

The Harbinger of Light

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A PSYCHIC DIGEST

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

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LEADING FEATURES:

The Story of the Brahan Seer
Do They Really Die ?
Communicating with the Dead
Easter Musings
The Easter Empty Tomb
Out of the Smoke

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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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APRIL 1, 1944

The Story of the Brahan Seer

(By W. H. Finlayson, B.Sc.)

(Reprinted from "Prediction".)

About three hundred years ago there was born in the Isle of Lewis, in the Outer Hebrides, a man who was to become the most famous seer in Highlands. His name was Kenneth Mackenzie, and from his pale complexion he was known as Coinneach Odhar, dun Kenneth. From the fact that he spent a large part of his life on the Mackenzie estate at Brahan, he is also known as the Brahan Seer.

Kenneth's predictions were made by the aid of some kind of small stone. Many accounts are given of the marvellous way in which he found the stone. Some say it had a hole in it; some that it was solid. It seems that the stone was used simply to gain a transient state of trance, during or after which his prophecies were made. The country folk attributed the marvellous powers to the stone, which is supposed to be lying at this present time at the bottom of a lake. It will be found in the fulness of time within a pike by a man with twenty-four fingers, or, as some say, two navels.

We may expect a large number of legends to accumulate round a figure such as the Brahan Seer, and too much attention need not be placed upon

supernatural myths. The really interesting part of the story is that there was, without any shadow of doubt, a man to whom are attributed a great number of prophecies, some veiled, some straightforward; and the majority of these have been fulfilled, while others are still coming true at the present day.

According to reliable witnesses, prophecies were known long before their fulfilment, which subsequently came true to the last detail. The greatest of these was his last, made just before his death. It is certified by no less a person than Sir Walter Scott himself.

Poor Kenneth came to a terrible end. Asked by the Countess of Seaforth (wife of his patron) what her husband was doing in Paris, the seer unwisely revealed that he was in the company of some very charming ladies. The Countess had her revenge. The Church condemned the seer as a wizard, and Kenneth was sentenced to be burned at the stake.

On the way to his execution he foretold that there would come an Earl of Seaforth who should be deaf and dumb, and that this man would see about him four clan chiefs, whom he named, distinguished by being buck-toothed, hare-lipped, half-witted, and a stammerer. This man should be the father of four sons, all of whom would die before him, so that he would be the last of his race. The seer was then burned alive in a tar-barrel, into which he was thrown head first.

The whole of that "curse"—for so it was called, although the seer only claimed to be foretelling the future—came true to the last detail. Even his statement that the girl who would inherit should kill her sister, came to pass, though not as people imagined. The girl's death occurred as the result of a horse, which the fateful girl was driving, bolting. Her sister died as a result of the accident.

Countless other incidents have been recorded which leave no room for doubt that the seer has been justified over and over again. At times the

prophet made statements which admit of but the one explanation. At other times he spoke in riddles. Thus he said of a certain farm that the tenant would have cause to remember the year in which a white foal would be born there. The foal was born in June. In September of the same year a gigantic landslide slid down the mountain behind the farm, burying the greater part of the farm, and narrowly missing the house.

Of a village which in his day had perhaps twenty families, he said: "The day will come when this place will have but the one inhabitant, and that one's name will be Maclennan." Following his death the population more than doubled, so that people thought that the seer had slipped up. Even thirty years ago there were still thirty or forty people in the place, but to-day there are only two, both elderly—and one is a Maclennan!

When it is remembered that he spoke in a time more than a hundred years before Doctor Johnson and Boswell made their adventurous trip to the Highlands, it will be appreciated that the next two statements must have sounded very bizarre. Of a certain graveyard, "The day will come when a local girl will weep here for a Frenchman." A servant married a French footman, who died, and was buried in the Highland cemetery, leaving his widow to mourn.

Of a remote place in the west he said: "This place will be under Englishmen and Grey Geese." There is now an airport there, and grey geese is a very fair description of flying-boats. I have myself spoken to many who knew of the prophecy seventy years ago.

Among the numerous unfulfilled prophecies are several accounts of battles to be fought on the west coast of Scotland and in the Outer Hebrides. None of these has so far come to pass, and one or two of them sound suspiciously like the same prophecy applied to different places. Again, one or two have

(Please turn to foot of next page).

THE HOME CIRCLE

(By J. Stuart Morrison.)

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(Continued from our last issue.)

Discipline.

Every Circle should have a leader. It is desirable for him to have a knowledge of healing, and also of the fundamental principles underlying spirit control.

He should be ready to check facetious, mischievous, undeveloped or unwarranted controls or communicants, and should be able to aid or prevent any sitter going under control as desired.

Clairvoyance is a great aid to a leader, but in no circumstances should the Circle be left entirely to the direction of a trance medium, although the advice and assistance of trance controls will often be found of great assistance. It is always preferable for the leader to be a positive type of person—one who is able to keep his wits about him, and take control in any awkward situation. His word should be final on all questions of discipline.

He should conduct the prayers, invocation, meditation and benediction unless those services are performed by a trance control, and he should generally direct the entire routine of the seance.

details referring to clan life which have become extremely unlikely in these days.

I have heard it argued very reasonably that the prophecies current at the moment are so numerous, and cover so large an area, that they cannot all be his. It is perfectly reasonable to suppose that the predictions of lesser men will come in the course of time to be attributed to the great name.

Whatever the true explanation, the name of Coinneach Odhar Mackenzie must remain the greatest name in Highland folk-lore, and a fascinating study to all students of the occult in folk-lore.

Where no known medium is present, the most promising sitter should be appointed as the official medium until such time as the guides indicate the person who mthey have chosen for that position. The medium should occupy the cardinal chair (north), and should be the focal point for the power of the Circle. If she is clairvoyant she will be able to direct the attention of the leader to any sitter requiring his assistance.

The Circle should commence on time, and no sitter should be admitted after the seance has commenced. (It is advisable to keep the door locked throughout the sitting.)

Any sitter who persistently behaves in a manner which is not in the best interests of the entire Circle should be requested to leave.

It is wise to conduct the Circle according to a set routine, this facilitates smooth running, and aids the guides and controls in their work.

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 attend a seance with the idea that they are about to contact angels from the highest spheres; others come 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 (Not Arbitrary).

(a) **The Invocation**, which should 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 palnned 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 join in the Lord's Prayer, which may be sung, chanted, or repeated.

(c) This may be followed by a short reading from some work on 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 jaw 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 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 aperature.

(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**, during which the sitters should apply the hints given in the notes on "The Mental Attitude". The official 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 mani-

festation. 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 anyone 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 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.

(l) **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 whom

they have chosen. At a table seance the tilting or 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 still 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.

Supplementary Notes.

Three months is the limit to any unsuccessful Circle. If no results are obtained by that time, break up the Circle, and form another with new sitters.

(To be continued.)

“IT IS BETTER TO KNOW THAN TO WISH YOU HAD KNOWN”

(Selected by Wm. T. McElroy, Toronto, Canada.)

Too many people drift through life without giving a thought to the hereafter. We cannot altogether blame them, for so much superstition has ever surrounded death that it is no wonder people have come to speak of it with bated breath, and are averse to any thought connecting them with this state. We do not blame them, but we do ask that now so much as being spoken and written on the continuity of life and the state which survives death, that they will give it due consideration. It is not a subject beyond the average reasoning, but a beautiful and attractive truth, full of interest and anticipation. For death should not be regarded as an ending, but as a mere change from our present state: a throwing-off of much that is cumbersome, like casting off some heavy garment which weighs you down. It is unreasonable to think that flesh and bones (the heirs to so many ills, and so often crippled and tired) are all there is of man.

You lose a limb, sometimes two; yet, but for the inconvenience, you remain the same. You lose your dear ones, and sympathise with friends who have lost theirs. This is not done with flesh and bones. Of course not. Good! By admitting so much you have come to some realisation of what you are, and what lives on when you pass from earth. It is a beautiful thought. Your physical form goes back to Mother Nature, who takes it to herself again, while you pass on through the door where, clothed in a new form (no longer crippled or worn) you move about your daily activities refreshed, rejuvenated, and full of new endeavour. Is not this a more attractive anticipation than the ideas held hitherto? What is there to dread in such a change?

You have become so used to familiar things

that you fear the unknown. Yet on earth you long for travel and change. You leave your home and set out on an adventure with no knowledge of what is before you, and are not afraid. Then why fear the change called death, which is only an adventure into an unknown land—only a move from one country to another. Try to look on death in this light. Think and reason about it until it becomes a familiar subject to you. Do not cling to the grave: leave your old garments to Mother Nature's earth: build up in your minds the ideas of your future home and the work you wish to carry on there. Think of your many friends who have arrived in the Beyond, and continue in thought with them as you would were they merely in some other country on earth. They are still the same; their love is still yours; they still think of you, and they still send out their thought messages to you as they used to do when here.

It is all so beautiful, this continuity of life; all so natural, with so much happiness to be gained by its investigation. Do not put it aside as something to do later. Now is the time to seek its beauty; later you may find yourself in a strange land, which could have been made familiar by a little timely thought and study of the many first-class books on this very important subject.

Those who complain that they are left alone (which is incorrect); and decline to give their beloved beyond the veil the necessary conditions for communion, adopt an attitude which is both impolite and cruel.

MISS MARGERY BAZETT

reminds readers that her mediumship does not necessitate a personal visit. This may be of service to those who are living out of England.

Address: The Firs, Redhill, Surrey, England.

WHAT SPIRITUALISM MEANS TO THE BEREAVED

(By E.M.W.)

For centuries the Church has taught that there is a life after death, yet it has no real comfort to offer to the mourner. Why? Because the Church itself is not at all sure what that future life will be like, or even if there is any future life at all. There was a time when it spoke with assurance. It taught that at some time in the future—perhaps quite soon; or perhaps thousands of years hence—the dead would arise and be called to judgment, and the good would go to heaven and everlasting bliss, while the wicked would go to hell and everlasting punishment; and because most people are neither the one nor the other, but just ordinary men and women, who are likely to do a kindly action one day and a mean one the next, it was all very perplexing and not a little frightening. Then theological ideas began to change, and gradually the Church ceased to preach about heaven and hell, until to-day all it can offer is a hope of some sort of future life. But what that life will be like it does not know.

In place of hope, Spiritualism offers proof and definite knowledge. Spiritualism proves that there is no death; that is, no death in the sense that we have always thought of it; no death in the sense of the cutting-off of life. It proves that what we have called death is merely the gateway between two stages of life, and that, under the right conditions, it is possible to communicate through that gateway, for those who are still in this physical stage of life to receive assurance of the continued love and care of those who have passed on to the next stage.

What, then, does Spiritualism mean to the bereaved?

It means that the loved one who has "died" is not lost to you. Sooner or later, if you give him

the opportunity, he will tell you himself that he still lives and loves. For love is not lost in "death". You can believe that, even without his personal assurance, because you have as proof the evidence of thousands of other mourners. He loves you now just as did when he was here in the flesh, but now he is nearer to you, because he is not bound by the limitations of time and space.

He is near to you. He is not in some far-off, unreal world beyond the clouds; not in some remote, inaccessible heaven, but right here in your own home. You cannot see him, but does that prove that he is not there? Have you ever watched the propellers of an aeroplane? You see them when they are still, and you see how real they are; yet when they are revolving at their greatest speed, you cannot see them at all. They are still there, but the rate of vibration is too great for your physical eyes. So it is with our loved ones who have "died". All life is vibration, but those in the next stage of life vibrate at a higher rate than those who are still in the physical stage, and so our physical eyes cannot see them, and our physical ears cannot hear them.

But your loved one is there, nevertheless, loving you, watching you, interested in all that you do. You need never be lonely again, for you are never alone.

And all that he is, is not lost. His kindness, his gaiety, the promise of his youth or the wisdom of his maturity, are not lost. He is still himself. "Death" has not changed him. Does it change us to go through a doorway from one room to another? Should it change us to go through a doorway from one stage of life to another? All that he is, and all that he might be, will have ample scope for expression in his new life—far more scope than he would have had in the physical world, for the life of the spirit is a larger, fuller life. He will have work to do, if he wishes it: the work that he most wants

(Please turn to foot of next page).

DO THEY REALLY DIE ?

(By Air Chief Marshal Lord Dowding.)

For the benefit of those who did not see the first instalment of these messages, I may explain that their transmission is organised by the late Colonel Gascoigne, who served in the Egyptian wars.

He is in charge of one section of the organisation by which men killed in the battles of this war are met, guided and instructed in the conditions of the new life in which they find themselves.

Many of these men find a great relief in being able to communicate with the earth, which is still so real to them, and this they are enabled to do through the pencil of Colonel Gascoigne's daughter, Mrs. Hill.

Shot Down in Libya.

Apart from the comfort and relief which this communication brings to the men concerned, the messages are of great interest and value to us who remain in this life.

It is true that they are but the first confused and sometimes incoherent impressions of the conditions existing after the bodily death, but they bring with them very vividly the conviction of an uninterrupted continuance of consciousness and individuality.

They also carry a message of comfort to the bereaved in that they make it abundantly clear that in the great majority of cases our dead are now happier in their new work and surroundings than they ever were on earth.

With this introduction, let me give you an airman's message received in March of last year:

"You can't see me, but I can see you; it's so

to do; and he will have before him a path of eternal progression, if he cares to tread it.

Spiritualism means that there is no need to mourn. For it proves that there is no death.

queer, that! I ought not to expect people to recognise me, but I do. I was shot down when fighting in Libya. I can't remember how long ago. I wasn't hurt much—you know what I mean! I was bumped off, of course, but I didn't suffer; I just blacked out, and came to in my 'other suit'.

"It was a bit of a shock coming so near all the mass of wreckage and bodies: there'd been a bit of a scrap over the place where I crashed, and when I came to I thought I'd been lucky and been overlooked and could get away under cover of night, and I thought that I should lie up somewhere during the day.

"No one seemed to be about till I struck a convoy of lorries making for the line. I hailed them but no one took any notice. So I waited, and after a time a strange-looking fellow came up to me; he looked at first glance like an Arab; his clothes were all colours, but he had a calm, friendly face, with none of the strained, tired look which we see in all the faces round us.

"I looked at him for a moment rather puzzled, and wondered what language he spoke; my Arabic isn't all that good! But he didn't say anything, he just looked at me, and then came close and put a hand on my shoulder; queer thing to do I thought, but that touch . . .

"I was just about to sheer off and tell him not to come so close, but when his hand touched me I seemed to come back into life. I had been dreaming and now I was awake. I smiled up at him; he was enormously tall, about seven feet, I should say, and such a fine-looking fellow.

"I Could See."

"I remember a feeling of sheer joy and happiness, just over nothing at all, but that feeling of intense LIFE that was being poured into me.

"I didn't want to move or break the contact. It was like a very strong electric current: it seemed to go everywhere, into my eyes and nose and ears

and brain, and I could see and hear and even smell!"

(He goes on to describe his sensations; he sees the desert full of colours, and hears music in the air, and smells the scent of roses everywhere.)

"Was that chap a doctor, I though, all toggged up like that to avoid suspicion from the enemy? Stupid way of doing it, I decided, as he was so visible on the sand, but all the same it was damned brave of him to come out all alone like this and look for us.

"I thought I'd go to others and see if I could help. I couldn't walk very well: that was fever right enough, I thought. I feel as though I'm walking on air—all very unnatural!

"But I reached them somehow, and sat down near a fellow who looked quite dead; the stranger wasn't touching him, he was just looking at him with such intensity as I'd never seen before, and very soon a shadowy form rose out of the shattered body, and as it rose it gained in density and ceased to be shadowy, and became more real than the body on the ground.

"The stranger put his hand on his head, and I saw him growing in strength even as I had done. It was absolutely miraculous. I felt it must have been like this when Christ healed the people in the Bible.

Are We Dead, Sir?

"The chap was so excited to find he was O.K. that he thanked the stranger and started looking round for the rest of his people, but there was no one there.

"Then he turned towards the place where his body was lying, but the stranger was in front of him, barring the way—and when I quite suddenly realised that he didn't want him to see his body—and that both he and I were DEAD.

"Oh, that did hurt for a minute; I couldn't bring myself to ask, but I couldn't wait to know

later, so at last I blurted out, 'Are we dead, sir?' ('sir' seemed the natural way of addressing him).

"He turned to me very quietly and gently, and looked at me with all the pity and understanding of—no, not of anyone—he looked as though he knew all about me, and understood, and I found release.

"I left myself in his keeping. I asked no more, and under his command we are now carrying on the struggle.

"I can't write any more now, but I'll come again; thank you." R. Fleming.

The salient points of this message are, first, the failure to recognise the fact of bodily death, and disappointment at not being seen and heard by the living.

Next, the appearance of the Messenger; and his being mistaken for an Arab—a natural mistake in Libya, which has occurred with others also.

Then the extraordinary quickening of the senses to colour, sound, and scient. The difficulty of locomotion in the unaccustomed new body (a very common phenomenon), and, finally, the shock when the realisation of bodily death comes at least, and the subsequent sensation of comfort and happiness.

The next message comes from the driver of a tank in Libya.

"I am so thankful that that is over: I didn't know death would be quite like that, but I got it pretty bad. We had all been doing a long spell in the tanks, and just then the strafing began, and the banging of splinters against against our 'tin can' was deafening.

"I got the most awful headache in all these engagements; I used to feel I could do with war if only it wasn't so noisy; I always got a headache, and then it was simply awful having to carry on in that din.

"Well, my head was fairly splitting, and the officer looked at me and said: 'Can't you alter

course a little more swiftly? They are getting pretty close to us unless you dodge more.'

Fear Banished.

"I was so stupid with the pain in my head that I didn't do it nearly enough, and then of course came the worst moment when we got into trouble.

"I can hear it now, and the officer saying, 'Christ, we've got it this time,' and then blank—blank—blank; a curtain came down, and I welcomed each fold of that unconsciousness. If only it had lasted!

"But, of course, it didn't, and soon I was among the rest outside the tank, wondering how and why we'd got there. One glance at the tank told me why, but I saw someone was still inside, and, feeling that it was my fault, I tore back and wrenched open the door. Oh, it was awful!

"There were all the bodies of my pals, and my own among them.

"I didn't fear the shells any more, and I must have stood at the door of that tank for ever so long until a shell came and bumped the door clean off, but it never seemed to touch me.

"Well, I thought, I am in luck, and in spite of my mistake I could think easily. It wasn't the awful effort it had been, and I wondered why my headache had gone.

"I stood still wondering, and then Jock, who had been with me, saw the mess the tank was in, and he burst out laughing, hysterical he was.

"He said to me, 'Why, Alf, we're dead now. Didn't I tell you one day you'd wake up and find out as what you were dead?' So we both laughed, not caring, and yet caring terribly.

"Good Innings."

"I began to feel it was all my fault, and I went over each move of the course, and wondered why I'd been so slow with the defensive action. I was feeling badly, I can tell you.

"And then the officer came up. He was a good

one, he was, and he saw me, and he said straight away: 'I know you can't help it, Symonds; the question is why we weren't hit before, the shells were all plastering the track. Anyhow, we've had a good innings; I don't regret going at all, and I don't believe any of us will when we've got used to things.'

"So I thanked him, and asked if we were all safe, and he said: 'Yes, and now we'd best be going, but where to, I don't know.'

"So we just trudged on after him without taking any particular direction, and soon we came to quite different country; I was glad to leave the desert behind, and be in wooded country again. We were joined by others from our own forces, and others of all kinds.

Suddenly I felt so tired that I lay down in the shade of a big tree covered with fruit, and that is the end of my first venture. I can't write any more to-night."—"Prediction."

—:o:—

PROPAGANDA PUBLICATIONS

The Spiritualist National Union has brought out a number of propaganda publications, two of which have been sent to us by our Sydney representative, Mr. Chas. Neil, from whom copies may be obtained. Mr. Neil's address may be seen on the inside back cover.

"What Spiritualism Really Means", by R. S. O. Cavendish, M.A., is a well-printed booklet of 40 pages, giving what people want to know about Spiritualism, and what is being said and done in this world with respect to it—to say nothing of the next. The price is 9d., post free.

The second booklet is written by a scientist, Mr. G. Hibbins, B.Sc., the subject being "The Educational Value of Spiritualism". This well-written and thoughtful booklet should appeal to all who are serious in their desire to know the practical value of our cause. Price, 6d., post free.

EASTER MUSINGS

(By E. W. Oaten, in "The Two Worlds".)

On Easter Sunday Christendom will celebrate the ancient pagan festival of the resurrection, and will join to cry, "He is risen, hallelujah." The festival is, of course, centuries old, for it is the symbol of an eternal and recurring fact, and it is only within modern times that the churches have begun to realise its full significance—that the resurrection implies an eternal and constant truth inherent in nature. There is still the tendency to regard the resurrection as a unique and personal incident. In the Prayer Book the order for the burial of the dead still speaks of the generality of people as sleeping until the general resurrection. We read a sermon by a London clergyman, in which the following statement is made: "What is the explanation of Spiritualism's alleged appearances, in the light of the testimony of God's word? This, that they are not visitations of the departed, for the departed are asleep. In the language of both the Old and New Testaments, in the language of Jesus Himself, so far as the life and events of this world are concerned, they are asleep." And yet we are told that "God is not the God of the dead, but of the living." The Biblical record goes to show that Jesus Christ was active on the third day after His crucifixion, and if the text is to be trusted, we are led to believe that even when on the Cross He promised the thief, "This day shalt thou be with Me in Paradise", a clear indication, to our thinking, that consciousness is carried immediately into the life beyond.

In the last few decades the testimony of millions of spirits goes to show that the emptiest place on this earth is the cemetery. Nothing is there but matter, and man never was composed of matter—he is merely associated with it for a time. Modern testimony on this question of the resurrection is

clearly superior to ancient testimony. There are hundreds of corroborated statements, concerning human beings who have appeared to those who love them within a few hours of death, and many who have appeared even at the moment of death. We have on several occasions been ourselves the recipients of messages from people who have died, and their appearance to us has been the first intimation we have received of their passing. There are thousands of people to-day who can tell the same story. The resurrection of Jesus is not a unique experience. It recurs every time a human soul passes through the gate. It is eternally true, and though many of those who die are too bewildered or too ignorant to signify their continued existence to those who remain on earth, the overwhelming testimony of modern times is that death is but the gateway to a larger life.

It is astonishing how many people love to live in the past, and fail to realise the advantages of the present. The records of the past are uncertain compared with those of the present, and we would far rather rely upon present-day evidences, corroborated thousands of times, than upon isolated statements often written at a long interval after the event, and intermixed with legend and tradition.

We know more about these things to-day than they did in Apostolic times. Present-day investigations have been conducted along lines of scientific scepticism, by the careful testing of evidences in the light of modern knowledge, and the facts steadily accumulate year by year. The Apostles and early Disciples had the evidence of One Who had passed through the grave and returned to convince them of His continued existence. The Modern Spiritualist often has the evidence of dozens, and rightly so, for the love-bond between the people of to-day is quite as great as the bond which united the Disciples to their Leader two thousand years ago; and love is still the strongest power in the universe. The Disciples of Modern Spiritualism in these days of

the printing press have a far wider knowledge of events, a better understanding of nature's process, than was possible to the rude twelve who followed Jesus, and the well-attested facts of modern science are more reliable than the traditions of thousands of years ago, recorded when few people could read, and when stories passed from lip to lip before they were recorded, and gradually accumulated around themselves a mass of mystery, as is the fashion of gossip even to-day. To the mediaeval theologian man's resurrection from the dead was a matter of grace. To-day it is rapidly becoming a scientific affirmation. Man lives beyond the grave because there is something in him which death is powerless to kill, and gradually modern theology is adopting the new outlook.

Spiritualism has been justified on many grounds, but on none more valuable than the change it has wrought in the heart of the churches concerning the nature of death and the after-life.

There is still work for Spiritualists to insist upon the fact that the resurrection is a natural thing. That spiritual life is not something apart from the physical life, but an integral part of the whole life. There is need to insist that the things of this earth are not bestial, low, and unimportant. They are God's divinely-appointed methods of training us for a fuller life beyond. Man may have perverted them, as is the custom of the ignorant, but every natural function of this life is but a preparation for a higher and fuller life, and the right use of the things of this world is the best qualification for our entrance into the next.

The gardener does not despise the use of manure, ugly and ill-smelling though it be, for he knows that its judicious use will assist in the production of fruit and flower, and its value can be determined by the measure of its service. It is so with physical life. Nothing is gained by despising it. It can be glorified and sublimated to the best

(Please turn to foot of next page).

SHAW SPURNS IMMORTALITY

(“Daily Mirror” World Cables.)

“What do you think you’re facing when you die?” Hannen Swaffer, noted journalist, asked the famous author, George Bernard Shaw, on behalf of the “Psychic News”.

Shaw replied: “When I die I go. I never did, and I don’t, believe in individual survival. I don’t think anybody could believe in it and realise what it means. An eternity of G.B.S. would be a very appalling prospect, like the Wandering Jew. I would give a fiver to anybody who would shoot me.

“I believe in life everlasting, as in the creed. It’s the life force. You see here (pointing to his body). It is a combination of carbon, potash, and a lot of chemicals. Here is life that has organised itself in an extraordinary manner, and made a tremendous machine on top of my shoulders.

“The time will come when that will suddenly stop and I will get myself burned as soon as possible, or otherwise tumble into a heap. Life goes on; the individual perishes; but life still goes on. You may regard me as an incarnation of anybody you like. That’s all right. That isn’t individual survival.”

ends, and the glory of the resurrection will depend upon the use made of the opportunities afforded us and of the facilities entrusted to us during our pilgrimage on earth. Every Spiritualist who attends a funeral can stand at the graveside at any period of the year and re-iterate the cry of victory, “He is risen! and the grave hath lost its sting.” Behind all change, behind all death, there is the eternal resurrection. It is not a favour. It is a part of the natural order of things, for “God is the God of the living—not of the dead,” and the universe is filled with His life, in which we all have our share.

THE RESURRECTION

Dematerialisation or Transmutation.

(By Mary Hamilton, in "Light".)

Once more we have been celebrating the Festival of Easter, and again our attention is directed to the most significant event the world has ever known—an event which produced the greatest problem that has ever called for solution.

For close on two thousand years man has pondered it, studied it, argued about it, put forward numberless hypotheses to try and understand it, but still it eludes him.

The Rationalist says that the resurrection did not happen: it is merely allegorical.

The Church swings in the opposite direction, and puts it in the category of "miracle".

The man in the street does not question it, or if he does he usually ends up in one or other of the above two groups.

Year after year the same questions confront us: (a) Did Jesus really rise from the dead? (b) In what body did He appear?

The rationalist position seems untenable because the evidence for the resurrection, judging by the effect that it had on the Disciples and others, could only refer to something which really happened. We know that the accounts of it in the New Testament do not agree, but that is no argument for saying that it never occurred.

The Church's position is even more unsatisfactory. To label it "miracle" places it entirely beyond our human comprehension, and there is no point in our wasting time in trying to understand it. This is what the majority of people have done; and so the greatest epoch-making event in the world means little if anything to them beyond perhaps stimulating their wonder and gratitude.

A Fact in History.

But when we come to the Spiritualist position, there is quite a different reaction. We believe that the resurrection of Jesus is a fact in history, and that the laws of psychic science go a long way towards explaining the mystery. There is no question of "miracle".

In the seance room to-day we see phenomena which bring the resurrection well within the realm of possibility, and throw a completely new light on it.

With regard to the second question—in what body did Jesus appear—here we are faced with two alternatives: Materialisation or Transmutation.

Those who favour the "materialisation" theory say:

1. That the physical body of Jesus, after having lain in the tomb for three days, was dematerialised by Jesus with the help, probably, of the angels who appeared in the tomb. This, they say, accounts for the clothes being found undisturbed. The cells of his body were disintegrated, and gave up their form.

2. That the body in which Jesus appeared after the resurrection was His spiritual body, which He was able to project, or materialise, into our three dimensional world by aid of the psychic power of the Apostles and others to whom He appeared.

3. That the reason Mary did not recognise Him in the Garden was because in the grey dawn of that Easter morning He had not effected a perfect materialisation (this often happens in the seance room to-day when the power is not sufficient for the spirit's use). It was for this reason that Mary was asked not to touch Him.

These are the chief points, I think, on which the materialisation theory is built up.

But the alternative theory, that of transmutation, is much more likely to be the right one, to my mind, because it places the resurrection in its right

category, and makes it consistent with other events in the life of Jesus.

We are helped in our understanding of this law when we remember that our bodies, like all other solid matter, are merely composed of atoms held together in a certain form of solidity, and that this apparent solidity can be shattered by contact with greater forces.

When we speak of soldiers being "blown to pieces" this is what we mean. The impact of force on the cells of the body shatters it.

We can now begin to glimpse that Jesus, controlling great spiritual forces (which He had already demonstrated in His life) could transmute the matter of His Body by raising the vibration of the atoms until they were automatically related to the inner spiritual worlds. In other words, He could simply accelerate the radio-activity within the atoms, and the body would be no longer visible to human sight.

This group of thinkers say:

1. That the body of Jesus, after having lain in the tomb for three days, was again controlled by Him, and transmuted into finer matter, and "raised" to the spiritual worlds.

2. That He, personally, had complete control of His post-Resurrection body, and could make it appear and disappear at will, independently of the psychic power of the Apostles.

3. That the reasons why Mary did not recognise Him at first were: (a) That the effort entailed in this transmutation was so great that the strain would have been visible on His face. (b) That we do not know how much light there was in that early morning. (c) That the radio-activity, the magnetic power, of this newly-formed body may have been such that contact with a person still in the physical body would have been dangerous until Jesus had gained complete control of it.

At first sight the differences between these two

theories may appear unimportant, but actually they are vital. Let us return to the "materialisation" theory for a moment.

There is nothing unique about this. Spiritualists are quite familiar with the phenomenon. The famous experiments of Sir William Crookes are well known. At these experiments, through the mediumship of Florrie Cook, a spirit from the Other Side, known as Katie King, materialised so completely that she was able to walk round the room with Sir William. From the photographs taken at the time she appears to be as solid as Sir William himself.

Materialisation in the East.

Also, in the East to-day materialisation is practised among the occultists. These men can dematerialise their bodies without warning, and bring them back to earth in quite a different locality—in the same way, I imagine, that Jesus disappeared in the Temple on one occasion.

The great Egyptologist, Sir Ernest Budge, tells us:

"I know an African and an Indian who could vanish into air as you spoke to them and touched them. It was no question of hypnosis, for I walked right through the spot where they were standing. In the same way they would reappear and, as they solidified, push me away."

But when we suggest that dematerialisation accounts for the disappearance of the body of Jesus, we are saying that He could do no more than Katie King or the Eastern occultists. Does not the life that He lived, and the spiritual power which He demonstrated, suggest that this is unwarrantable? The materialisation of a spirit from the Other Side is dependent on the power of the medium and/or sitters. Is it not reasonable to believe that Jesus, free from the limitations of His physical body, would not need this?

Peter, James and John had seen the materialised forms of Moses and Elijah on the Mount. They

knew, therefore, that these great prophets had survived death (even if they believed that Elijah had been translated into heaven). But we are not given to understand that this caused any great sensation.

Would a similarly materialised body of Jesus have had the stupendous effect that we are told it had? The Resurrection is the corner-stone of Christianity; without it there would have been no Christianity, and we should probably have never heard of the Apostles and disciples. Could such a sensation have been created by "materialised" appearances of Jesus?

Materialisation is a psychic phenomenon, not dependent on a spiritual life. Is it not reasonable to suppose that the greatest spiritual teacher and healer the world has ever known would, by the power of His own spirit, be able to pass from this world to the next?

Are we not all striving towards this mastery of matter by spirit? The more spiritual and mental power we have the more we can control the physical body—even now at our present stage of development. St. Paul's Epistles are full of references to this higher self—this "inner man". St. Paul understood the working of these great spiritual forces, and the power they could have over the physical body. In his Epistle to the Romans (14:9) he appears to corroborate this theory of transmutation of the physical body of Jesus.

I believe I am justified in saying that the Greek words translated "rose" and "revived" (Authorised Version) mean:

Rose: To get up; to arise from a prostrate position.

Revived: To raise up; to become vigorous; to live again (not reviving from suspended animation), and so we might translate it:

"For to this end Christ both died, rose from a prostrate position, and revived His body, so that it became vigorous and lived once again."

This is confirmed by the "Messenger" writing

through Miss Geraldine Cummins in "The Scripts of Cleophas":

"The Mighty Ones, from the other side, aided Him in transmuting His 'dead' body, for an instant, to enable Him to breathe life into it once again, and to get control of it."

Also, to quote Mr. Tudor Morgan, a well-known Spiritualist:

"The Spirit of Jesus dominated His flesh, i.e. increased the motion of its particles until they equalled the rate of motion of the particles of His spirit-body. . . . He took His physical body with Him, not as a physical body but as an adjunct to His spiritual form."

In "Altar Lilies", Mr. W. H. Evans, through his control, forecasts the time when we shall be able to do likewise, viz.:

"Man will be able to pass from one condition to another at will, by adapting his body to the necessary changes of vibration."

Is this what St. Paul referred to when he said: "The last enemy that shall be destroyed is death?"

We are, of course, only at the beginning of our studies of these great problems, and it is Spiritualism that has enabled us to get as far as we have to-day. As that great thinker, F. W. H. Myers, wrote:

"I predict that, in consequence of the new evidence, all reasonable men a century hence will believe in the resurrection of Christ; whereas in default of the new evidence, no reasonable man a century hence would have believed it."

At present, of course, we do not know all there is to be known about it. Indeed, as I have said, we are only at the beginning. We cannot, therefore, say this explanation is right, and that is wrong. But we believe we are justified in saying that the Resurrection definitely did happen; that it is a fact

in history, and that sooner or later everyone will have to admit it.

From the evidence given in the New Testament of the fearlessness of the disciples, their immense courage and unwavering energies, their unshaken faith in their risen Master, we are justified in suggesting that they must have witnessed a stupendous event and undergone a unique experience.

The writer believes that mere "materialisations" would not have been sufficient to account for this. But the transmutation of a body already dead, into a condition which enabled it to be raised to a spiritual level, is something which was not only unique then, but something which has still not been equalled to-day.

When we understand more about the ether, the etheric worlds, and their interpenetration of the physical world, we shall begin to unravel the mystery of the Resurrection, and see it for what it is—a demonstration of the complete control of matter by spirit.

:o:

EMERGENCY FUND

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:o:

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—Milton.

THE EASTER EMPTY TOMB

(By Rev. Dr. C. Irving Benson, in "The Herald",
Melbourne.)

Easter Day—the greatest festival in the calendar, the festival of life—life here, life there, life everywhere. It will be a season of soaring joy and rapturous faith for millions of people the world over, who will celebrate afresh the victory of Life over Death, in the Resurrection of Christ. But what of those who will be left unmoved—because unconvinced—only wishing they could somehow believe in Easter?

Nothing in the Gospels makes a heavier levy on faith than does the Resurrection story. There are those who find it easy to believe; others are born with an obstinate scepticism. What the churches must increasingly realise is that we are differently constituted, and while some people are converted through their hearts, there are others who can only be converted through their minds.

There are two groups in the Christian churches, both holding firmly the resurrection faith, but one insisting on the bodily resurrection of Christ, and the other believing in a purely spiritual resurrection. These groups ought not to try to unchurch each other. Many good Christians to-day are unable to think of the Resurrection of the body, but they are worthy disciples of Jesus Christ. Others, on the other hand, feel that they have no sure foundations unless they too can look into the empty grave. These different interpretations are not sufficient cause for breaking fellowship. Too often people insist that there is in every matter only one right belief, one interpretation, and that the holding of any other view disqualifies one from a place in the Christian society.

What is certain is that Jesus survived death in such a form as allowed Him still to realise Himself,

express Himself, and communicate Himself to His friends. That is the essential fact of Easter.

Was the Body Moved?

It is easy to wave aside the whole account of the Resurrection of Christ's body as impossible, and therefore of necessity legendary. If a man begins with a hermetically-sealed mind, and refuses to consider the evidence, what place is there for reason? When one sits down to patiently work through the data given in the Gospels, the result is apt to be different. One of the best discussions of the problem of the empty tomb published in recent years is "Who Moved the Stone?" by Frank Morison. The author began to examine the problem with a definitely sceptical mind, and came to believe in the bodily resurrection of Jesus by cool investigation of the evidence. Mr. Morison points to the fact that the tomb in which the body of Jesus had been laid ceased to be of any importance, either for the friends or the enemies of Jesus. The foundation of the Church in Jerusalem, only a few weeks after the death and burial of Jesus, would have been impossible if the body had merely been conveyed to another tomb, or anyone could make any plausible suggestion as to what had become of it. It is inconceivable that the disciples could have made away with the body secretly; still more inconceivable that they could have built the Church on a successful fraud.

The New Physics.

We may legitimately, I think, infer that the material body of Jesus had been spiritualised, taken up into His Resurrection-body. It is not so hard now as it once was to conceive of the transformation of a materially spiritual body into one which is spiritually material.

The physicists of to-day are telling us some things about matter which render the story fully credible. Sir Arthur Eddington, for instance, in his "Science and the Unseen World", speaking as an

astronomer, but in terms of the new physics, says: "We all share the strange delusion that a lump of matter is something whose general nature is easily comprehensible, whereas the nature of the human spirit is unfathomable. . . . In comparing the certainty of things spiritual and things temporal, let us not forget this: Mind is the first and most direct thing in our experience; all else is remote inference." It is matter, not spirit, that is the shadow; spirit is substance.

"Flesh and bones", hard, solid matter, we say. Yes, but what is matter? Granite is matter; butter is matter; so are gas and steam. And the latest scientific analysis of matter makes it a form of electricity. The materiality of matter seems to be disappearing; the line between it and spirit is growing thin. Matter is evidently something plastic in structure. It can undergo transformation, as when water becomes steam. We must rid our minds of the notion that matter is necessarily something hard and unyielding. What of spirit? We do not know what spirit is, but we know that it is creative, in the sense that it controls matter, and uses matter for the expression of its own purposes. Matter owes its origin to the will of God. We human spirits cannot create "matter out of nothing", as we say; but, given matter, we can use it and control it, and the more science advances the greater becomes our control.

Spirit Controls Matter.

And why should not Christ have converted the physical material of the body in the tomb into material of a different kind, into what we may call, for want of a better term, "spiritual substance"? If spirit has primacy, and if matter is the instrument of spirit, there is nothing irrational in assuming an ascending degree of control of matter by spirit until you reach the complete divine control.

It is possible to conceive of the soul of Jesus as having so completely mastered His flesh and

blood as to be able to transform it into the Resurrection body, which was still material, but not body. We must remember that the boundry-line between material and spiritual is no longer so clear or fixed as it was. What does seem to be clear is that the body, whether of Jesus or of anyone else, is much more than flesh and blood, or, rather, that the connection between soul and body is much closer than has been commonly supposed.

Spiritual Personality.

The New Testament teaches us that in the Beyond we shall be clothed with a "spiritual body", and we may suppose that the soul during life absorbs into itself as much of the flesh as is capable of being transmuted into spiritual personality, that what is not so absorbed dies away at death. As St. Paul says: There are different kinds of bodies: what we call the "material" is more plastic and capable of transformation than our fathers in the nineteenth century believed, for in the last resort it is not solid at all.

Sir Oliver Lodge, in his "Beyond Physics", agrees with Sir Arthur Eddington. According to him the new knowledge has led us to see that there is nothing incredible in the proclamation of the Risen Christ, wherewith the apostolic church began its mission in the world.

The First Fruits.

No one can speak with more authority than Sir Oliver Lodge in regard to the constitution of the material universe, and in his "Science and Human Progress" he asks: "Will members of the human family on this planet, however high they rise hereafter in the scale, always leave a corpse behind them when they quit their earth life? Is there no other way of getting rid of once-animated matter? It is difficult to imagine the advances that may be made by the human race in, say, a million years; will this be one of them? Is there such a thing as dematerialisation? There is evidence for it, though incon-

clusive as yet. . . . I cannot tell for certain, but it may be a true instinct which has led Christians to attach such importance to an empty tomb. It may foreshadow what ultimately will become a possibility for the race. If so, then in a new and real sense we shall recognise our Elder Brother as 'the first fruits of them that slept'."

This statement is admittedly speculative, but the bare fact that it can be seriously made by an expert in physics entitles it to respectful consideration. It shows at least that there is nothing intrinsically impossible in the Resurrection from the standpoint of modern science. . . . What we call the "material" is such a consummation as Sir Oliver Lodge mentions, the merging of natural and spiritual in an ultimate glorified whole.

There are two events in the life of Jesus which have not received the consideration they deserve—His walking on the water, and the Transfiguration. These seem to me to point to the fact that His body was perfectly under the control of His spirit. On the Mount of Transfiguration an immense change took place in the body of Jesus. At that moment He might have returned to the spiritual world. But as Godet says: "Jesus turned back to mortality and went to Calvary, for love of us and our redemption."

Are We Normal ?

The Transfiguration revealed in our Lord's body something superior to the gross matter in

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which we are imprisoned. The modern man is inclined to dismiss this story. But suppose that the modern man is not normal, and that sin has spoiled him. That would account for a great deal. But Jesus was the perfect man, entirely normal, without defect, without fault, without sin. When we look at His body so transfigured, we see what man might have been if sin had not dominion over him. Suppose it should be true that the transfigured body of Jesus is the "type" of the normal man, and that our bodies are what they are, subject to disease and decay because something has gone wrong with us! It is worth thinking over.

Jesus fulfilled perfectly the laws of life. He lived out His days on God's terms. It is sheer arrogance to make our experience the measure of things. Nothing of Him saw corruption.

These implications for us of the Resurrection of Jesus are not merely informative: they are inspiring. They serve to quicken the whole of our life; to raise it to a higher plane. They call us to live our mortal lives in the light of the higher life to which we shall pass. They bring repose to our hearts concerning our beloved dead. What has become of them? They are in the spiritual world. They are with Christ—"the first fruits of them that slept".

—————:0:—————

I live for those who love me,
For those who know me true;
For the heaven that shines above me,
And awaits my coming, too;
For the tasks that need assistance;
For the wrongs that need resistance;
For the future in the distance;
For the good that I can do.

(Selected) Wm. T. McE

Toronto, Ontario,
Canada.

OUT OF THE SMOKE

(By Leigh Hall.)

"We must try to attract his attention somehow," repeated the Lady-in-White, her beautiful brow clouded with troubled thought. "He is so lonely, and he thinks he has lost us all forever. Every night he sits by the fire, and often he thinks of us, but it is always with pain and sadness. We must think of a plan."

"Can't!" grunted the soldier. "Can't be done, lady."

"It can," young Hopeful chimed in, with all the vehemence of youth.

"How?" Again the soldier spoke economically.

"Listen," exclaimed Hopeful, "our Lady-in-White has never failed us yet, or him either, if he only knew it. She will think of a plan."

But it was some time before the beautiful lady's brow cleared. "We might manage it this way," she said at last.

* * *

August. A raw, blustery afternoon.

The wild nor'-westerly howled fitfully around the old home. It bent the tops of the few pines and silky oaks in the surrounding garden, and made the trailing vines patter and beat against the shutters. It made Old Wilkins utterly miserable. At his age who could work, even at pottering about the garden, on such an afternoon? Wearily he straightened himself, pushed the hammer into his belt, collected some pieces of broken paling for the night fire, silently cursed the fence he had been mending, the weather, and life in general, and entered the house.

Moodily, he mused to himself as he lit the fire on the open hearth, and prepared the evening meal. It was wretched the way the wind kept up this time of the year, he thought. Only last month it had blown down the old peach tree in the corner of the garden. Old Wilkins had cut it up for firewood.

There were a couple of pieces there now, beside the stove. It wasn't good burning stuff, though—burnt all right with a bit of ironbark or brush box along with it, but that was hard to get now. Brush box—that never went out, but smouldered away to a fine white ash—there used to be plenty of it down by the creek when Old Wilkins had been Young Wilkins. There was still a bit left. Old Wilkins knew where he had cut up some sticks of it, and stacked them in his methodical way, about a week ago. He would go and fetch an armful, as he would want plenty of fuel, settling down so early.

It was cosy enough beside the fire, though the wind still howled without, and tried to come down the chimney. Occasionally it succeeded, and chased little spirals of smoke and fine ash around the open hearth.

Old Wilkins shaded his eyes with his hand as he read. The book actually did interest him a bit; it seemed vaguely familiar, too. He glanced at the fly-leaf.

Well, well! There it was in the lad's own handwriting: "Syd. Wilkins, 1915." Old Wilkins paused and cleared his throat. Syd, his younger brother, and always his inseparable mate. 1915! Just before he went away, the happy smiling lad, careless of danger. And then Gallipoli, in the Machine Gun Section, and the damned Turks had got him, in Shrapnel Gully. Australia had lost another of her best sons, and Old Wilkins (he was still Young Wilkins then) had lost the brother whom he had dearly loved in his quiet way.

The fire was dying down. With a shaky hand Old Wilkins re-kindled it, putting on some pieces of broken paling from the fence he had been mending that afternoon. He leaned forward, hands on knees, and continued to think of those tragic years. How different things might have been if Syd had come through all right!

Of course he had partly forgotten his loss when he met Joyce. That would be, yes, twenty years

ago now: twenty years since they met and loved each other. Their engagement had been the happiest time he had ever known. A low moan escaped him as he recalled once more the two years of happy married life which followed; Joyce's radiant looks when he brought her home as a bride; those lustrous blue eyes of hers that looked at him with love. Old Wilkins was utterly, utterly stricken with grief when she died—died in giving birth to the Nipper, a spanking nine-pounder, whom for a while Old Wilkins hated, but not for long. Then he loved him to distraction; loved him because of the same blue eyes and smiling ways of the mother; loved him because he had to love something, and this was her son, and his. He would teach him about her, always keep her image alive in both their hearts. Bless him! Bless her!

Old Wilkins rubbed a horny hand across his eyes. Impatiently he picked up a piece of wood—it was a bit of the old peach tree, but he did not notice—and flung it on to the fire.

Fate was unkind, nay, diabolical. Six years yater, the Nipper, his fair face blue and darkened, the smiling mouth covered in oozy froth, was carried into the house from the creek nearby—drowned.

Old Wilkins dared not dwell too much on that. That way madness lay. The relations had come, and tried to get him to leave the old home, take up his residence with them. Steadfastly and obstinately he had refused. Nothing was left to him; but he preferred to live among his memories, work in the garden, prune the fruit trees, and so on. Nothing worth living for; but he had a certain melancholy pleasure in living on at the old place, and thinking—when he could stand it.

Old Wilkins turned with a movement that tried to cast off a load of pain. He kicked the fire together once again, and threw on a piece of brush box to encourage the blaze—and shivered, for in the flame he fancied he saw a face. It was the face of a

boy. Old Wilkins wiped the moisture from his eyes. "Damned wind," he swore, "makes the fire smoke; gets in a man's eyes."

* * *

"I'm so sorry for all our sakes." The lovely eyes of the Lady-in-White were bedewed with tears. "I'm afraid our plan did not succeed. But do not worry too much; it is only a matter of a little time, and he will know."

"Yes, but it would be so much easier for him if we could show him now," said the soldier. "You know, I really thought he would understand. That old fence he was mending; I remember when I built it, not long before I left the old home down there. And I impressed upon him to read that book; I know I succeeded there; and to put the old palings on the fire—palings that I split up."

"Dear friend," the Lady-in-White smiled sadly, "I also failed. I shall tell you now, even if it does sound foolish. He took that peach stone from my lips on the day I promised to marry him, and he said he never would part with it. He didn't, either. He planted it in the corner of the old garden, and there it grew until the wind blew it down last month. You know, I did have a little weep, soldier boy! When I impressed him to put that piece of our old tree on the fire, I don't think he even remembered."

The soldier felt as if he should say something sympathetic, but he was rather scared of such tender sentiment. He looked down at an errant cloud.

"Oh, but I'm sure he did, Mother." Young Hopeful placed an arm round her, and she turned to run her fingers through his curly hair. "You are all I have of him, yet, and—why, you are taller than I am, big boy," she smiled, changing the subject.

"Yes, Mother, and I'll never leave you till he comes. I tried, too, to let Dad know. He put up a swing for me down on that old brush box limb by the creek, when I was ever so small, and I tried to tell him all about it. I think he did see me in

(Please turn to foot of next page).

COMMUNICATING WITH THE DEAD

Possibility Expressed by Sir Ernest Fisk.

[Spiritualism has been given a couple of hundred pounds' worth of free advertising in the Australian press as the result of the following statement reprinted from the morning papers.]

The managing director of Amalgamated Wireless (A/asia) Ltd. (Sir Ernest Fisk), addressing the Legacy Club, expressed his conviction of the possibility of communication with the spirits of "departed comrades".

He said that he did not wish to be dogmatic, but evidence was accumulating as a consequence of study by leading physicists that the spirits of the dead inhabited the ionised ether beyond the earth's atmosphere, and that eventually there might be discovered a wave-length which would make communication with them practicable.

Highly scientific people were now satisfied, he said, that the whole universe was one unit planned by one designer. He was not speaking either as a religious man or a church member, but he was convinced that friends and relatives of war prisoners suffering hardships from the Japanese could bring them some consolation by using their minds and spirits to link up with the prisoners through earnest and united prayer.

"Radio Times", Melbourne, in its issue of February 26, gave a whole page to criticisms, pro and con. Limitation of space forbids us quoting in full. On behalf of the Spiritualist Movement we desire to

the fire, too. I'm going to try again, and tell him about you and Unele Syd if I can. Come on, Mother and Unele. Don't worry."

* * *

Down at the old home Old Wilkins stirred uneasily in his sleep, as the wild wind howled round the house.

express our appreciation of "Radio Times'" fairness and generous space given to the subject, and trust that our readers will express their appreciation in a practical way. The following are from their columns:—

Supports Sir Ernest.

First into the field is W. H. Wallis, of 27 Rusden Street, Elsternwick, who, after assuming that we "will be snowed under with letters relating to the above, but generally your correspondents are folk who have decided views, but not much experience" continues:

To begin with, you mention Dr. C. L. McIndoe offering to investigate if evidence can be produced for him to work upon. Why doesn't the Doctor unearth his own evidence in his own way; the fact of the matter is he doesn't want to find evidence of survival, else he would have known more about the subject before this, and when he offers 1,000 members, scientific workers, who would be glad to investigate, shows that he doesn't know that the great majority of the 1,000 by their presence at an enquiry would actually prevent any manifestation of spirit power—their present state of unpreparedness acting as a definite hindrance and block.

As regards general recognition of communication with the so-called dead, there are thousands of books in circulation detailing experiences, and millions of people the world over have had similar experiences. For over thirty years I have met spirit people, had photos, letters written in closed drawers, spoken with them, joined in direct voice singing, received reports from China, Greece, Egypt; seen two doctors raised to the ceiling in my own home without human contact; healings after specialist pronounced the case as dangerous, and urgently needed operation; and hundreds of other cases.

I have before me as I write a booklet by Mr. R. H. Saunders. The first successful attempt to broadcast spirit voices at the hall of the Art Workers' Guild, 6 Queen's Square, London, W.C., on the

evening of Thursday, July 24, 1924, arranged by Spirit Dr. Ellis Powell, at which about 20 spirit people spoke to 250 of an audience, besides dogs barked and bugle sounded, and tunes played.

From the information available, it would seem that neither Sir Ernest nor Prof. Bailey, nor Dr. Macindoe, is aware that before communication is effected a human instrument is necessary to supply that which no scientific instrument possesses—it is too big a matter to deal with here, but if you do desire to investigate the subject of spirit return, and will say so, I might be able to suggest a way which would assist you.

“Ignorant Scientists.”

E. Stanley Brookes, noted Dickensian, writes as Hon. Secretary of the Society of Psychic and Occult Scientific Research. Mr. Brookes expresses surprise that the scientists could be so ignorant on the subject. We'll let Mr. Brookes continue:—

It is astounding that Dr. S. L. Macindoe (chairman of the A.A.S.W.) admits that the 1,000 members of his association do not know that the survival of personality after death, and the communication with the so-called dead, is a reality. These facts have been proved countless thousands of times by thousands of world's scientists. By what right do the members of his association describe themselves as scientific workers when they apparently do not know of the greatest scientific fact concerning human existence.

If they are really interested in scientific investigation, why have they not investigated this most important subject? I can prove that the so-called dead have broadcast to a crowd of world-famous, eminent scientists, and many other noted personages, and this was done in London nearly 20 years ago.

The statement of Professor Bailey, of Sydney University, that “there has never been any conclu-

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A STRIKING INCIDENT

During the last war a company commander well known to me was killed by a sniper's bullet at the beginning of an engagement in the Palestine hill country. He was so loved by his men that it was decided not to disclose his death until the battle was over. This officer was killed at seven in the morning, and yet throughout that day he was seen leading his men into the attack, and on several occasions his speech and guidance saved those under his command from ambush and probable annihilation. At the end of the day, when the objective had been successfully reached, the officer went among his men and thanked them for their bravery and endurance. He spoke, and was spoken to, in a perfectly natural way. It was only later the same night, when the men were told that their commanding officer had been killed early that morning, that he ceased to be visible to them, and even then there were many who could not be convinced that their leader had "gone west". This is an experience which I can vouch for personally, and I know of others of a similar kind.

sive evidence of survival after death by any scientist as far as I know," is a statement of one who is totally ignorant of facts which have been proved thousands of times by many of the world's greatest scientists, such as Edison, Marconi, Sir Oliver Lodge, Sir Wm. Crookes, Professor Flammarion, Professor Challis, Professor Hyslop, Professor Lombroso, Dr. Carrington, Professor Zollner, and hundreds of others.

To describe these master minds as "men who have reached their dotage" is too ridiculous for serious consideration, and when Professor Bailey further states that "it would be hard to get into touch with these dead people unless they had radio receivers" proves that the Professor has not the slightest knowledge of life after death.

BOOK REVIEW

"Cavalcade of the Spirit," by Paul Miller, may be obtained from the publishers, The Psychic Press, 144 Leigh Holborn, London. Price, 9/ add exchange and postage).

For nearly a hundred years Spiritualism has been in the world helping to dry the tears of mourners, helping to heal the sick, and teaching of life in the spirit world, to which we all must pass one day.

With each year Spiritualism has grown stronger. But there is no limit to what it can yet achieve.

Here in this book are a few of the stories of the pioneers of Spiritualism, its mediums, and its propagandists. It is one of the romances of the modern world that so great a movement has achieved such strength, with a few mediums, and a few teachers.

Because every man and women now living must one day "die", Spiritualism should be studied. Its teaching is simple; its facts convincing, and their application is universal.

Spiritualism alone of all religions has no dogmas and no creeds, and it is the only religion in the world to prove survival.

This book shows how in every decade in the last century there have been great mediums who have spread knowledge of Spiritualism from the simplest country folk to kings and queens.

No movement has given more to the modern world, and none has the same appeal to reason. It is a romance that reveals truth, and a revelation that brings comfort.

—:o:—

"Cleanliness within and without the body, fresh air and sunlight, create conditions unfavourable to microbic growth and virulence; while dirt, darkness and over-crowding, and lack of ventilation foster the same thing."

SPIRITUALISM AND SCIENCE

The scientific is the most important of all aspects, as it is the foundation of fact upon which life and the continuity of life rest. Its appeal to reason is none the less convincing than the facts it assembles to convince mankind of the survival of the personality of death. As Buddhism was claimed to be a philosophy rather than a religion by its founder, so Spiritualism, by its numerous revelators and exponents, is claimed to be a science as well as a philosophy.

All thinking Spiritualists believe that it is the one universal religion. This idea has grown up about its philosophy. At the moment after nearly a century of activity of Modern Spiritualism, thousands who doubt the immortality of the soul (both materialists and Christians) are seeking through the investigation of its phenomena to prove that survival is a fact. And it can be said by those who have seriously investigated both mediumistic and psychic phenomena that there is no theory which explains the facts so convincingly and truly from a scientific standpoint as the Spiritual hypothesis. This is the one hypothesis which makes all who accept it, Spiritualists.

Now, how does Spiritualism proceed to convince the doubter? It assembles all sorts of facts which prove that such phenomena cannot be produced except by our loved ones who once lived on earth in a physical body, and at death passed into the spirit world, and so marshal these facts as evidence of their post-mortem existence: that is, their survival of the change called death.

These facts, because they are facts which appeal to the senses, are called scientific, and are evidences upon which Spiritualism builds its philosophy and religion of life. These facts can be investigated under strictly test conditions through mediums and psychics qualified to furnish them.

Spiritualism does not ask anyone to believe in

its facts or hypothesis of survival without demonstrable proof. Because it does furnish unmistakable proofs, it has challenged the credulity, superstition and dogmatism of the whole world. It does not hesitate to go forward on its mission of education and reform.

Discredited by the Pharisees of all established old religions; scoffed at by the rulers and makers of a social system built upon power and traditions rather than upon justice and principles, and maligned and falsified by those in authority, it draws the curtain of light and truth aside, and floods the world with the knowledge of a spiritual world, where our dear ones live and love, and where the supreme purpose of their lives is to serve, and where we are of one family in blessed communion and communication, not disunited by death, but united in an eternal brotherhood by immortality.—“Progressive Thinker.”

:o:

THE FRIEND

(By Virginia Pierson.)

Welcome guest, welcome to the house he loved.
You'll find the door ajar,

Nor any purple wreath upon its bell,

Nor faintest doubt for us, that with him all is well.

Tears you will find,

For we are human, and we loved him so.

But these checked tears have lost all bitterness

Because no longer must we look upon a body

Linked to pain,

Nor face where suffering had etched its stain.

There is a smile upon that face to-day,

And in our hearts a song;

And if his valiant spirit still is near,

He knows our grief is not for him,

But for the days that have to be.

Fling wide the curtains,

He so loved the light,

And welcome, death,

Welcome, good friend.

“THE YOU IN YOU”

By L. Margery Bazett. (Written in the night, 1943.)

Can I know you? Who are you? What are you? Where are you? Are you some traveller met merely by chance, exchanging the coinage of words and ideas? Have we met in the West or the East? Have past memories scattered the seeds which now bear their fruit in our present? Has age-long experience tempered and moulded the cast of those features, or set its own stamp on your brow? Can you look without flinching on this age lurching beneath its own pain? Do you also wait and watch for its passing, for the birth of some greater thing? Are we the signposts youth passes, as it presses on with such speed? Do we know the course to be taken? Can they shape the days that will be?

Will they see the you in you also, as I see the You in you now? The wise—the old—and the youth in you, all gathered together by time. Can we linger and talk of the transient, when destiny is weighing the scale? Have we time to give to great problems that we place on the youth of our day? As I question, I see your own answer, and again we must press on alone.

Miss L. Margery Bazett's books: “The Broken Silence”, an open-minded study of the possibilities of vital and natural communication with those in the world beyond our own; 2/6 net. “Impressions from the Unseen”; 5/. “Some Thoughts on Mediumship”; 3/6. “Telepathy and Spirit Communication”; 2/6. Postage, 2d. on each book. Obtainable only from the author, The Firs, Redhill, Surrey, England.

—————:o:—————

“Thou shalt sufficiently rest.” How perpetually in these days is that commandment broken, and with what woeful penalty! The practical basis of all religion is the religion of the body.

—G. S. Merriam (1843-1914).

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