called telepathy by many, but in course of time the incidental matter would show that those who were definitely subject to spirit control would prove to be infinitely more successful than those who tried out direct telepathy between themselves.

The Crandon method of eliminating telepathy was to bring into a dark room a number of advertisements, or simple statements, or clearly-written questions. These being mixed up would make it impossible for anyone drawing out the slip of paper in the dark to know what was printed or written. The time of the experiment coincided with that of a seance being held by a medium 200 miles up country. The results recorded in the American Psychic Research journal proved spirit action in many ways. Once the message sent out in English was delivered in Chinese. By return of post a postcard sent through the post would record the result and date the time of despatch and arrival. Telegraphy would, of course, be quicker. The main point to bear in mind is the need to prove discarnate action.

In "Trance States" I have shown how difficult it is to prove that mediums are not self-hypnotised. Yet these simple arrangements could be made between private circles everywhere, and pave the way towards scientific recognition.—"The Two Worlds."

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For ye wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—St. Paul's Epistle to the Ephesians (vi: 6).

A BISHOP CRITICISES SPIRITUALISM

Bishop of Peterborough, in his Easter letter, went out of his way to attack Spiritualism. He says: "People are not satisfied with the almost universal belief in survival, fortified by the lesson proclaimed every Easter Day. They want positive assurance." Of course they do!—and they are quite right! The creedal affirmations of the Church have been riddled in the last century, and no intelligent person to-day is prepared to accept affirmations without evidence. The Church is unable to provide evidence of survival, and merely appeals to faith, which is often credulity, or to records 2,000 years old, written in the main no one knows when, or by whom.

The whole position is irrational.

The Bishop claims that this is a matter for the scientist. I beg to differ! Whilst the subject has a scientific aspect, it is essentially a personal question. Death doesn't come only into the laboratory of the scientist—it comes into every home. The scientist may analyse the composition and best methods for the use of coal. But its burning and heating qualities are quite as much a matter for the housewife who has to buy it and cook with it. She may be prepared to accept the help of the scientist, but she's as good a judge of the quality of coal and the uselessness of stone and shale as the scientist, for she has to pay for it and use it.

The Bishop (Dr. Blagden) says he knows a number of cases where harm has resulted from enquiries into spiritualism, but he doesn't tabulate them (if he can), and he says nothing about the tremendous blessings which have accrued to others. I could quote a number of cases of children burned to death, and of pit explosions as the result of the sale of matches, but only a fool would stop their manufacture and sale or restrict their use to scientists.

Finally, the cleric declares that those who pursue such researches are asking for the sort of evi-

dence "which God has denied us". That argument is "pure unadulterated bunk". The universe is full of potentialities and energies of which we are ignorant. That has always been so. Human effort has consistently wrested from Nature her secrets, and placed them at man's disposal. All progress has depended upon man's effort to discover the unknown, and he has steadily pursued it with a measure of success. God has never denied us the right of research! In fact, He has blessed it by making it the path of knowledge. "There is nothing hidden which shall not be revealed." And the Bishop's central Idealist urged us to "seek and ye shall find". The Bishop may prefer to remain in ignorance of spiritual things, but he is unwise to hinder others. —"Two Worlds."

:o:

THE SIXTH SENSE

Professor Richet, a famous French authority on psychis phenomena, declared that man possesses a sixth sense which he named cryptaesthesia, or super-normal knowledge. There are hundreds of authenticated cases in which fraud would be impossible.

For instance, there is the case of a man sitting quietly talking to his wife. Suddenly he enquires the time, and then says, "Fred has just died". Subsequent enquiry proves that a distant relative named Fred died at the precise minute.

There are also many instances of hypnotised persons and mediums receiving knowledge unknown to them before.

:o:

In vain do orthodox objectors rail at the "ghost of clothes". When Christ appeared after His resurrection He was clothed. Where did He get these clothes from? They were not ordinary material garments, for they vanished when He did. Have these objectors any sneers for the "ghosts of the clothes" of the arisen Christ?—Rev. C. L. Tweedale, in "Man's Survival after Death".

THE PENDULUM

(Recorded by H. F. Prevost Battersby.)

Here is a story which may not present a problem to all readers, but, possibly, their interpretation of it may have points of difference.

The narrator (we will call him the Invalid) has made, in books, some acquaintance with dowsing, but he had never handled any of its instruments till his wife, stimulated by a lecture on divining, acquired an authentic pendulum, a small sphere of whale ivory.

Its efficacy was tested, without much confidence, over the names and portraits of unknown people and the fate of beleaguered cities with surprising results, and then, as a practical measure, and more seriously, over the doubtful achievements of hotel war-cookery.

Here its movements were obligingly definite; swinging clockwise if the food was to be commended, and in the reverse direction if it should be shunned; and the Invalid soon discovered that to disregard its warnings was to imperil his health.

So far it was plain sailing. He knew that the pendulum was used to test the soundness of timber, the fertility of seeds, the suitability of soils, and since, as it thus was proved sensitive to unsuspected emanations, it might reasonably discriminate between fresh and stale fish, between bad food and good.

The jolt came when it commended confections to his wife, which to him had been forbidden.

A New Dimension.

Here was something altogether different; the discrimination seemed to have adopted a new dimension; it was not, as it had seemed, affected by the quality of the food, but by the accomplishment of the Invalid's digestion, about which he was himself regretfully ignorant. Moreover, its verdicts were often in direct opposition to his ideas and inclina-

tions, so, obviously, were not conditioned by his conscious thought. The subconscious is ruled out if the scope of its interferences is as has been defined by its progenitors.

However, despite the pendulum's assistance in the matter of diet, the Invalid's health steadily declined, till, one day, feeling to be near his end, he tried the pendulum over a case of bio-chemic remedies, and, after remaining indifferent to a dozen of them, it swung clockwise over two recommended for the treatment of a somewhat obscure organ about which the ordinary practitioner does not seem to concern himself.

Improving after a course of these, the Invalid related the facts (but not their incidence) to the most intelligent of his doctors, and received from him an allopathic remedy which proved even more effective.

Cure Not Complete.

Well, there the matter stands. The Invalid is by no means cured, but his most distressing symptoms have been so far spaced out as to make life seem less immediately precarious; and—the pendulum has taken complete charge of his drugs and diets; indeed, of all his goings-out and comings-in.

Its limitations remain, of course, a serious handicap; it can only say yes or no! Indeed, it rarely says no; either it remains motionless or gives its assent. There may be somewhere a complete cure, but the inspiration is lacking to suggest it. A mere suggestion would suffice, not even its name need be written. Even the permitted remedies may be altered or cut off at any moment, despite the patient's reliance on their aid. Sedatives are rationed, and scarcely any form of alcohol is allowed; but it is interesting that the occasional drop of gin permitted has to be of a special brand.

It may be added that the Invalid has absolutely no psychic aptitudes; is quite destitute of intuitions; has never been aware of ghostly presences, even in

haunted houses, but is prepared to credit the psychic experiences of others.

He discarded long ago the official ivory pendulum, and uses a safety pin hung on a thread. This he finds is more immediately sensitive: it can be carried unobtrusively, but will not operate in a draught.

Well, there is his problem. He would welcome a more intimate understanding of it, especially one which might afford a wider scope to the pendulum's wisdom and goodwill.—“Light.”

—————:0:—————

DUTCH CHRISTIANS SYMPATHISE WITH THEIR VICTIMISED JEWISH COMPATRIOTS

(Contributed by the Netherlands Indies Government
Information Service.)

London recently cabled a tragic story of the deportation of Dutch Jews to Poland, and the touching sympathy displayed by their Christian compatriots. The cable reveals that according to the Nazi press of the 4th of June, “All Jews have now officially disappeared from Holland. Possibly a few are still to be found, but they undoubtedly form a rear-guard.”

A description then follows of the last mass deportation of Jews from Amsterdam. They were rounded up like cattle and coralled in a wire-fenced paddock on the outskirts of the city, prior to being transported to Poland. Nazi journalists describe the scene at some length, and express their amazement at the sight of “tears being shed on both sides of the fence”—by the Jews in the paddock and their Christian friends who had come to bid them goodbye.

In the words of one of these heartless Nazi scribes, he “was staggered to see tears being shed by Jews who were leaving and by Aryans who had been

carrying the Jews' luggage for them during their last walk through Amsterdam's streets."

"We Nazis", the journalist continues, "seeing this, stood simply stunned: Aryans-Dutchmen were standing on this side of this modern wailing-wall with tears in their eyes, as if willing to resist this so-called violence against the Jews."

The article also criticises the Jews for showing no resistance, "even though there were no bayonets or machine-guns visible". The fury of the reporters, however, is directed mainly against the "Aryans". "We saw," says one of them, "two persons who were not wearing the Jewish star (non-Jews) push a fully-loaded carrier-cycle on which not only a pile of rubbish was piled, but also a fat Jewess."

The cable also reveals that about 4,000 Jews only are left in Amsterdam, which had a Jewish population of 120,000, whilst of Rotterdam's 4,000 Jews, no more than 20 are still there.

During the last days of May about 8,000 were called up for transportation to Poland, but only 800 registered. The Nazis then surrounded the ancient Jewish quarter and dragged the inhabitants off, without giving them an opportunity to collect a few bits of luggage for their journey. This inhuman treatment continued until the required number of Jews had been assembled. The moment these unhappy creatures left their houses, the Nazis proceeded to plunder the vacated homes.

—————:0:—————

HIS SAGE METHOD

"How is it that young Dr. Pipsissewa has succeeded in building up a large practice so quickly?"

"Oh, he tells his men patients that they work their brains for harder than their bodies; and his women patients that for some time they have been kept up solely by their wills. Naturally, he cannot help but succeed."—"Puck" (New York).

THOUGHTS ON REINCARNATION

Mr. Abdy Collins gave a lecture last December at the London Spiritualist Alliance, entitled, "Some Thoughts on Reincarnation". He began by pointing out the contrast between the attitude of British and French Spiritualists towards Rebirth. This was ostensibly based on different information coming from deceased relatives and friends in the two countries, but some might consider these messages were coloured by the persistent ideas of the living. Anyway, the difference was hard to explain, and was one of the many problems to which no satisfactory solution had yet been propounded.

In England, if one examined the many recorded communications in the Proceedings of the S.P.R. and published books, any reference to reincarnation was rare, and he did not think there was any case in which the communicator definitely looked forward to another life on earth. Again, if reincarnation was a fact, it was during the period between the lives on earth that spirits should be conscious of their previous lives. How else were they to learn from experience and plan their future progress? Yet no English spirits, at any rate, ever referred to their past existences or tried to relate them to their recent fortunes on earth.

Some Difficulties.

This might be thought to be definite proof against the reincarnationist theory. Other points were the growing-up of children and stillborn babies on the other side, and obsession. If spirits could reincarnate, what could be the object of their growing-up in the next world? Obsession, too, seemed pointless if a spirit could at any time start a new existence.

However, all these difficulties might be explained some day. The ruling psychological hypothesis of the subconscious provided a sensible basis for reincarnation. It is generally conceded that the

subconscious mind is a well of knowledge, only part of which comes to the conscious surface. It might well be the repository of the memories of former lives, and influence action unconsciously. It explains satisfactorily, in this way, inspiration and innate ability or predisposition. In spite of all this, however, the apparent failure of practically all communicators to remember their past existences, if they had any, is surprising.

Once survival is established, there is nothing absurd in the idea of reincarnation—quite the reverse. It squares very well with evolution, which, however way you explain it or fail to explain it, is now an established fact. If man's body has gradually evolved from the primordial slime, why should not his spiritual being evolve, or perhaps, one might say, be built up, gradually from small beginnings? By a series of lives, starting with the lowest order of man, or even the highest type of animal, the most spiritual characters might be evolved. Again, from a moral point of view, the hypothesis has obvious advantages. Indeed, many people think it is the only satisfactory explanation of the world consonant with a due sense of justice.

A Strange Neglect.

In view of all these facts, it is a strange thing how little attention has been paid to reincarnation by those interested in psychical research. This is not because the evidence is of a kind which cannot be examined in a scientific manner. It can be corroborated in independent ways, and the experimental method so highly prized by the world of science can be used. Mr. Collins gave at length examples of three types of cases which are just as capable of serious investigation as any other kind of psychic phenomena. The first type is that in which a child claims to have lived previously, and gives details of his life which can be checked independently. The second is where there is evidence prior to and/or at the time of birth that someone who has lived

before will be or is being reincarnated. The third type is provided by what is known as "regression of memory", induced by magnetism or hypnosis. Mr. Collins thought that cases of this kind should provide a fertile field for the scientific investigator.—
"Light."

—————:O:—————

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SOUL AND SPIRIT

We learn, in studying psychic science, that we are turning the truth inside out when we affirm that the Soul is the facsimile of the body, as though the body were of chief importance. It is the other way round: the body which is buried in the ground is of secondary importance—it is only the facsimile, the outer garment of the soul. The soul, being of etheric substance, interpenetrates the physical body in all its parts, and moulds it after its own image.

Much confusion is caused by an indiscriminating use of the word spirit, which is often employed as a synonym or alternative term for soul. But the spirit, as we believe, is the self, the ego, the mind, the controlling force which resides in the soul, and is never parted from it. People talk of seeing spirits; but it is souls, and not spirits, that we see; in the same way that, in the physical body, it is not mind but body that we see and contact. The spirit uses the physical brain as its instrument which the soul is clothed in body; but it is independent of the physical grey matter of the brain, as it is of all other constituents of the physical body.

It seems therefore clear that the real, the permanent entity must be the entity that survives; and if we call this entity soul (comprising spirit) then man is essentially and primarily soul and spirit, and that form which was burned in the grave was only a facsimile, a discarded mould.

If this can be justified, if man is a spirit and can be proved to be spirit here, now and ever after, and is only incidentally and temporarily human, he is at once transformed from a being limited to a consciousness of three dimensions—he becomes transcendental, a being with potentialities of a consciousness which will one day include the cosmos.—From “The Either—Or of Spiritualism”, pp. 15-16, by Mrs. St. Clair Stobart.)

SPIRITUALISM AND RELIGION

(By Dr. Hilda R. B. Werden, Ontario.)

There has been a good deal of lecturing and writing on the subject, "Spiritualism and Religion". It has been stated very emphatically by some that Spiritualism is not a religion, and that to speak of it as such is to give it an entirely wrong status. Well, let us see.

If I am not greatly mistaken, several people—thinking, truth-seeking people—have declared that to them Spiritualism has become a religion, and who shall say them nay? If they have found the teaching and philosophy of Spiritualism worthier of a loving Father and Creator than that put forth by official Christianity; if they have found that no other philosophy is high and broad and deep enough to link together all religions; and if they have perceived that Spiritualism tells of a more natural, more reasonable, and more beautiful relationship between the Creator and His creation than does orthodox Christianity, is it any wonder that humbly and thankfully they have come to accept it as their religion?

In all humility I would like to suggest that perhaps we should be wary about making strong assertions as to what may, or may not be termed religion. Perhaps religion will not be defined except in an individual sense—the sense in which F. W. H. Myers defines it when he says: "Religion, in its most permanent sense, is the adjustment of our emotions to the structure of the universe."

My religion may not be that of anyone else, but if it helps me to teach the higher spiritual life, then, surely, it is not of very great importance whether it be termed Spiritualism or spiritualised Theism or Christianity, or any other thing.

FACTS

The Union Jack—Liberty and Justice.

The following facts make one furiously to think, "More than 950,000 experiments on living animals in a year. No cures discovered." B.U.A.V., England.

"The infliction of pain does not cease to be cruel just because it is done in the name of science."

Millions of animals tortured unto death in cancer research. Results: No cures. Dr. Webb, with his wife (also a doctor) founded herbalism, with its thousands of cures. The herbs of the field for the curing of man. The leaves of the trees for the healing of all nations. So it is written in the Bible. Eminent medical men say vivisection is misleading.

Henry Bigelow, Professor of Surgery, Harvard: "The future generation will look on vivisection of to-day as they now look on burning at the stake in the past."

Dr. Samuel Hahnemann, a physician of great ability, was the founder of homeopathy.

In their records are hundreds of cures of cancer, cured by extracts from the flora of the earth. God's gift of healing. No cruelties required. Spiritual healing is well known in England. Arthur Findlay in his book, "The Rock of Truth" mentions that doctors known to him send their patients to spiritual healers when they cannot cure them themselves.

Alex Carroll, noted vivisector, said when he had witnessed a wonderful spiritual healing: "This is the true healing."

Millions and millions of animals, helpless, unable to hit back, are tortured to death in laboratories. Cries from thousands of animals hourly go up to their Creator, in laboratories.

When poison gas is likely to be used in this war, humans squeal.

Nations, like individuals, must reap as they sow.

We will end with the words of Bishop Westcott, Darham, England: "I cannot conceive a God of Love Whose only method of curing the sick is by murdering one half of His family that the other half may live."

Let us ponder on these facts, which can be belittled, misconstrued, but never altered with truth.—
Ex-Military Sister.

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NOT "DEAD", NOR EVEN "GONE BEFORE"

(Contributed by M.G., of The Spiritual Church,
Brisbane.)

The truth about our dead has now been found, not guesses nor deductions, not theories about the dead, not faith about their world, but observances of it.

By whom have these experiences, these observations, been obtained? Not wholly through Spiritualism, though that has rendered a great service to the world by its proofs that our dead are far more vividly alive in their new state than they were in the old, but by such unimpeachable and thorough investigators as Oliver Lodge, Russell Wallace, William T. Stead, and many less known but equally reliable persons.

Just as there is, as St. Paul declares, a natural or physical body, and a spiritual body, so there is a physical science and a spiritual science, the first dealing with things physically seen; the second, with things spiritually seen. And the things spiritually seen are just as real, just as inevitably governed by law, just as certain in action, just as natural, as the things seen physically.

Through an understanding of psychic laws, and scientific development of soul-powers, such as clairvoyance and clairsaudience, and the ability to function consciously on other planes of existence, a

number of people, small in comparison, but large in the aggregate, have become as truly able to speak with confidence of the realms of the so-called dead, as is the physical scientist to speak with confidence of the realms of nature.

May we put faith in their findings? If they are people whose lives, practices, and knowledge, command respect, are we not bound in all fairness and commonsense to believe their statements? Should we not try to examine the truth of their statements, instead of sneeringly dismissing them? Science refuses to admit the truth of anything not absolutely proved, but Oliver Lodge has proved his statements; he knows there is another life after the physical, which is lived in an actual place—a decision in which he is joined by Russell Wallace, who, in his experiments to disprove what Lodge had said, in his turn become convinced; and such also was the case of another scientist, Sir William Crooks.

We accept the verdict of science about myriads of things which to our senses seem utterly false; the earth appears to us flat and bigger than any star we see. Science tells us it is round, and as small compared to the largest of the planets, as the seed is to the apple. Our senses declare that we see all objects right side up; science assures us that we see all things inverted, but the brain instantly corrects this impression, and we see the objects right-side up.

Except under unusual conditions, our eyes cannot see the spirit-world, but that is no reason to believe it does not exist, for this knowledge may be gained by anyone of purity of mind, body, and purpose, and by the exercise of patience, practice, and persistence. Then we shall find that we may converse with "our dead", who are not dead at all, but blessedly alive, and who are eagerly willing to tell us of that country not far away really, and of their continued existence with all their faculties unimpaired by the ills and limitations of the physical body.

THE WORLD ISN'T BAD—IT'S YOU !

(Frances Springer.)

So many sigh for the good old days, it's getting a bit monotonous. Anyhow, were they so good? I do not think so; man always was and always will be of a restless nature; he never was and never will be satisfied. Being afraid of the future and not pleased with the present, he can do nothing else than gaze longingly on the past, forgetting that it is dead.

Why is man so restless? He is the most marvellous work of art on this earth, but does not know it. He is like a child gazing into a lolly-shop, and not able to make up its mind what to buy with the little coin he has. He wants everything, yet the most desirable possession—mental peace—he thinks must from a combination of large bank balance and a government that will look after his interests. This thought being a product of commercialisation, civilisation having been thrown to the winds, it may not be a bad idea if we try to divorce material matters for a while, and work out what we want most for mental peace.

Faith is the Answer.

Faith in the future, our future. This may seem almost a dream, but it can be obtained by rigid self-discipline of one's thought processes. We are the result of how we think. Think rightly, and continue to think rightly, and things must go right. You will find this hard to do at first: everything seems to go wrong, but after a while the troubles become only jin-pricks, which you easily surmount. You then don't worry about governmental decrees; while living strictly within the law you think your way forward.

The power of thought and faith is amply demonstrated in the actions of certain Indian tribes in the desert areas of U.S.A. Rain does not come normally, yet only rain will replenish their water supplies. So this is what they do. Some of you know the story, but a lot of people do not.

The Rain-makers.

The counsellors of the tribue decide that the time is ripe to have the water supply replenished. All women, children and those men who have not proved themselves fearless are ordered to get miles away. Those left perform the ceremony of making rain. All agree that they have plenty of water, and to show it, pour out half of their supply on to the ground, this being the evidence of their faith. (Read Hebrews xi, verse 1.) They have no fears: they know in their hearts rain will come, and it does. Their knowledge of what Christ meant in John, chapter 4, verse 35, is much more practical than that of the average ecclesiastic.

I sincerely hope these notes will start you thinking, and that you will agree with me when I say, "The world isn't bad: it's you!"

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EMERGENCY FUND

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BOOKS WANTED

"Towards the Stars," by Bradley.

"Researches in the Phenomena of Spiritualism."

"A Dweller in Two Planets."

State if new or secondhand; and state price posted to editor "Harbinger of Light", Box 64a, G.P.O., Adelaide.

I AM

Inspirational Prose Poem, through D. E. Floyed, W. Australia.

I am the Creator of all things.

I am the All Light.

I will pour out my spirit upon all nations, and they shall be uplifted by my glory, for I am more powerful than the universe, and swifter than the lightning.

I speak, and My voice runneth around the whole world. I am the Great "I Am".

I called upon the elements, and lo! the world was formed.

I created life, and all life obeyed Me. For I am the life of all things.

Man cometh forth an offspring of the life I created, but he was puffed up with his own conceit, and he knew Me not.

He said: "There is no Creator. I am an offspring of chance, a child of circumstances."

Then I called unto My chosen, and they carried My name among all nations, but they were persecuted, and put to death.

They were burnt at the stake because they obeyed My will, but the powers of hell could not shake their faith, for I am their strength and their fortress.

In My Name they shall lead the world forth in submission, for I have given into their hands the keys of death and hell; and death hath bowed before them, for the world is Mine, and all things that have life within them are of My creation.

I am Eternal Progress. I lead all things from the lower to the higher. Where there is life, that life is mine, and is My throne, whether manifested in the archangel or in the microbe.

One standeth upon the heights of glory, and the other in the obedience to My will creepeth out from the mist and the darkness.

Why should My people be stiff-necked and proud?
Open wide the door of thy heart, and I will send in
a flood of Light. I will fill thy soul to over-
flowing. I will compass thee in a sea of light.
My word has gone forth with power and
majesty; woe unto him who putteth himself in
My path.

I am the first and the last. I am the endless circle.

I compass all things around; all things are part.

I am the whole; they that putteth their trust in Me
shall abide with Me for ever, for I am their
Father, and they are My sons and daughters.

I will send My blessing upon them that are in dark-
ness, for I love them with a love that knoweth
no equal.

They have cast Me off; therefore destruction, dark-
ness and death cometh upon them, but there
shall be light. I have spoken, and the light
shall illumine their darkness, and the darkness
shall be known on this world no more.

I am He that buildeth suns and worlds. It is a
small matter for me to drive darkness hence,
but I give liberty to all. By trial, failure and
success, man's soul is built up.

He goeth down dark pathways and falleth among
stones and thorns, and bruises his feet, and
teareth his hands. He is comypassed about with
darkness, and knoweth not which way to turn;
then he calleth upon Me, Whom he hath cast off,
and I hasten to lift him up and lead him back
to the right path.

He learneth that there no resurrection except to
abide in Me.

Abide in Me. I am the light

That holds creation on her course;

I stand upon yonder towering heights;

I send the waves of light across.

I reach the depths nought else can reach;

I scale the heights where nought hath trod.

In tireless mood I travel forth,
I labour for all mankind's good.

The darkness fleeth from My path,
I am the Light and Life of all.
Flowers gem the pathway up the height;
And love comes forward at my call.

I, the great heart that beats and throbs
Through all the mighty realms of space;
My sons, come forth, lift up your heads,
See your Creator face to face.

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HOW LITTLE WE KNOW

A correspondent (A.K.) writes from Mackay, Queensland, inter alia:

"It is rather lovely to realise just how little we really know about anything! And it gives us all something to do, to try to find out, and imagine we 'know beyond all doubt. . . . All best wishes. I do hope things are beginning to look up for the 'Harbinger' funds, at last. You have had a struggle . . . but the most important and admirable thing is that you have kept it going in spite of the odds. Cheers, on that!" (Many thanks.—Ed.)

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If there is anything that cannot bear free thought, let it crack. Nothing but Freedom, Justice and Truth is of any permanent advantage to the mass of mankind. To these society, left to itself, is always tending.

"The right to think, to know, to utter", as John Milton said, "is the dearest of all liberties". Without this right there can be no liberty to any people; with it there can be no slavery.—Wendell Phillips.

"INTENTION AND SURVIVAL"

(Reviewed by W. R. Wood, in "The Psychic Observer".)

"This book", says Mr. Wood, "presents the facts of psychic phenomena as indisputably established by a group of honest investigators over a period of 15 years". Mr. Wood is associated with The United Church of Canada, Cypress River, Manitoba.

"An honest book" is the term which the Winnipeg Free Press editorially applies to "Intention and Survival", the recently issued volume covering the work of the late Dr. T. Glen Hamilton of that city in psychic research. The term is well deserved, for Dr. Hamilton was an honest man, and so regarded, not only by his local circle and his profession, but by all who were privileged to know him.

The book in part was written by the doctor, but credit for its final form, order and design must go largely to his son, Mr. J. D. Hamilton, who is modestly referred to as "editing" it. He knew the work of the Hamilton group at first hand, and has done a notable service to the extension of scientific knowledge in the volume now issued.

Dr. Hamilton came as a boy from Scarboro, Ontario, to a Saskatchewan prairie farm, and received his education in the west. His ability and character were recognised in Winnipeg, where he was for many years a practising physician, and where he came to be regarded as one of the leaders in the profession of medicine. With a reputation as a skilled operator, he became lecturer in clinical surgery in the Winnipeg Medical College.

Under Scientific Conditions.

For years he was a member of the Executive Board of the Canadian Medical Association. His interests were not confined to medicine. He was for a considerable period an active member of the city

School Board, and during the term 1915-1920 sat as a Liberal representative in the legislature of Manitoba. He was active as an elder in the Presbyterian Church, and later in the United Church of Canada, and was held in high esteem by a wide circle of his fellow citizens.

From about 1920 he began to devote attention to the investigation, with a group of well-known Winnipeg people, of the nature and conditions of psychic phenomena. He began the work with a minimum of presupposition or established interpretation, and set himself the task of conducting his inquiries as completely as possible under scientific conditions, and solely with a view to extending knowledge of the facts.

There was in his mentality a distinct hesitation about admitting any relationship between the "phenomena" and the presence or activity of discarnate human spirits. This was undertaken with complete avoidance on his part of any contact with groups or churches professing what is currently known as Spiritualism. While he was in an eminent sense a believing and practising Christian, his relationship to psychic research was primarily and solely that of the scientific investigator.

The earliest tasks of the Hamilton group were the examination of certain elementary phenomena such as telekinesis—the movement of objects occurring without any manifest source of power. The plan followed was that of most earlier investigators—the assembling of a group and their sitting together under conditions which had come to be regarded as favourable awaiting the presentation of the phenomena.

Speaking generally, the conditions were such as these: (a) A group of eight to twelve persons, including one or more known to have special psychic faculty; (b) the group seated so that by joining hands they would form a closed circle; (c) modified (ruby) light or complete darkness; (d) music, singing by the members of the group, or the use of the

gramophone; (e) an opening prayer and the sitting closed with the benediction.

After Two Years.

By 1922 the group was compelled to recognise the presence of intelligences other than themselves, operating through the phenomena presented; and the scope of the investigation necessarily broadened to include inquiry into the nature and activities of these intelligences. They rapidly came to exercise directive influence on the work as it progressed, evincing definite desire to assist the work in hand, and making it plain that they were able to further it by their suggestions.

The work went forward steadily, the members of the group devoting themselves with tireless patience and loyalty to the objectives in view, and meeting with great regularity for most of the fall and winter months of each year. By 1927 a great wealth of data on the trance state and mental trance products had been collected.

Spirit Hypothesis.

During the next year (1928) there began, still on the initiative of the unseen collaborators, the opportunity of studying the rarest of all psychic phenomena—teleplasm. And it became necessary to make some assumption as to the nature of these collaborators. The decision agreed upon was to make this assumption in terms of what is commonly known to-day as the spiritistic hypothesis.

This is the view that the intelligences operating are those of people who have lived on earth, but who have passed on through what we call death, to continued life in a region of spiritual being. In a sense this was a particularly natural course for the group to follow. . . . If one may use the term "natural" in a situation so unusual; that is to say, it was the view constantly implied and often expressed by the intelligences themselves in their varied contacts.

Phenomenal Photography.

The group now took this view, not as having been completely demonstrated, or to be held as an established dogma. It was taken simply as a working hypothesis to be further studied, tested and investigated as opportunity might offer; it being recognised that not only in the work of the group itself, but in the work of investigating groups all over Christendom, communicators almost, if not completely without exception, have claimed to be deceased individuals of the human race.

The feature of Dr. Hamilton's work which became most outstandingly distinctive dates from this year. This was the photographing, by ordinary camera processes, of a great variety of teleplasmic forms, which, under elaborate directions from their unseen fellow-workers, were presented to them. A battery of a dozen or more cameras was added to the equipment of the room set apart for their sittings, and the work went forward until its sudden interruption by Dr. Hamilton's death in 1935.

Sole Significance.

Regarding these photographs little need be said. The book explains with an abundance of detail the processes, and presents an extensive variety of illustrations printed from the photographs themselves. One may say that just as in the earlier stages the simpler phenomena "came" without any action on the part of the sitters, and just as in the later stages the communicators "came" with no decision or choice or knowledge on the part of the group as to what manifestation there might be, so these forms which were photographed "came", apart from any collaboration on the part of the group, except that of constituting and following the directions given as to maintaining the required conditions.

Many readers will doubtless expect that pictures purporting to be produced by discarnate human beings with the design of assuring earth dwellers of their survival of the experience of death, will pre-

sent something more or less concrete regarding the conditions of life where the communicators now are. The truth is that this is not attempted.

The pictures in themselves have nothing whatever to do with depicting for our information the conditions of the life hereafter. The following sentences present the view taken as to the intention in producing and presenting them.

"The sole significance which can be assigned to the face-bearing teleplasms at the present time is their demonstration of the ability of the trance personalities to suggest by implication the major intention which they intended to establish . . . namely, the concept of life after death. It is only in the sense of this implication that the face miniatures have a bearing on a state of personal existence after death."

Nature's Facts.

The book makes no extravagant or fantastic claims, and brings no propagandist pressure to bear at any stage. In the main it concerns itself with two definite objectives.

First, it seeks to present the facts of the phenomena observed by the group over the period 1920-1935 as indisputably established. In this connection Dr. Hamilton expresses himself as follows:

"If there should be those who deem my findings too incredible for belief or too unusual and bizarre for their liking, may I remind them in all courtesy that these facts are not mine, but Nature's; and as Nature's they can accept or reject them. Mother of us all, who can question her integrity? I, for one knowing what I do, cannot do so. What she offers I am willing to look at. But I can, if I choose, take my time about making up my mind concerning the value of these facts to science and to myself personally. And my readers' privilege this is also."

No Apologies Made.

The second is to claim that these facts observed and recorded are in basic agreement with the spirit-

istic hypothesis. That is to say they are not in any degree at variance with the possibility that the communicators are, as they constantly announce themselves to be, people who have lived on earth, who have passed on to the unseen, and now come to demonstrate their survival of what we call death. Dr. Hamilton puts it in these words:

"Five years, from 1928 to 1933 we gave to this study (particularly of the teleplasmic phases). Through all these stages, unseen intelligences led us, directed us, co-operated with us, and did their best to maintain rigorous conditions of seance technique . . . intelligences claiming to be the dead. Reluctant at first, as most investigators are in the beginning, to face these most astounding agencies and their equally astounding claims, we were forced . . . if worthwhile phenomena were to be secured and made available for examination . . . to capitulate and walk humbly before their greater knowledge in these matters. I make no apology for this state of affairs. I cannot, for it was not of our doing. They come, and that was the end of the matter."

Let Knowledge Grow.

Dr. Hamilton's work places him in a great succession with a long line of eminent and courageous investigators running back to the 'seventies of last century. Crookes and Myers and Moses and Gurney and Barrett and the Sedgewicks and Stead and Findlay and De Brath and Hill in England; Richet and Geley and Flammarion and Ostey in France; Bozzano in Italy; Schrenck-Notzing in Germany; Crandon and Wickland and many others in the United States. Science is closer to-day than ever before to the considered admission of the objectivity and basic reality of the main phenomena. Research is no longer a fad. Thousands are interested and giving time and thought to the problems. The interpretation may take some years, perhaps some generations, yet, but the pioneers have given us of their experience and of their inspiration. Does anybody say,

"The results are but meagre?" So one may say of the first streak of dawn on the eastern horizon. "Let knowledge grow." The sun will be up bye and bye.

"Intention and Survival", by Dr. T. Glen Hamilton; edited by J. D. Hamilton, Dale News, Inc., Lily Dale, N.Y., \$4.00. (Not stocked by "The Harbinger of Light".)

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HEAL THE SICK

Though this injunction is said to have originated with the founder of Christianity, you will not find accounts of healing recorded as part of its religious practice in Church journals. For almost a century, however, the Spiritual press has been replete with remarkable attestations to outstanding cures obtained through mediumship.

The ability to practise spiritual healing cannot be taught or conferred in any theological college. It is one of the natural gifts of the spirit. Healers are born, not made.

What Makes a Medium?

What is this spirit power that spans continents and oceans, bringing relief to sufferers in its train? It is not miraculous, it is not supernatural. It operates within the framework of natural law.

We cannot say, with surety, why one is a healer and another is not. We do not know what special organic functioning is essential to perform the healing art. Indeed, we have not yet discovered what makes a person a medium.

But there is abundant testimony to the reality of spirit power. The testimony is the cured patients, thousands of them all over the world. They are the living witnesses who prove that when all medical skill has failed God has provided mankind with a second chance to live freed from pain and suffering.

Doctors in Beyond.

Behind the psychic healer stand his invisible co-operators, often medical men aided by evolved

beings equipped with the knowledge of how to operate the spiritual rays that bring health, vitality and recuperation. Talents are still used on the Other Side, where nothing is wasted. The proficient doctor can still go on, when he finds a suitable earthly instrument, using his technical and specialised knowledge, to aid victims of disease and pain.

Sometimes the spirit co-operators prescribe medicines. On other occasions no specifics are used. Orthodox practitioners often fail because they insist on regarding man as being only a body. Using greater knowledge, the Other Side frequently succeeds because its treatment is directed towards man's spirit, the dynamic of his existence.

New Dictatorship.

It is regrettable that, except in a few isolated instances, there is no close association between healer and doctor. The medical fraternity, with its belief that it possesses a monopoly of healing, generally regards all psychic activity with suspicion. It has sponsored attempts to restrict and end the labours of psychic healers.

There are to be found on the Statute Book . . . laws which add to the growing medical dictatorship. Even in this war for freedom, this dictatorship has continued by a process of infiltration. But the fear of punishment by fine or imprisonment has not curbed the activities of healing mediums. As long as there are human channels through whom the power of the spirit can flow, pain-racked sufferers will find relief at the hands of those whom God has raised as His healing ministers.—Exchange.

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As I think I told you once before, it is you who have been, in your greed and cunning, against all the world. It may be profitable to you to reflect, in future, that there never were greed and cunning in the world yet that did not do too much and over-reach themselves. It is as certain as death.—Dickens. ("David Copperfield".)

ATTITUDE OF MEN OF SCIENCE

The attitude of men of science to Spiritualism is discussed by Mr. A. Campbell Holms in his great, but still too-little-known book, "The Facts of Psychic Science and Philosophy, as follows (p. 18):

"When, in 1870, Sir William Crookes, F.R.S., undertook the investigation of spiritual phenomena in his laboratory, the learned world was delighted, because it felt sure that now, at last, these revolutionary spiritualistic conceptions would be swept aside as baseless. When, however, he published the results of his investigations, and they were found to show that the Spiritualists were right and the savants wrong, there was an astounding volte face on the part of the latter. Formerly respected and acclaimed as a scientist of the first rank, Crookes was now jeered at as a foolish person, quite incompetent to investigate.

"The scientific world was indignant at the alleged discovery of, as Crookes put it, 'phenomena inexplicable by any known natural laws.' It was the nature of the truth that aroused indignation, for if it were really true, and the knowledge of it became general, the immediate effect would be to lower seriously the prestige of the scientific and learned, who had always persistently denied the possibility of such things, and to re-establish the reputation of those they had decried as foolish and credulous. It would revolutionise the habits of thought and philosophic conceptions of generations. To some it would mean the negation of all they had been expounding during their lives. Many philosophic works would become obsolete. There would be, in effect, a public recantation, which would be intolerable.

"So they refused to believe Crookes' statement; the Royal Society, of which he was a Fellow, refused him permission to read (in 1871) a paper detailing the experiments, and declined to publish it in the 'Philosophical Transactions', or to see its experiments repeated."