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A
PSYCHIC DIGEST

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

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LEADING FEATURES:

The Home Circle
The New Metaphysics Taught by Modern
Spiritualism.
Ten Minutes after Death—What? Alive or Dead?
Telepathic Dreams
What Happens When We Die?

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The Harbinger of Light

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

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

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The New Metaphysics Taught by Modern Spiritualism

It is More than a Religion

(By Dortch Campbell, in "Psychic Observer".)

Spiritualism will emerge finally and completely into its own when it has fulfilled its divine mission to bring all of its practical good to earth. This mission is coming through now, and, for the most part, for the first time. The mystics hitherto have been building the foundations. You can perceive an amazing organisation behind all.

I think the radiant ones are working on a new earth-life formula in which we shall find the causes and processes of life. As a result of their ministrations some day we shall know how to create more joyously, produce more richly, heal more gloriously. They are trying to teach us how to make our prayers practical, and how to live our prayers. Thus is there being brought about a marvellous transformation.

More than Spiritualism.

The credo of Spiritualism in the last decade has changed amazingly. In the beginning when the Fox Sisters heard ghostly raps so like the Morse code, you heard or read much about the summerland and the spheres that lead up to the seventh heaven. You did not in the pioneer stages of Spiritualism hear much about this earth. But we need to know much about earth; we do not know even the half of it, nor how gloriously it may be transformed. But now there is a change: tremendous slant from the beginning: an amazingly splendid new direction.

You get a glimpse here and there of the new philosophy in most of the modern books on Spiritualism. But nowhere will you find this philosophy of a way of life more transcendently complete than in Stewart Edward White's books—The Betty Book; Across the Unknown; the Unobstructed Universe; and, more lately, The Road I Knew. Though the philosophy apparently comes from an invisible world, these books are more than Spiritualism, for they present new and startlingly practical and clear metaphysics.

An astonishing spiritual metamorphosis has indeed come to us. I watch these subtle changes, and I ask: Whither goest thou? The trend is unmistakable. There must be some deep cosmos meaning in all this.

Why We are Here.

Spiritualism is undergoing a change of form, structure and substance; a striking alteration in appearance and character. Surely, something is breaking through from the supreme consciousness. It is a divinity for good, making Spiritualism less orthodox, less mystical, more practical—a veritable pattern of life. Not only new thoughts and new doctrines but new ways of life are coming through. I confess I was never more greatly interested until I perceived this—I think so much of life. I believe so much in life. I have so much faith in plain humanity and my fellows.

I think that all of us down deep in our hearts want to live here as long as we can, and make life more glorious than we know—this is what we are here for, but the cares of this world and its vicissitudes lead us astray. Now there is a coming-up spontaneously of spiritual evidential for a new formula of life aimed at helping us to learn this earth-lesson. The newer philosophy is showing us how to restore health, re-make or rejuvenate the body when it is old, turn loneliness into love, and poverty into riches. I say that Spiritualism is beginning to teach us this, and the immortals are crowding our doors with stories of glorious life-adventure.

Modern books on Spiritualism are telling us in a new and splendid way that which has been taught during the last seventy-five or more years by the metaphysicians, the faith healers, the prayer healers, the psycho-analysts and psychiatrists—teaching that which has already been taught, and in many respects going far in advance of the leaders of that other tremendous movement of the spirit.

How Prayer Works.

You can find much of the doctrine of life in Jane Revere Burke's books: *Let Us In*, *The One Way*, and *Bundle of Life*. There is a strange and dynamic doctrine in those books, and an hundred others which teach us how to restore the lost things and how to unravel the tangled skein of life. Perhaps the seers are working through such books—it seems so. The foundations of Spiritualism having been laid, it seems they would block the curious from peering over the border into the summerland, and teach a way of life for the living and not the dead.

Spiritualism is no longer the philosophy of transition, but the new metaphysics.

Prayer is a most practical, and not a mystical, power, and I find that the mystics know more about it than any mortal man can know without unseen aid. The greatest thing any man can do for another,

or for any cause, is this thing called prayer, which in reality is a harnessing of the universal power and working with it.

This is not a formula or statement offered by a living metaphysician; it is not the credo of Church, orthodox or unorthodox. It is supposedly a message from a living dead man who was once William James, leader of the great American philosophical movement known as Pragmatism. It is ostensibly a message transcribed by Jane Revere Burke and incorporated into her book, *Messages of Healing*.

Replica of the Summerland.

Men are known by their fruits; yes, they are. And if this statement from the invisible world is true—and I have proved it many times true!—then there is assurance that the entity who said it is true, and not merely a figment of the subconscious mind!

Declaring that prayer is "the great scientific adventure of the future", the William James of the Jane Revere Burke book predicted an overwhelming outpouring of the spirit upon the world through the use of prayer in the next hundred years.

On this thesis I also predict that Spiritualism in the next hundred years will be more than a religion. I predict that it will be more than metaphysics, something beyond external nature; more than a science of being. I predict that it will be a science of fundamental causes and processes of things by which knowledge we shall make body, heart, mind and soul great, and environment lovely.

When we shall know as we are known, we shall then make of earth a replica of the summerland.

—————:o:—————

"The great use of life is to spend it for something that will outlast itself."—William James.

* * *

"It becomes more evident every day that man will only learn how to live when he has grasped the fact that he cannot die."

THE HOME CIRCLE

(By J. Stuart Morrison)

(Copyright.)

[These articles, the result of many months of research on the part of the editor, and compiled by Mr. J. Stuart Morrison, will be published monthly until completed.—Ed. "H. of L."]

Ten Points to Remember.

1. Solemnly consecrate your physical, mental and psychical powers to the service of God, the world of spirit, and your fellow men, allowing the higher powers to indicate what part you are to play in the mission of your Circle.
2. Have confidence in yourself and your fellow sitters, and faith in God and your spirit friends.
3. Develop complete control of your body, emotions, desires, thoughts and aspirations, and make all these subservient to the divine spark within.
4. Be temperate in the use of flesh foods, alcohol and tobacco. Never attend a seance after eating a heavy meal. Light diet before a seance is absolutely necessary—some mediums recommend fasting; this, however, will depend upon the individual concerned.
5. Be regular. Sit once a week in the same seance room, with the same sitters, and at the same time.
6. Mind your Ps. and Qs.—be punctual, persistent, patient, peaceful, and placid; never quarrelsome, quibbling, or quivering with excitement or fear. Nothing can harm you. A seance is a perfectly normal method of using little known natural faculties which are latent in ourselves.
7. Be rational in all things. Never allow your personality to become the plaything of any discarnate entity or of the elemental astral forces. Only permit trance control when you are sure that good psychic conditions prevail.

8. Do your part to assure perfect harmony and loving fellowship with every one of your co-sitters.
9. Be passive, but not negative; at the same time avoid an attitude of strained concentration.
10. Avoid promiscuous sittings.

Preliminary Hints.

1. Send out occasional thoughts of love and progress to your guides and helpers. Make mental appointments with them for the forthcoming seance. Always keep such appointments; be in the seance room at least ten minutes before the sitting is timed to start.
2. Leave results to the wisdom of the controls. Do not dictate to the spirit world, or try to force conditions by an act of will.
3. Acknowledge all evidential manifestations of survival and spirit return, and be grateful for even the humblest of signs.
4. Do not boast about your mediumship, or feel vain-glorious with even the rarest manifestations of spiritual power. "The whistle does not pull the train."
5. Spirits are only people who have ceased to use their physical bodies. With them humility is the hall-mark of progression. Boasting entities, who endeavour to bathe in the glory of big names, are usually earth-bound spirits.
6. Advanced spirits attract and bring a convincing, harmonious, and soothing condition with them, whilst earth-bound spirits bring a cold, disagreeable, devitalising and uncanny condition.
7. Excessive hymn singing, praying and revivalistic emotionalism is fatal to any seance. Passive quietness, silent aspiration, meditation and mental relaxation assure the best results.
8. The four attributes of the perfect sitter are: Sincere humility, infinite patience, perfect faith, mental balance.

9. Be critical. Do not give credence to everything that purports to come from the "other side". Let reason be your guide in all things.
10. The results of every seance should be written in a report book by a recorder appointed for the purpose. All sitters should sign this report at the conclusion of the sitting.

The Home Circle.

The Home Circle is the most satisfying method of investigating the phenomena of Spiritualism and of contacting spirit friends and guides from the other side. The essential purpose of such a group is to provide a channel through which teachers from the world of spirit, and also our own dear ones in the Higher Life, can meet with us in fellowship for the purpose of furthering the cause of the spiritual kingdom.

A true home circle is a cheerful but religious gathering of incarnate and discarnate spirits who are mentally, psychically and spiritually attuned to each other, and bound together by bonds of mutual love in their work on behalf of the spiritual welfare of man.

The difference between a home circle and a developing class is that the object of the latter is solely to awaken and unfold the psychic powers latent in the sitters, whilst that of the former is service, and a solemn and reverent desire to investigate, and to attain a knowledge of the true and beautiful truths of Spiritualism.

This distinction should always be remembered. Every member of a home circle should be willing to sit with the object of devoting all the powers of his higher self to the service of the circle as a whole, and not with the selfish idea of awakening his own psychic faculties. Rest assured that your spirit friends will draw upon your powers and use them wherever possible or necessary, and your latent faculties will become manifest when you are fitted to use them. Should you be chosen at any time to

act as the medium for the circle, accept that mission with grateful humility, clearly recognising the fact that it is not you who are responsible for the phenomena, but is the result of the combined forces of every sitter, and of the efforts of the spirit group who are attending to welfare of the circle.

Hold your home circle in love for love's sake; in truth for truth's sake; in righteousness for righteousness' sake, seeking no reward but that of an opportunity to serve. This is the true road to spiritual development and psychical unfoldment, and the resultant powers will be far more pure and spiritual than those faculties which are forced into manifestation by methods which concentrate on the psychical rather than the spiritual side of the subject.

Unless the motive is pure, the will firm, and self-control reasonably good, it is best to leave all psychical activities well alone, for mediumship is dependent on a certain sensitiveness of personality, the capacity for receiving thoughts and impressions from external sources. This tendency may be aggravated by unwise development or impure motives to such an extent that the subject is always open to the influence of vagrant thought-forces—good, bad and indifferent—and the faculty becomes quite beyond control. The sensitive may become easily influenced, nervous, excitable, temperamental, irritable, and subject to the extreme of melancholia and hilarity. Human weathercocks of this nature—people who react to every wind that blows—are usually a nuisance to themselves and a menace to the good name of Spiritualism.

Psychic development is brought about by regular sittings during which the psychic substance and/or psychic energy is withdrawn from the sitter to such an extent that Nature increases the supply of these powers. This abnormal production of psychic substance and energy (ectoplasm and magnetism) is brought about partly by spirit-etheric means and partly by certain organic activities which

cause an unusual stimulation of the glandular and nervous systems. For this reason it is wise to avoid sitting in a circle when indisposed or when passing through a period of physical transition as the menopause. Psychic development, whilst passing through this stage, is liable to aggravate the usual neurasthenic tendencies brought about by the subtle physical changes which the subject is undergoing. Any psychical over-stimulation may cause a fixation of these, normally transient symptoms, and induce a psychopathic state of sensitivity which, whilst often being mistaken for mediumship, is really a form of nervous disorder.

There need be no danger if you remember these few words of warning, but there is sometimes a temptation to become so enthusiastic and engrossed in psychical matters that the physical well-being is almost forgotten altogether.

Before attempting to unfold your psychic powers, it is well to make an earnest study of the philosophy of Spiritualism, and also of the fundamental principles of psychic science, at the same time paying attention to those things which tend to ensure the maintenance of perfect health, as: Regular exercise of a moderate nature; occasional sun and fresh air bathing; a daily bath or rub down with a coarse towel; regular habits; a correctly balanced diet, and natural methods of breathing. To ensure the physical cleanliness and fitness of the body is as much a part of your spiritual development as your daily period of prayer and devotional exercise. Remember that even your physical body is a spiritual vehicle ordained by God for your use during this phase of spiritual unfoldment, and that the physical plane and its activities form as important a part of the Divine plan as that of any other realm of the world of spirit.

The best conditions to ensure elevating spiritual phenomena are: Good health; sound nerves; a balanced and well-controlled mind; absence of care

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TEN MINUTES AFTER DEATH—WHAT? ALIVE OF DEAD ?

(By Rev. Dr. Robertson Orr, in "The Kingdom Message"—abridged.)

[A monthly publication, being the official journal of the Kingdom Assembly Meeting in the Assembly Hall, Margaret Street, Sydney, Australia, this magazine is dedicated to the spreading of the teaching of the kingdom message and the bringing in of the Kingdom of God on earth.]

Three people, perhaps four, could settle that question in a few seconds.

There was the young 12-year-old girl whom Jesus brought back from beyond. She was dead. He went into the room with Peter, James and John, took her by the hand, and said, "Little lamb, get up", and she came back. But she did not tell.

There was Lazarus, brother of Mary and Martha. He had been in the grave four days. Jesus said, "Lazarus is dead." (John 11:14.) Decay had already set in. The sepulchre had been sealed with a heavy stone, yet Jesus lifted His eyes to the Father in prayer, and then said, "Lazarus,

and worry; harmony with one's fellow sitters and one's surroundings; and sympathy with the aim of the circle to which you are attached; moral elevation; noble aspirations; purity of thought and actions; altruism; cleanliness, both of self and surroundings; dim light; good ventilation; freedom from draughts; moderate temperature; plenty of fresh cut flowers; good music or singing; and physical comfort. Don't be a Spartan; you cannot relax if you are uncomfortable.

Jealousy, pride, cupidity, selfishness or self-centredness, worry, emotional disturbances, mental or physical exhaustion are fatal to successful sittings.

come forth", and Lazarus appeared. If Lazarus told what had happened during those three days, we do not know it. "Something sealed the lips of the evangelist."

Jesus Can Answer.

The third person who **can** answer the question is Jesus. He has answered it, and I am going to give you the answer. It is a glorious answer which I would like to whisper to every sorrowing heart.

But since I came to Sydney I have heard whispered a teaching that died in history centuries ago. I have found it in Israel circles, and wondered about its source. They have the idea that the Scriptures teach that death is a sleep; and that there is a long interval of time between the hour when the silver cord is loosed and the hour of being "clothed upon" with another body.

It is not an essential point. It does not alter God's plans. It is not a thing about which you need tear out your friend's hair because he believes it. But as the question has been asked a dozen times since I came to Sydney, and as I promised I would answer it before I left, this is a good opportunity to give the answer.

Here is the Answer.

If all I could say to sorrowing hearts, if the only message from the Risen Jesus I could give to a company of mourners as they weep, was: "In a hundred years, two hundred years, your loved one will awake from a long sleep", I would not think it worth uttering. I would not feel that such a message could be called "good news".

My "good news" is entirely different. I tell them "your loved one is not there in that casket. Your loved one is as much alive now as ever he was. That that you see, so still and quiet, is a fetter—earth—something that the soul has broken and thrown away."

The old ugliness of death has been wonderfully smoothed away in North America. There is no open

yawning grave. Where once was a six-foot hole is a carpet of flowers on which the casket rests. It lies in beauty. Ther is no lowering by ropes. A noiseless mechanical arrangement gently and imperceptibly lowers the casket with its mat of flowers, whenever the words are uttered, "For as much as it hath pleased the Lord".

Rarely are funeral services held in houses, and very few in churches. They are all conducted in funeral parlours amidst scenes and surroundings that soften sorrow.

As the loved ones sit on the right hidden from the audience, but visible to the minister, I have sounded out with vibrant joy the message of life brought to us by the Risen Lord.

This is triumphantly embodied in that resurrection song, "I Know that My Redeemer Liveth". Do you recall how it ends? "And because He lives, because He lives, because He lives, I know, **I know, I, TOO, SHALL LIVE.**"

A Personal Testimony.

So let me declare my faith. It is that death is not sleep. There is no long interval of unconsciousness until the Resurrection. That proposition is as easily proved as my own existence.

When we sleep all bodily functions continue. The heart beats. The blood circulates, digestion carries on, and the lungs do their work.

They do it better in some cases than in waking hours. On one occasion I went to a conference, and roomed with a gentle, godly, quiet-spoken man of God. He went to sleep before I did, and his lungs got to work quickly. They started in a gentle snore, which increased in strength and variety as the night went on. He choked, gurgled, gargled, and whistled. I thought he had died a dozen times; but he always lived again. I spent the night listening to the performance. Yes—in sleep, all physical functions continue.

That is not so in the death of the body. There are no such functions. Decay sets in quickly; and

within a few years every part of the physical body has been absorbed by the earth.

Cremation.

Death most certainly is not sleep for the body. That is why I can answer the question often put to me about cremation. Whether earth burial or fire burial or burial at sea, the end is the same—the complete dissolution of the body. It does not matter. Let it be a question for each one to decide. . . . That body is finished. That body will never live again.

This is not decided by science, metaphysics, sentiment or reasoning. It is decided by God Who has revealed how His love works in His Word:

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked.” (ii Cor. 5. 1-3.)

If those Scriptures mean anything, they mean that ten minutes after death we find ourselves clothed upon with another body—immediately. “We shall not be found naked; we have a building of God.”

My personal conviction is that that body is now being formed within this present one. I believe it is an exact replica of our physical body. It is not physical but etheric, and would be recognised by the physical eye, could we see. This accords with the majestic description in i Cor. 15. There we are informed in clear language that we are foolish to ask such questions, saying, “How?” We are told that everything receives a new body through death. You sow a grain of wheat, but you don’t at once see a grain of wheat. It decays and breaks up; and in the breaking-up sends up a tiny shoot—first the

blade, then the ear, and then the full corn in the ear. God has a trillion forms on which He can fashion a body for this spirit. Listen (i Cor. 15: 38-41):

“God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory.”

Scriptural Examples.

Now let us pass on to a definite series of scriptural examples of continued spiritual existence.

1. There is the declaration in the Book of Genesis concerning our creation: “God created man in His Own image, in the image of God created He him.” God cannot decay, and cannot die, for He is eternal. If we are created in His image, these qualities belong to us. Man is as changeless, as ageless, as God Himself, for he reflects, expresses and co-exists with God.

2. Ecclesiastes 12, v. 7: “Then shal the dust return to the earth as it was, but the spirit unto God Who gave it.” That the spirit is not just the breath is abundantly clear in the Old Testament.

Samuel appears to Saul through the trance-mediumship of the woman of Endor. He is alive, awake, conscious, and has a knowledge of what is going on in Israel.

Jesus said in dying: “Father, into Thy Hands I commend My spirit.”

Stephen called upon God, saying: “Lord Jesus, receive my spirit.” “And he kneeled down, and cried with a loud voice: Lord, lay not this sin to

their charge. And when he had said this, he fell asleep."

3. Moses and Elijah appear on Mount Transfiguration with Jesus. They are alive. I do not pass over the fact that Elijah did not die, as we die; or that no man knows to this day where the sepulchre of Moses is. But these are not relevant matters. The vital, important phase is that Moses and Elijah are seen alive, in a spiritual body, speaking to the Lord about the death on the Cross which was to take place in Jerusalem.

4. There is the incident in the Gospels where the Sadducees ask concerning a woman who had been wife to seven men. They ask: "Whose shall she be in the Resurrection?" Again I do not pass over the thought there held that the Resurrection is separated from death by a space of time. The vital and relevant thought here is in Christ's words: "God is not the God of the dead, but of the living." And "I am the God of Abraham, Isaac and Jacob. I am now. They are with me. I am their God. They are my people."

No Valley Here.

Tennyson wrote concerning his loved friend, Hallam:

"Known, and unknown: human, divine;
Sweet human hand, and lips, and eye;
Dear, heavenly friend, that canst not die;
Mine, mine forever; ever mine."

Then what could be a better illustration of the hope that God will answer this instinct than that closing scene in the life of D. L. Moody. You will remember that he lost two grandchildren, Dwight and Irene, who were taken home quite early. When Moody was on his death-bed, and just a little while before he passed away, he turned to his wife, and said: "I haven't made a will." To his son he said: "I leave you Northfield." To his wife, he said: "I

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A PROPHET WHO FELL FROM GRACE

(Contributed by H. L. Williams, Norfolk Island.)

The following spirit teaching was given to the Rev. Stainton Moses, M.A., Oxon., by his controls in 1877, and was sent by him to "Light". It was re-printed in "The International Psychic Gazette" of August, 1933, on p. 165:—

"Mohamad was one of the most distinguished prophets whom God has permitted to enlighten the world, and an example to all chosen messengers of the danger of tampering with the divine message. His early years were spent in retirement. For forty years he lived a simple life, retiring ever and anon to a cave for seclusion and prayer and preparation for his mission. During these seasons of retirement he received the series of revelations embodied in the Koran.

He gradually developed great power as a trance medium, and for more than twenty years was the recipient of a divine revelation. At first his mediumship was attended by violent convulsions which shook his frame. Gradually physical mediumship gave way to clairaudience, under which conditions he received his highest revelations. His plan was to retire to the cave, accompanied by an amanuensis who took down the visions and prophetic utterances as they fell from the lips of the entranced seer. His great success was due to his obedience to the commands of his spirit guides, who were commissioned

leave you the school." Having said this, he lay back and said: "I feel better." After a little while he spoke again and said: "If this is death, it is very beautiful. There is no valley here. Dwight! Irene! I see the children's faces!"

[The full lecture may be obtained from the address given above. Send 7d. in stamps.—Ed. "H. of L."]

then, as we are now, to declare to the world such truth about the Supreme as it was fitted to receive.

The controlling spirit of his band who operated most on him was a spirit who had not been incarnated on your earth, who revealed himself by the name of Gabriel, the chief of the ministering angels. With him worked a band of spirits who dated their inspiration from Enoch, even as the Christian chain culminates in Melchisedek. From Enoch the chain ran through Abraham's wife, Keturah and Ishmael.

The baleful influence of Ishmael finally dragged Mohamad down. . . . But the time came when the restless spirit of Ishmael gained power over him, and drove him out into the world. Under the guidance of those who for good or ill controlled his destiny, Mohamad went forth to spread among men the knowledge of which he had been the chosen recipient. From his arrival at Madina, Mohamad deteriorated rapidly. The prophet gave way to the politician with his wiles and tricks, to the warrior with his savage cruelty, and to the sensualist with all his evil and debasing association. In all this the spirit of Ishmael was dominant.

The sensuous seed of Abraham, operating through Ishmael, appeared again in the sensuality which defamed the last years of Mohamad's life. Mohamad, the holy, the pure, the sublime, became Mohamad the brutal sensualist. From that time he was forsaken. The spirits sent from God departed from him. They could have no commerce with the savage sensualist, the brutal warrior. They left him to the dominion of the tempter, the power of Ishmael.

We mourn, as we sketch for your warning, one of the greatest falls that cast sorrow on an angel mind. Success ruined him as it has many another. The adversaries succeeded in introducing into the Koran a mass of untruth, from which it is very hard to separate the true and pure revelation of earlier days."

INCREDULITY AND DISTRUST OF SPIRITUALISM

(Contributed by M.G., Brisbane.)

“There must be something in this latest faith
That we have missed in all our crowded creeds.”

The last two or three years have witnessed a remarkable increase in the number of inquirers into the truth of Spiritualism, but it is still confronted on many sides, not only by incredulity, but by other attitudes of dislike and distrust, which are often based on ignorance, falsehood, or unnecessary prejudice.

With regard to incredulity, I doubt whether conviction can be brought about by argument. Many still think that Spiritualism can be explained by fraud and deceit. Unfortunately, the subject lends itself to humbug. No doubt the books entitled “Mrs. Marden”, and “The Road to Endor”, represent a very real side of the question, but the writer of the last-named book might just as well argue that, because he and his fellow-prisoner were able to feign lunacy, therefore there is no such thing as real lunacy, as to imagine that he has expressed the whole of Spiritualism.

Perhaps it is well to recall the early investigations into the Hydesville happenings in America. Three times the committee of inquiry was re-elected because it was convinced of the truth, and would not pronounce a verdict of fraud. To-day the list of clever men and women convinced of the truth underlying genuine Spiritualism is a long one; it is impossible to believe these have all lost their reason, or even their power of judgment. And the list increases daily.

Some people seem to argue that, because they dislike the subject, and all they hear about the life in the spirit world, therefore it cannot be true. I can sympathise with them. There are many things we are told about in the next life which seem some-

times repulsive; they shock and disturb long-established notions regarding the Beyond, and cherished hopes for immediate perfection after death, but to try to persuade yourself that therefore there is no truth in them is surely illogical.

I do not mean that everything that is supposed to come from the other side is necessarily true: there are those in the world beyond who enjoy telling lies, just as they used to do while in their physical bodies. There are others, foolish and frivolous, and enjoy a joke at our expense. All information given must be brought to the touchstone of our reason and common sense, and above all, of our moral judgment, before we can accept it. It may, of course, go beyond anything we have learnt before, but if it is true knowledge, and belongs to God's great scheme of the universe, it cannot contradict His teachings given in other ways.

Truth taught by Spiritualism must fit in and harmonise with other truth, although the former may transcend it. "Try the spirits" must include testing as far as possible what they teach, and this can only be done in exactly the same way in which we set about testing any earthly knowledge. We are repeatedly told by those on the other side never to accept anything blindly, but to use our own judgment.

I have heard it said: "Well, well, even if it is true, I don't wish for it." Is it cowardice, laziness, or a want of appreciation of its value? Surely its author can make no claim to be a seeker after new truth. He seems to prefer to live in the enjoyment of a half-truth, and so long as he can stifle all internal questionings, he may do so, but he may find he had sustained a grievous loss, and has been left behind by the progressing stream.

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"And if God wills . . . I will love thee better after death." (Of Robert Browning.)—Elizabeth Barrett Browning.

WHY CAN'T MEDIUMS TRACE MURDERERS AND CRIMINALS ?

They can and have done so. We admit that there is much difficulty in exercising one's psychic faculties in this manner because the art of tracing people by means of mediumship depends upon one having the ability to become attuned to the fugitive's thought forces. By handling an article associated with the crime or the criminal, the medium may become attuned to that person; but her attention is also distracted by the vibrations of other people who may have handled the same article, and the medium may end up by tracing the wrong person altogether. In the case of a murder the medium may be given an article associated with the victim in the hope of contacting him or her in spirit, and obtaining the spirit's version of the crime, description of the criminal, and account of the criminal's subsequent behaviour. As the spirit's account of the crime and description of the criminal will be distorted by his or her emotional reactions, one can rarely depend upon it, and as the soul is precipitated into the other world in a far from normal manner, its attempts to trace the criminal through the medium of astral forces with which it is not yet familiar may also end in confusion.

In the case of the medium who endeavours to trace the criminal by means of her own powers and the powers of her guides and spirit helpers, difficulties are created by the spirit friends of the fugitive, who are just as concerned in defending him as the forces of law and order are in apprehending him. There are just as many social enemies in the lower astral plane as there are in the lower strata of this plane, and the combined forces of a group of these darkened souls can create destructive and misleading vibrations which negativate the medium's efforts.

By persistent effort, and with the assistance of a strong circle of helpers, both on this and the

higher planes, a medium can rise superior to these conditions and gain the information she desires from the more exalted spirit guardians of the victim, or by contacting the mind of the criminal and exercising her normal clairvoyant powers to discover his whereabouts.

Owing to the fact that our materialistic legal code often functions in a manner which is not the best interests of the spiritual progress of the race, our friends on the other side may, at times, be opposed to co-operating in the apprehension of criminals, so that they may be subjected to the vengeance of society. When the laws of this plane are more in harmony with the laws of the higher world spirit co-operation may become more general.—J.S.M.

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A PEEK AHEAD.

If some of these peeks behind the war curtain are really vistas of a new world then the world will be something worth looking ahead to. In a special short-wave radio address to American fighting forces overseas, Lamot du Pont, chairman of the board of E.I. du Pont de Nemours & Co., declares that after the war we will have 10, 50 and 100 times what we had before, chiefly new materials, and that the American aviation industry will be able to produce in a single year almost double the number of planes that were made throughout its history up to 1940 with some of these planes quadruple the size of the largest pre-war planes. "Better and yet cheaper homes; finer and less costly automobiles; radios and refrigerators; more nourishing food; superior medicine—a great abundance of everything that adds to the comforts and satisfaction of living—all of these will be awaiting the homecoming soldier when the war is won," says Mr. du Pont.—"Holyoke T.T."

DEFINITIONS

What is the difference between an apparition, a ghost, a phantom, a wraith, an astral body, an etheric double, an elemental and a spirit? Are any of these terms interchangeable?

A strict pedant would not regard these terms as interchangeable; but, for general purposes all, with the exception of "astral body", "etheric double", and "elemental" may be used synonymously.

An apparition is a supernormal appearance suggesting the real presence of someone distant or deceased. The form may be perceived subjectively or objectively, and spontaneously or experimentally (by the use of hypnosis or scrying). The percipient may be in a normal or abnormal mental condition. Such appearances are caused by intense mental or emotional stress, danger, worry, illness or death on the part of the agent. Phantasms occasionally appear without apparent motive, but, as a rule, they have a set purpose, and cease to exist when this purpose is served.

A ghost is the image of deceased person encountered in the environment with which the deceased was familiar. This image is devoid of rational faculties, and usually re-enacts a scene associated with some intense mental or emotional stress or excitement experienced immediately before passing out. Hudson contends that emotion has the power to saturate physical surroundings, which, under certain circumstances, give off the image of the impressing agent in a similar manner to that in which a gramophone record preserves and reproduces sounds. Ghost ships, animals, cities, islands and other objects have been reported, and, if genuine, probably owe their origin to intense psychic forces set in operation by people associated in some way with the original object.

A phantom or phantasm may mean a ghost, apparition, wraith, or any such phantasmic appearance. It is a general term.

A wraith is either the appearance of the exteriorised astral body of a living person, or that of one deceased. It generally acts as though possessed of intelligence and normal consciousness.

The astral body is the vehicle used by the spirit immediately it leaves the flesh. It co-exists, and is in co-incidence with the physical body during earth-life. It is the vehicle of all psychic activity, and may be projected in such a manner that the agent can govern its activities intelligently and consciously. Such rational faculties are usually lacking in other apparitions, phantasms, and ghosts.

The etheric double is an invisible counterpart of the physical body. It is presumably comprised of a substance partaking of a semi-physical, semi-astral nature, so forming a bridge between the physical and astral bodies carrying sensations from one to the other. The partial withdrawal of the etheric body will cause analgesia or anaesthesia, according to the degree of such withdrawal.

Elementals are hypothetical mortal spirits of a sub-human nature. Theosophists also use this term in reference to the so-called "astral shell" which is allegedly discarded by the spirit at death or at some period soon after transition. Elementary spirits are alleged to inhabit air (sylphs), earth gnomes), fire (salamanders), and water (nymphs and undines). There is no scientific evidence to support a belief in such entities, and hardly any justification for even postulating them hypothetically.

Spirit, strictly speaking, is the vital essence, the divine spark, the inherent actuating element in life. We never see spirit or a spirit, but merely recognise its presence through the phenomena by means of which it manifests on this plane.—J.S.M.

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"Spiritualism has more evidence for its wonders than any historic form of religion hitherto; it admits all the truths of religion and morality in all the world's sects."—Theodore Parker.

POEM STIRS THIS READER

A "Returned Veteran" Would Pass It On.

(Believes spirit expressed in "Waiting" will counteract vain rush for wealth that satisfies not.)

In the present age of rush and business, discontent and turmoil, uneasiness and uncertainty, the fight for wealth and other things material, we forget the finer and nobler instincts in life. We do not have to have wealth to enjoy the beauties of nature. The man who wrote the poem, "Waiting" was loved by thousands who never saw him. "Waiting" has brought inspiration into tens of thousands of homes. Try it. Read each line slowly; read it at home after the day's work. The sincerity and personality of the author is in every verse. He was not a "Christian", neither a "Jew". Yet the world was better because he lived, and yet he was never rich. What matter if I stand alone? Friends I seek are seeking me. Hats off to the memory of John Burroughs, humanity's greatest friend.

WAITING

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.
(Please turn to foot of next page).

ANCIENT PROHIBITIONS

Burn the Witch !

(By Rev. Eustace Owen, M.A.)

[Rev. Eustace Owen, an Anglican vicar, is the son of Rev. George Vale Owen, whose spirit messages attained world-wide popularity. They so impressed Lord Northcliffe that he published them by weekly instalments in the "Sunday Dispatch"; whilst in book form (four vols.) they ran into many editions.]

"Thou shalt not suffer to witch to live," says Exodus 22:18. Mediaeval Christians, believing that they must obey that law, burnt (Dr. Sprenger estimates) nine millions of people alive. This law was supposed to be given directly by God, and gave sadistic Christians the excuse for acting in any un-Christ-like spirit in order to further Christ's work! It, of course, contravenes the Sixth Commandment.

Formerly the vast majority held this view; it was the orthodoxy of the time. To-day only a minority think in such a distorted way, and few even of those would cry the once popular threat, "Burn the witch!" Yet the same mischievous virus still runs in our veins. The stake and the faggot are out of fashion, being superseded by milder penalties, but the Witchcraft and Vagrancy Act remains, and paid informers prey upon us.

In one particular, mediaeval witch-hunters were better informed than their modern counterparts.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor height,
Can keep my own away from me.

Though making many regrettable mistakes, they had a very clear idea of what a witch was. To-day any medium is a witch within the meaning of the Act, and may suffer accordingly.

When the Act became law, mediumship, as such, was not known, and consequently penalised, as the wording of it clearly shows. Records of witch-trials, too, tell us that an accuser had to prove that the accused had made, or thought he had made, a definite pact with the Devil, sealed in blood. The medium was then regarded as a witch and burnt.

The Devil was supposed to mark the witch's body, either with a small nipple or an insensitive spot. He also provided an imp or cat to carry out the witch's behests and, incidentally, to spy on the witch on behalf of its infernal master. The witch was, therefore, not merely a medium, but a medium "gone wrong", a false prophet.

Nowhere in the Bible is mediumship forbidden by God. Even King Saul is no example, for though he did try to suppress it, one is not particularly impressed by that action, since he was a demoniac, rejected by God, and came to a sticky end in consequence; especially as he himself broke his own decree by furtively consulting the woman of Endor.

On the contrary, Biblical narratives are full of mediumship's beneficent effect on Israel, and it was when Israel flouted the prophets that disaster followed. Divination is mentioned without condemnation. Joseph the patriarch used a special cup for that purpose. Part of the High Priest's duty was to divine by Urim and Thummim, and by the Breastplate. Teraphim, for obtaining oracles, was used by Rachel and Michal, King David's wife. Only divination for evil purposes was condemned, a rule that applies to all forms of mediumship.

Spiritualists take this scriptural view, and they would co-operate with our authorities to root out witchcraft and charlatanism, wherever found. But genuine and innocuous sensitives should be let alone. —"Two Worlds."

EVOLUTION

Man is an offshoot of the animal kingdom. At what stage in evolution did he acquire an immortal spirit?

All phenomena are but outward manifestations of spiritual unfoldment. Spirit is involved in every stage of evolution from nebulae to man. Spirit has been slowly acquiring a consciousness of its latent potentialities by means of millions of incarnations in an ever-progressing series of forms rising from the lowest organic levels through vegetable and animal species until eventually it attains self-consciousness in man. Here the evolutionary process still continues until the spiritual possibilities of this plane are exhausted. This may take thousands, even millions, of years. Then—and not till then—does the spirit finally leave this world of matter to carry on its eternal search for self-knowledge and its process of self-unfoldment in still higher spheres. Man never acquired a spirit, for spirit is immanent. It is the essence and impulse behind all being. Read "From the Unconscious to the Conscious," by Geley and you will realise the extent to which evolutionary theories are dependent upon psychic science for a clear exposition of the mechanism of evolution, and for the answer to the ever-recurring question: "Where are the missing links?"—J.S.M.

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FAMOUS PSYCHIC DOG DIES IN U.S.

Sunday Telegraph Service, New York.

Bozo, America's famous psychic dog has died, aged 14. Bozo's owner, Captain E. Lower, of Tampa (Florida) holds a £3,125 insurance policy on the dog's life.

Bozo earned £31,250 for Lower for barking the number of coins or keys in a man's pocket in response to "mental orders."

The dog was buried in a silk-lined casket.

WHO ARE "SAVAGES"?

Survivors of a United States ship which had been sunk in the Indian ocean reached the coast of Africa. Watching their boat approach the beach were a score of naked, armed savages. The sailors were worried. The knives these nude men carried looked dangerous.

But the "savages" helped the white men ashore, fed them, taught them how to catch crabs for food and brought chickens and bananas to them.

In Europe, that so-called "civilised" continent, a nation which proclaims itself as foreordained ruler of all the earth tortures, persecutes and slays tens of thousands of helpless minorities. That same nation brazenly adopts treachery, the lie and dishonor as part of its arsenal for conquest and steals food from other peoples while babies die of starvation.

Which is the "savage"? Most of us would prefer shipwreck on the coast of Africa to life within the power of Nazi Germany.—"Nautilus."

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CALLED TO HIGHER SERVICE

(Contributed by G.R.)

Mrs. Maretta Hutchins, who recently passed to the higher life, was a well-known medium to Melbourne spiritualists. For many years she assisted various churches with her spiritual gifts, which included trance and inspirational lectures and clairvoyance. For some time she was the leader of the Auburn Spiritualist Church.

Since her passing she has demonstrated her survival to her loved ones, describing the happy conditions of her life in the Beyond.

Our risen sister will be remembered by many to whom she gave wonderful evidence of life beyond the grave.

NEW BOOKS

"Faces of the Living Dead," by Paul Miller. (Psychic Press, 10/6, E.C.)

This is an account of the mediumship of Frank Leah, the artist medium. It contains a remarkable series of drawings of deceased persons done by Mr. Leah, and the photographs of them taken during their lifetime for comparison.

Speaking for myself, I have had proof of Mr. Leah's powers under conditions which are completely satisfactory. One of the most striking features of his mediumship is his vivid clairvoyance and the manner in which he takes on the feelings and experiences of the deceased before his passing. I had never seen him, and he did not know who I was till I met him at the house of a friend, and he gave a sitting to a lady who had come with me. No sooner had he sat down than he cried out: "There is a terrible smell of gas in this room. I am choking. I must open the window," which he did in spite of a bitter winter wind. Then he described very accurately her brother who had ended his own life by putting his head in a gas oven, and in three or four minutes drew a most striking pen-and-ink sketch of him.

A friend of mine with whom he stayed the night had a similar experience. So long as Mr. Leah was in the house he suffered all the symptoms of the last stages of diabetes, of which my friend's wife's father had died, and drew the most wonderful likeness of the o'd man. I knew him in India, and was astonished when I saw the drawing.

These experiences convince me that Mr. Leah has the powers which are claimed for him, and I recommend the book as a unique record of its kind. B.A.C., in "Psychic Science".

"The Gift of Healing," by Arthur Heith-Desmond. (Psychic Press, 7/6, E.C.)

This book records the story of a modern worker of "miracles". His name is W. H. Lilley, and

though still under 30 he has thousands of cures to his credit, though many of his patients come to him suffering from "incurable" diseases.

Born in an obscure Yorkshire village, his fame has spread all over the world. He is the son of a psychic healer, and spent ten years in the development of his gift. His development has been supervised by Dr. Letari, a Hindu medical man, who "died" in Peshawar, India, in 1914. The "dead" doctor, assisted by a band of spirit guides, has directed the medium's studies in medicine, anatomy, physiology, chemistry, homoeopathy and pathology.

In 1938 a group of Leeds business men became interested in Lilley's remarkable powers. These included Arthur C. Richards, who was particularly impressed with Lilley's ability to diagnose, with extraordinary accuracy, patients he had never seen! Richards became chairman of the organisation which sponsors Lilley's healing and relinquished part of his engineering works to form the Leeds Sanctuary as the headquarters.

The Leeds Sanctuary was opened in January, 1939, followed by a branch at Hull, and more recently a nursing home in the West End of London. All told, a staff of 20 is kept busy dealing with requests from sufferers all over the land. Six healers are constantly at work. In one year 37,500 patients received treatments. At Leeds there is a dispensary with a stock of 2,700 homoeopathic remedies and 250 herbal remedies. In addition to psychic healing, treatments are given by osteopathy, chiropractic, biochemistry and colour-therapy. Complete case records are kept showing the diagnoses, treatments and progress of patients.

At first all healing was free, no charge being made for herbs, tinctures, or pills, but war conditions made it imperative to institute a nominal fee. But no patient is ever turned away because of lack of means.

At the time this book was written the London
(Please turn to foot of next page).

BIRTH OF A CUSTOM

It is not only Spiritualists, nowadays, who see no point in wearing black for mourning, and it is interesting to hear that, like many old-established customs, it grew through a misapplied association. It is, as suggested in the Newcastle "Evening Chronicle", "somewhat disconcerting to hear of its origin being the action of a queen who set out, not to sorrow for a late husband, but to catch another one." The story was told by Mr. George Rulf in an address given at Newcastle, and he traced the custom to Anne of Brittany. Anne's second husband was Charles VIII, King of France, who died at the age of 28. The young widow, still ambitious, arranged to be introduced to Louis XII, and sought to attract him by wearing a beautiful black alpaca robe, richly embroidered with white satin, and worn with flowing black chenille headdress. A few months later she became his queen, and Mr. Rulf suggested that probably nothing more would have been heard of the black gown had Louis not remarked in public that it was this which had first impressed him. As a result, black immediately became the favourite colour of the court ladies and merry widows; the fashion spread through France, Spain and the Low Countries, until eventually black became the accepted mourning wear. How authentic the story is we cannot say, but we would like to believe that the depressing custom of black mourning attire rests on such a flimsy foundation.—"Light."

nursing home was being equipped to take in-patients and the healing staff was being augmented. Yet Dr. Letari says all this is but a beginning.

[Note.—We are not stocking these books, which may be obtained through your bookseller or from the publishers, Psychic Press, 144 High Holborn, London.—Ed. "H. of L."]

QUEEN'S BROTHER HAD SECOND SIGHT

In Lady Cynthia Asquith's book, "Queen Elizabeth", there is an interesting story concerning our Queen's brother, the Hon. David Bowes-Lyon, and told in the following words:—

"Her brother, the comely David, had as a child the uncanny Scottish gift of 'second sight'. I was frankly sceptical about this art, and suspected David of the time-honoured gift of pulling his elder's legs, until the third year of the war, when his elder brother Michael was reported by the War Office as killed. The Strathmores had already had one son killed, and were broken-hearted at this fresh disaster, and David was summoned from school to remain home with his parents.

"He lunched with me one day, and I pointed out to him that he should not wear coloured clothes and a coloured tie so soon after his brother's death.

"'Michael is not dead,' protested David. 'I have seen him twice. He is in a big house surrounded with fir trees. He is not dead, but I think he is very ill, because his head is tied up in a cloth.'

"I pointed out that the War Office had reported Michael as killed, and they were not likely to have made a mistake, but David would not budge. 'Michael is not dead,' he maintained, 'because I have seen him twice, and I won't wear mourning for him.'

"Three months later, David proved to be perfectly right; Michael had been shot through the head, and it was some time before he recovered his just mental powers and was able to let his family know that he was in a prison hospital in Germany."

The "Grey" People.

The above story was related to Lady Cynthia Asquith by a very old friend of the Bowes-Lyon family, who also tells how: "David saw, too, what he called 'grey people' in some of the rooms at

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EVERLASTING—OR NOT ?

(Contributed by Brisbane Sp. Church.)

If you are going to frighten people into being good, by threatening them with everlasting hell, then their morality isn't worth a rap.

Anyhow, how does the word "everlasting" come to be in the Bible? The original word, the Greek "ainios", means "for a long time". The translators have rendered it into "everlasting", which gives no hope to the sinner who has passed to the other world unrepentant.

And there is another Greek word which has been wrongly translated: the word "kolasis", which means punishment as a corrective, but it has been translated to mean "vengeance". And the word "hell": it really means the grave, but it has been translated to mean a place of endless torment.

But, don't think there isn't any hell—there is, and its pains and penalties far exceed the physical flames of the old-time theologians, because the sufferings are mental and spiritual; but they are meant to be corrective, and, though they may last for a long time, they will not be "for ever".

The length of their duration will depend upon ourselves, for we carry our own hells with us, just as we carry our own heavens. Jesus, the Master, said: "The kingdom of heaven is within you." True, everything is "within". It is our task to bring that "within" to the "without", that men,

Glamis. According to him, they suddenly appeared, moved about, and as suddenly disappeared without however, alarming him in the least. I was equally sceptical about these ghostly visitants, but David's accounts never varied, and he described his 'grey people's' costumes down to the last detail. It is quite possible that David may have seen with his inner eyes some of his fifteenth-century forebears in their former terrestrial surroundings?—"Light."

seeing our good works, will take knowledge that we have been with God, and learnt of Him.

Most of us take our religion without inquiry, without examination. We do not take other things so. If we go to the shop to buy goods, we put them under a severe scrutiny before we carry them home. Why do we not do the same with "the eternal verities"? With hearts torn by the blasphemous doctrine of an everlasting, burning hell; with lives numbed with doubt and dread of the hereafter; tortured by anxieties which only positive knowledge can lessen and destroy, and reliable information relieve—the wonder is we did not demand it long ago.

Most comforting is the knowledge that in the other world the exact state of a man's heart is seen, and exact justice done him; and he is judged not so much by his actions, as for the motive that impelled him. Things which seemed wrong are mundane perceptions, and may take on another aspect when the light of the other world is turned on them. The greatest sins we commit are: want of love, the withholding of help, unresponsiveness to the needs of others; in other words, the crying sin of humanity is selfishness. These must be paid for when we reach the other world; and they will be paid for, by our doing everything over there which we have refused to do here. Our probation may take a long time—even a small eternity—it rests with ourselves; but to curtail that period, let us do all we can while we still function in a physical body.—M.G.

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A DREAM THAT REVOLUTIONISED WOMAN'S WORK

(By George E. Mayo.)

The point of this dream is as sharp as a needle: in fact, it was induced by a needle's point.

Elias Howe, like every other inventor, had his daydreams, but it remained for one of his night dreams to ultimately help him solve one of the complexities of his proposed sewing machine.

He had mastered the principles of this much needed aid to the seamstress' tired fingers, with the exception of a satisfactory needle. As every other operation was so dependent upon this major part, he was greatly disturbed. He had, thus far, patterned the machine needle after the hand needle, the eye being in the head, but it would not work properly.

After many hours of hard work, with no increased success, he went to bed and sank into a restless sort of sleep. He had a terrible dream which temporarily upset his nervous system. He told his wife that in his dream a large number of Indians were attacking him with long, needle-like spears. Then, exultantly, he exclaimed: "But the eyes of their needle-spears were in the point instead of the head."

With this new suggestion he went back to his work and reversed the eye from the head to the point of the needle. Strangely enough, that was the necessary change to make his sewing machine a success.—"Nautilus."

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"The spirit never was born;

The spirit shall cease to be never;

Never the time was not;

End and beginning are dreams."

(Sanskrit poem.)

WHAT HAPPENS WHEN WE DIE ?

(Compiled by Ralph B. Kyle, M.S., and reprinted by permission.)

[In Memory of Ellen Noblett Cross, Fellow of the Theosophical Society.]

Not one of the universal things we experience is bad. The great cycles with which we are familiar—day and night, summer and winter, ebb and flow, sunshine and rain, and many others—are common to all of us. Birth into the physical world, and death to the physical world likewise, is a universal cycle. Not one of these cycles is bad; each of them is an awakening into activity and a withdrawing from activity. The world in which we live seems to be governed by this natural law of cycles, and we ourselves are distinctly subject to its operation. We can work a while, long or short, then we must sleep. It may be an examination of waking and sleeping will help with our question, "What happens when we die?"

After an active day we arrange our physical bodies more or less comfortably and go to sleep. What, then? The usual answer is that voluntary actions are suspended, the involuntary ones proceed. Digestion, assimilation, pulse, breathing, some forms of elimination continue, usually in a slower tempo. But this is a description of the condition of the body. What of the consciousness, the soul, the man himself? Is he asleep? There are several conditions of the body that are similar to that of sleep. An anaesthetic, a blow on the head, trance, hypnosis—these are things that produce effects similar in a way to sleep. Our language has an expressive word for this condition: we call it unconsciousness. It is produced by the consciousness leaving or being driven from the body. It may well be argued that death produces a similar condition, unconsciousness to the physical. The difference, of course, is that

from most of these conditions we return to the physical after a shorter or longer time. From death we do not return to that particular physical body because we have finished with it.

Our consciousness, the thing that makes us men and women, and differentiates us from every other thing in our solar system, including other men and women, does not sleep, and does not die. Our constitution is such that we have various bodies or vehicles for use in contacting the various worlds of nature, of which the physical body for contacting the physical world is one. A common mistake we make is to identify ourselves with these physical bodies. We are not our bodies that die and disintegrate, otherwise we would die and disintegrate. Man is a consciousness or soul, and happens to have a physical body or not, as the case may be. With it or without it we are the same men, the same women. There are the same loves and hates, the same emotional nature in general, the same mental and spiritual natures. Death does not change us any more than moving to a new town changes us. We are exactly the same the moment after laying aside the physical body in the change we call death as we were the moment before. What we have lost is only the ability to contact physical things because we do not have a physical instrument with which to make such contacts.

Now, if this statement is true—and who is there to deny its truth with any more certainty than that possessed by its supporters—certain changes ensue in the relationship of the one who has passed over and his loved ones who remain in the physical world. We who are left behind are particularly interested in this change of relationship because we feel that we have lost our loved one. We have not lost him. Nothing could be more cruel, nothing can do greater harm to our happiness than the teachings of those philosophies and religions which say that we have. We miss him terribly in the physical. We weep for him. But is it really for him we grieve? We must

know in many cases he is relieved from a painful illness; whatever our religion, we are bound to think he is happier and better off than just before he passed over. Can it be for ourselves we weep? Is it our own loneliness and sense of loss we grieve about? If so, whether we acknowledge it publicly or not, let us cease from our mourning and busy ourselves with trying to understand something of his present condition, and what we can do to help him and ourselves.

In the first place we need to have some contact with the one who has passed on. We do not need to be told things by people whose knowledge we secretly doubt, or to listen to well-intentioned friends who read things from books, however sacred; we need a little first-hand experience because, after all, we are guided by experience. We have learned to trust our reactions to contacts we have made; instinctively we feel we know things learned by experience.

There are those who profess, through some kind of mediumship, to be able to furnish such contacts as we feel we need, and many who are left behind take advantage of such professions with varying degrees of success or failure. But there is a better, a surer way. There is a method in which no intermediary is necessary.

Primarily we are not concerned here with what people do when they are asleep, but if the condition of physical sleep and physical death is akin, in that the consciousness is absent from the body in both cases, why may not this similarity help us to make the contact we desire. It may. The word "desire" is the key. Let us go to sleep with the strong desire to see our loved one, to be with him, to talk with him, to feel the touch of that vanished hand, to assure ourselves and him that all is well with the world regardless of what we are going through because of our limited physical perception. It can be done. It has been done. There is an exact reason

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MY PURPOSE

(By Christian D. Larson.)

The world needs me, otherwise I would not be here. I am part of the whole, and each part is necessary to the welfare of the whole. I will live, think, and work in the conviction that I am not only wanted, but needed. That great truth shall be my constant inspiration. . . .

Life to me means the being of my best, and the doing of my best, that all the world may be better.

My first thought shall be to love much; my second, to do much; but I shall do nothing that will not add to the happiness and welfare of someone.

My aim shall be to reach the heights, not that I alone may enjoy the splendour of the heights, but that others may find the way.

My face shall ever be turned to the light of the great Eternal Sun; and to become a living revelation of that light shall be the dearest wish of my heart.
—"Radiant Health" Calendar.

—————:0:—————

Those friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel.

—Shakespeare.

why it may be done by you who read. Both you who sleep and he who has passed on are alive and functioning, awake and at home in a body uniquely fitted for activity in the world beyond the physical. Why, then, may you not communicate? You were able to do so when both of you were alive and functioning in physical bodies, if you desired. Similarly, if you so desire, you may be entirely together on the other side of death, each of you clothed with that finer body that all of us use there when we have laid aside the physical either temporarily or permanently.

(Concluded in next issue.)

TELEPATHIC DREAMS

What are We Doing While the Body is Asleep?

(By Viscountess Grey, of Falloden.)

[Reprinted from "The London Evening News".]

Dreams are not always the inconsequent impressions of a trivial past—merely the scattered fragments of the previous day. They can tell of incidents experienced in the arena of our larger consciousness. The incident itself may be trifling, but we arrive at a knowledge of it by some means other than through the accepted channels of bodily sense. Some people can dream truly, and this faculty is an expression of telepathy, or of what, in the language of psychology, is called "travelling clairvoyance".

In 1905 my husband, then Sir Edward Tennant, was Liberal candidate for Salisbury. Our children stayed with their grandparents while we were busy in the constituency, and although they were not distant there were times (as this was in pre-motor days) when we were parted from them for a week or more. My eldest boy, then a child of seven years fell ill.

One morning before receiving the daily telegram, I said: "I feel happy because I dreamt his temperature had lowered, and that he was sleeping quietly." Later, we heard that it was during that night the nurse had seen me. She said she awakened when she saw the door open, and I came in. I went to the child's bed, and, bending down, stood for some time beside it. To her eyes I was exactly myself, except that I appeared as if made of grey mist. Then, having apparently reassured myself, she said, I went away; not disappearing or doing anything ghostly—I just left the room.

There are numbers of such happenings. They lead out to ask what have we all done with our latent powers, our "supernormal faculties", as they

are called to-day. For centuries we have so overlooked, materialised, and denied our hidden forces, that they have atrophied, perished from our ken. And so we have turned to invent wonderful external modes of communication, telephones, taxis and trains.

Finding a Lost Dog.

One year I lost a spaniel. She was docile and dependent after the manner of her loving kind. From Wednesday morning till Friday she was gone. Inquiries made, placards printed, constables given description of the dog, and weary hours spent waiting. On Thursday night I awoke about one o'clock and could not sleep.

At last I said aloud: "I can't rest for thinking of poor innocent Lottie; please help me to find her again." (I said this to the invisible helpers, of whose blessed services we do not sufficiently make use.) Then I went to sleep. Hours passed. The next thing I remember was hearing very clearly: "She is locked up." "Where?" I asked—and it was only by the impact of my own voice upon the air, and the contrast in it, that I knew the other had been in my dream.

But I was wide awake now, and had got what I wanted. I had my clue. It was six o'clock, and I could hardly wait till the servants were stirring. Then I sent word to the groom: "Please get the key to the squash rackets court. The dog is locked in there."

And there Lottie was found, weak, but smiling, and soon looking up between three three gollops of milk, forgetting and forgiving. Now who told me Lottie was locked up? My supernormal faculties. My brain, refreshed by sleep, was a better instrument for the working through of something that had lain hidden all the time, overlaid in my memory, namely, that I had been in the squash rackets court on Wednesday, and that the dog had followed me there.

Sometimes these faculties can be the channel for agencies wholly to our good, but also they can be to our detriment. So it is right we should not only keep them in use, but govern them. We should say to ourselves: "I know I have it in me to retrieve loss, to bridge distance, to heal; I know I can make good out of ill." Then when we need their service they will be ready to hand. This is only another way of saying, "I can do all things through Christ which strengtheneth me."

A Peep at an Absent Son.

On another occasion when my third son was at Cambridge, I found my thoughts turning towards him; to feel less separated, I wrote to him. That night I dreamed I was holding in my hand three tiepins, each belonging to one of my three sons, and the tiepin that belonged to this son at Cambridge—I knew it well, for I had given it to him—was covered with flour, and little shreds and flakes of dough. A few days after he wrote that on the afternoon of the very day of my dream he had been mixing flour and rolling out scones in his landlady's kitchen.

How curious! we may say; yes, but let us add, how pitiful! To have these powers at all and to have them so fitfully! These powers that transcend the flesh, they are ours so weakly, so independably. We should be ashamed of their feebleness if they are, as I believe, pioneer instincts of a fuller life that may one day be the lot of mankind.

— But there are others who will tell you that these flashes are atavistic remnants shared with us by dogs and savages. The fact remains (and it is one, whatever be its explanation, that gladdens me) that it should be possible to reach a place, to have knowledge of someone dear to me—without packing my trunk, and standing in a queue at a ticket office; without tearing over the landscape, eyelids slipping on the surface of one's eyeballs, in a motor car;

without shattering through the Empyrean in rigid, deafening flight—to be there.

Intercourse with the Departed.

Now I come to the larger part of my story.

The war broke out, and my eldest son went on with many others into the fuller life. Before he left for France we spoke of the possible greater separation, and we arranged to communicate. This dreaming faculty was known to my family; he himself as a child dreamed brilliantly. So I was not surprised that it was through this channel that we first came in touch.

I both saw him and spoke with him in dreams. Sometimes it would be as if I had been far away with him, and these were invariably happy dreams. They left an impression not so much of remembered words as of consolation. We had been away together in an atmosphere of infinite leisure and joy. So great was the effect that after one of these dreams the fact of his having died would seem almost negligible; for hours after I would be lapped round by a sustaining sense of peace.

“And as the angels in some brighter dreams

Speak to the soul of man while he doth sleep,
So some strange thoughts transcend our wonted
themes

And into glory peep . . .”

What is Sleep?

Some day the truth about sleep will be recognised. It will be understood then that sleep is not only a provision of nature to rest the body, but that it is primarily a way of escape for the soul.

An old Scottish doctor said to me: “Believe me, madam, sleep is much more than just putting a lot of tired bones into a bed.” And in very truth I do believe it.

—————:0:—————

Charity begins at home, but it is not meant to end there.

SPIRITUALIST LOYALTY PLEDGE

By H. E. Wheeler.

We, as Spiritualists, believe that we are bound to feel and manifest toward our Country the purest, highest, most faithful patriotism the world has known.

We believe that this nation was ordained and founded by a Divine Plan, for express purposes, having for their object the enlightenment and upliftment of Humanity.

We believe that one of these purposes, and perhaps the greatest, was the providing of a people, free in thought, fitted to receive and understand the great truths which Spiritualism teaches and proves.

We believe that the Destiny of this Nation is by no means as yet fulfilled, and it is our duty as Spiritualists to support, in all ways, our Country, and labor to uphold its ideals to the Divine level upon which they were launched.

We believe that it is a duty to live pure, upright, progressive lives, such as are worthy of an inspired Nation, an inspired Anthem, and an inspired Flag, without shame and without reproach.

—:o:—

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WHAT IS MEDIUMSHIP ?

(By Mr. Ernest Hunt.)

A great many artists and sensitives in various walks of life are potential mediums who do not understand either the technique or the rationale of their inspirational gift; if they did they would accomplish a higher standard of work, their health would be better, their restlessness would be curbed, and they would serve life's purposes in a far more adequate fashion.

Mediumship is not a matter that one can take up or not, as a question of caprice, but should be regarded as a definite vocation. It requires so much specialisation in sensitiveness that it tends to unfit one for the rough and tumble of other work; it is badly paid, or not paid at all, and it involves an extraordinary amount of self-sacrifice. On the other hand, if the talents exist, it is likely that no permanent satisfaction or rest in life will be found until they are used, and very frequently an immense improvement in the general health and fitness results from their development and dedication to worthy ends. Some people are indeed compelled to become mediums.

The development of mediumship, if decided upon from natural fitness and a willingness for self-sacrifice, requires very careful consideration. But it is hoped that these few remarks may have the preliminary effect of discouraging a proportion of semi-serious, would-be mediums without these special qualifications. The type of development which we most strongly recommend is that obtained through living the normal life, and doing the daily tasks in a spirit of earnest aspiration and love, so that as the years go by the inner faculties grow like some ripening bud; and when the season of flowering comes in God's good time, the faculties unfold in the most natural manner possible.

This process is sure, though slow; and frequently it may be necessary to adopt more intensive

methods, but these should always be taken in conjunction with skilled advice and personal direction. As for open circles for development, 'open' very frequently to any one visible, or invisible, they are subject to most grave objections, and should be very effectually discouraged.

The question is asked: Is there any danger in mediumship? The answer must be: Yes—much. There is nothing in the world devoid of danger; traffic is notoriously dangerous, but we do not therefore cease to travel. We guard against the dangers as far as possible. In mediumship the subtlety of the dangers increase with the height of its possibilities. In elementary mediumship the dangers are elementary, arising from unbalanced judgment, lack of will, over-emotionalism, and possibly ill-health; these are just the points to which we suggested preliminary attention should be given.

But in the higher phases of mental mediumship when it approaches more to the spiritual plane, the difficulties are of another type. The medium is tested by money, and if the lure succeeds the medium fails. Then perhaps pride may be the snare, the desire to outdo others. Power and selfishness are also pitfalls, and the path that leads through to safety is proverbially narrow. Nothing but the elimination of self, save as a mouthpiece of spirit, can ever finally secure a medium's salvation; and indeed many are called but few are chosen. Yet after all, what are these dangers but the subtle snares of all life on the higher levels? The medium is still a man or a woman, but the individual has chosen to step out of the ranks, volunteering for special service and asking no reward; purity of motive, mind and life are ever the conditions of the highest work.

That mediumship may mostly fall far short of this ideal is criticism, not of the ideal, but of human nature. And as regards passing judgment upon those who thus aim higher, and base their work

(Please turn to foot of next page).

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—:O:—

"There is a law which governs the universe: 'What is mine will come to me'."

"When the chela (student) is ready, the guru (teacher) will appear."—Indian saying regarding Yoga.

* * *

There is no manpower shortage on the Other Side. There service is the watchword, and eager spirits are ever on the alert for the "Help Wanted" sign to go up. It is the one needing help who is too often not ready or willing to ask for and receive it. Some are unapproachable, and have to be brought to an earthly circle to be reasoned with before their spirit friends can at least join them.—C.J.

* * *

A medium writes: "We always close down for Christmas Sunday and New Year Sunday, as it gives us a rest and a holiday, for we feel we need it after 50 Sundays in the year, hail, rain or shine. I often wonder if the public realise how much mediums sacrifice and give up to give a little comfort to others. I think they would not leave our meetings with a grumble because they have not received a message every Sunday. But, never mind, some day they will understand."

well above the cruder and merely psychic levels, it would be well that the ancient advice should be considered, that whoever is without blemish himself should cast the first stone.—"Service."

WHAT IT MEANS TO ME TO BE A MEDIUM

(By S. Saxton.)

It means a great responsibility. It means caution in all things that pertain to Spiritualism. It means to keep with people and in the sunshine. To read on all lines. Never to argue with one who is sceptical, but to hold to the truth of what I have. I have given messages that have brought comfort and happiness to my friends. I have aided one to understand why one failed her on earth and brought comfort to her. I have helped mine by giving the spiritual aid from those who have advanced.

To me this has been a joy; and it has meant service to humanity. I will not try to reach one on the plane above by a thought received by me from the one on earth. I want the name of the soul with whom they wish to communicate. I am then sure that there can be no mistake. An impression might be distorted. A request is not.

To me it is serious to place those on earth in touch with theirs above and, while it always brings joy to them, I refuse to work with the impression only.

I know I have a clear line of transmission of thought with mine above. It means to me an exchange of thought. I use it for mine and my friends, but I consider it a gift to be used in great truth. Mine prayed to reach me on earth. I prayed, after they passed, for them to aid me. Sceptical of Spiritualism until I was reached, I believed in eternal life, and believed ours who had gone could and would aid us by their continued love.

And so to me, being a medium, means that my prayer for aid and their prayer to aid me was answered, and that I can only use my gift with thought, with caution and truth, but I can use it to aid many on earth.

—————:o:—————

There is no key that will unlock a closed mind.

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