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A
PSYCHIC DIGEST



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

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The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO
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and Spiritual Philosophy**

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EDITOR: REV. J. T. HUSTON, N.D. ADELAIDE

Vol. 76.—No. 10.

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OCTOBER 1, 1945.

A Broadcast on Spiritualism

(By Arthur Ford.)

(Reprinted from "Psychic News".)

British Spiritualists who are banned by the B.B.C. because they are not "in the mainstream of Christian tradition" will applaud the more broad-minded radio services in the United States which allowed Arthur Ford, the famous medium, to broadcast our truths.

In Miami, Florida, Station W.I.O.D. sets aside half an hour each Sunday morning for the use of the "Greater Miami churches".

The invitation to Spiritualists to participate in this feature was a recognition that the Miami broadcasting officials accept Spiritualism as a religion.

"This is a programme", said the announcer, embracing all faiths and all creeds, building understanding and goodwill. Each church in the area will be heard during the year on its assigned Sunday. Programmes are arranged by each individual church through the Miami Round Table."

Numbered in Millions.

Ford was preceded by the Rev. B. L. Candler, a clairvoyant, direct voice and materialisation medium, who is the pastor of a Miami Spiritualist

church. She read the declaration of principles, adopted by America's National Spiritualist Association, which are similar to our Seven Principles.

Here are extracts from Ford's wireless address:

Spiritualism is the most rapidly growing religious movement in this country. It is also one of the most widely misunderstood movements. It numbers among its millions of adherents many of the best-known people in the world.

Spiritualists have every sort of racial, religious and cultural backgrounds. They have one thing in common. They have all witnessed and studied psychic phenomena, and through these phenomena proved, to their own satisfaction, the fact of personal conscious survival after death, and communication between the living and the so-called dead.

Thus they have a scientific basis for believing that the cardinal tenets of whatever religion they profess are true. All the great world religions have taught that man has within him a spiritual quality that survives physical death.

The nature of this immortality, and the means whereby one attains it, differs in the various systems of religious thought. But all have agreed that after death there is "something more".

Spiritualism, in a scientific age, takes this most important of human hopes out of the realm of blind faith, and makes of it a demonstrable fact.

What is Spiritualism? Literally it is the antithesis of materialism. In a strict sense, every person is either a Spiritualist or a materialist. From the most learned scholar down to the most ignorant savage in the jungle everyone lives his life on one or the other of these two hypotheses.

He believes either that there is a spiritual quality in him which survives physical death, or that death is the end of it all, and that the only things that matter are the things of time and sense. There is no other alternative, no matter what religion he professes.

Why It is a Science.

Spiritualism is science, philosophy and religion. It is a science because it deals with facts. It is concerned with phenomena occurring in the material world, and with the inferences to be drawn therefrom. It observes, records, classifies, and then states an explanatory hypothesis.

That is what all the inductive sciences do; that is, the sciences which are concerned with large masses of facts from which inferences are made. Spiritualism relies on observation. Scientists cannot attack it on the score of its method, for its method is scientific.

Philosophy has been defined as a determined effort to think clearly. The philosopher is concerned to find reason, meaning and purpose in the universe.

Religion is best defined as "binding back to God". Those who think that Spiritualism is not religion usually imagine that it is nothing but mere belief in communication with the departed.

Our Vital Message.

As a matter of fact, the declaration of principles clearly constitutes a system of belief which can certainly be called "religion" in the truest sense. Moreover, when a man says, "Spiritualism is my religion," we cannot reasonably contradict him. He ought to know.

Spiritualism has an important and compelling message for humanity at a time when chaos, death and destruction stalk across the world. In these days when more people are dying than at any time in history, when man's faith in God is tested and tried as it has never been tested before, it is hard to believe in spiritual verities.

In the face of the stark realities of war, what a boon it is to know that there is one thing that is beyond the power of death, and that human personality survives all the destructive forces loosed upon earth.

Spiritualism declares that those who once lived still live, and that they are still interested in the affairs of earth, and often guide us to noble achievement.

Facts, Not Beliefs.

Spiritualism stresses the supreme value of human personality. It puts the emphasis exactly where Jesus did, and where all the great redemptive teachers of the race have put it—upon the eternal supremacy of the soul. But it also says that the whole question of the intrinsic worth of the individual can be taken out of the realm of pious belief or poetic sentiment, and placed upon a scientific basis.

It says there is abundant proof that God prizes personality far too highly ever to let it be lost wholly. It knows that the most backward peoples, as well as those who boast of their superior culture, must go on after death, whether they want to or not.

It knows that the life after death is lived in accordance with the law of cause and effect; that what we sow here we shall reap there; and that the moral values of life hold inexorably.

Having a factual basis for this belief, no Spiritualist could be guilty of racial or religious prejudice. These twin evils which have and are causing so much strife and bitterness in the world are alien to everything we have learned from those exalted ones who speak to us from the spirit side of life.

Believing as we do that all life is the manifestation of one infinite intelligence, we refuse to be a party to any form of bigotry or intolerance.

Aid for Idealism.

Spiritualism believes that the proof it offers, realtive to man's nature, will make inevitable a revival of the importance of mind and spirit in the natural order, where too often, in the past, the tendency has been to see only force and matter.

This is fundamental to any high idealism, as it means a larger universe than that perceived by our senses; larger, not in a quantitative but in a quali-

tative sense, where faith and hope and love and aspiration have as real a place as eyes and hands, a universe in which ideal things have an actual existence.

If our claims are true, and should they gain wide acceptance, it will have far greater power to uphold moral agencies, and inspire moral striving than had the belief in immortality based simply upon faith, for it will possess an efficacy that can never attach to a belief not so assured and buttressed by facts.

In such a universe God, and all the meanings attached to that name, became vivid and real.

We are spirits now, and the incident of death will not change us. We shall be the same. Survival is a law written into the very structure of the universe, and is not dependent upon either faith or character. The happiness or unhappiness we experience after death will be the result of living here.

Survival is a Law.

All sorts of men live, the good, the bad, and the indifferent. All die, and have to face themselves in the clear, revealing life of eternity. But we know that the law of evolution operates on the spiritual and mental plane as well as upon the physical, and that it continues when the body is resolved into its elements.

The personality marches on, develops, and even the most unregenerate of men will ultimately grow into the "grace and likeness of God".

Spiritualism proves that the old concept of purgatory is both true and logical. Prayers for the so-called dead are both scripturally and scientifically valid.

Paul Proved Correct.

Paul's list of spiritual gifts is no different than the one which we recognise and employ. His flaming declaration we claim to prove: "This corruptible must put on incorruption, and this mortal must

put on immortality, so that when this corruptible shall have put on incorruptibility, then shall be brought to pass the saying, death is swallowed up in victory."

We know that the resurrection of Jesus is a fact, not because it is in the Bible, but because we have seen the materialised forms of people whom we know. This is a universe of law and order, and whatever happens must happen in accordance with law. Jesus knew and demonstrated laws which an increasing number of persons are learning to demonstrate.

We do not think that it detracts from his stature to say that he understood and used God's laws to startle the world into a recognition of a vast universe of spiritual power which man can tap and use for his spiritual good. His "miracles" we accept and understand, but we never lose sight of the important fact that he wrought "miracles" always as a prelude to teaching people the way of the Father.

Spiritualists never forget the spiritual laws and divine principles revealed through psychic phenomena are vastly more important than the phenomena themselves.

In spite of opposition and prejudice from uninformed sources, this great wave of Spiritualism sweeps on. Even though hampered and often degraded by the ignorant and the charlatan, yet it marches on.

The public seldom read about Spiritualism until some charlatan gets into trouble with the law. The devoted work of millions of honest and intelligent people all over the world who never get their names in the press is too little known to the people who must need their message of hope and consolation.

Over 300 magazines and journals dealing with the subject are published in many languages. The literature of the subject is vast, and the archives of

the societies for psychical research are full of convincing evidence.

Spiritualism is a movement rather than an organisation. People of all creeds find it a helpful adjunct to their religion. At our last International Congress in Scotland delegates from 28 countries were present, representing almost as many religious systems. It is the enemy of no religion. It is the ally of all.

The message of Spiritualism to a grief-stricken humanity is one of hope where hope has grown dim. It is an answer to the question propounded by Job: "If a man die, shall he live again?" It is a ringing affirmative!

—————:o:—————

"MESSAGES FROM THE OTHER SIDE"

Speaking at Christ Church, Mayfair (Eng.), Lord Dowding, who was Chief of the Air Staff during the Battle of Britain, said: "I want to tell people who have lost dear ones that I have received a very large number of messages from men who have passed over in this war. The tone of the messages is 'We are O.K.'"

He quoted other messages as saying: "We were never so happy as now," and added that there was a great organisation of air forces "over the other side" from which he received frequent letters.

He read a letter, three foolscap pages in length, which he stated an ex-seaman, drowned when his ship sank, had dictated through a medium. The letter told the writer's "experiences after death".

—————:o:—————

Every aspiration, every elevation of character, and all unselfish deeds of service to others build up a fit dwelling place for us in heaven—the only destination.

DEFINITIONS ADOPTED BY THE NATIONAL SPIRITUALIST ASSOCIATION

1. Spiritualism is the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

4. A Spiritualist healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathologic conditions.

“Spiritualism is a Science” because it investigates, analyses and classifies facts and manifestations demonstrated from the spirit side of life.

“Spiritualism is a Philosophy” because it studies the laws of Nature both on the seen and unseen sides of life, and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

“Spiritualism is a Religion” because it strives to understand and to comply with the physical, mental and spiritual laws of Nature, “which are the laws of God”.

General Offices of the

NATIONAL SPIRITUALIST ASSOCIATION
600 Penna Avenue, S.E., Washington, D.C.

REASON AND THE BIBLE

How the New Testament was Compiled: What Jesus Said and Taught, and Did Not Say and Teach.

(By Edward C. Randall, Author of "The Dead Have Never Died", and "Frontiers of the After-life.")

(Continued from last issue.)

II.

The Birth of Trinitarianism.

The idea of the Trinity—three Gods in One—the Father, Son and Holy Ghost—was born in this convention, and made part of the Creed. The Christians contended for one God. Other religionists worshipped more than one God. In order, therefore, to harmonise their differences, it was then and there agreed that they should worship the Father, Son and Holy Ghost, three Gods in One; in glory, equal, and in majesty, co-eternal.

Christ never said anything about three Gods in one, equal in majesty and co-eternal. He did say: "Go ye, therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.

And from that passage men conceived the Trinity, and this satisfied those groups that worshipped more than one God.

Following the work of the Constantine convention and the adoption of the Nicene Creed, great dogmatic quarrels again agitated the Christian world and brought about bloody struggles in the Roman Empire; whereupon Theodosius, by giving supremacy to the Papacy, imposed on Christianity Roman domination. This led to the suppression of individual interpretation which had created diverse beliefs.

St. Jerome in a Quandary!

In 384 A.D., in order to put a stop to the variety of views in opposing councils, some admitting and

some denying the divinity of Christ, Pope Damasus confided to St. Jerome the task of drawing up, in Latin, translations of both the Old and New Testaments, henceforward to be accepted as the only orthodox version, and therefore to regulate the doctrine of the Church.

This work was one of great difficulty. St. Jerome, by his own account, found himself confronted by as many different versions as there were copies of the Gospels. This infinite variety forced him to make a choice and remodel the text extensively. In the prefaces to his work, which had been gathered together in one famous book, he expressed the alarm he felt at the responsibility that has his. Here, for instance, is one protest he addressed to Pope Damasus, with his Latin translation of the Gospels:

From an old work, you oblige me to have a new one. You wish me to judge between the different versions of the Scriptures which are scattered throughout the whole world, and as they vary among themselves, I am to select those which agree with the true Greek text. It is a pious labour, but perilous, daring on the part of one who is to be judged by all, to himself judge others.

Truly what learned man, or even what ignorant one, but will, when he reads for the first time the new version, and sees that it disagrees with the one he is accustomed to read, cry out at once on me, accusing me of sacrilege, of forgery, because I have dared to add, change and correct the ancient books.

Two reasons comfort me under these accusations. The first is that you, the Sovereign Pontiff, have commanded me, and the second is that truth cannot exist in things that differ, even if they have the approbation of the wicked.

The St. Jerome revision thus put together, corrected, modified, as well as augmented from Ancient

Hebrew and Greek manuscripts, which were translated into Latin and adopted by the Pope, became what is known as the Vulgate Bible—the first Bible ever printed.

More Doctrinal Tinkering.

This official translation, which was certainly intended to be final by the Pope who ordered its adoption, was nevertheless remodelled at various times by command of other Roman Pontiffs. That which was considered doctrinal between the years 386 and 1586, and approved by the Council of Trent, was declared insufficient and erroneous by Pope Sixtus the Fifth in 1590. A new revision was made by his orders, and that edition, which bore his name, was again modified by Clement VIII, whose edition is in use to-day by the Roman Catholic Church, and the King James version by Protestants.

Christian teachers now tell us that the Four Books designated the Gospels by the Constantine convention, changed and modified by St. Jerome by order of Bishop Damasus, and later changed by others, contains the literal word of God, and that books which were rejected were not inspired. Those who have come to know the circumstances under which the New Testament was given to the world do not believe that the Gospels, as handed down to us, contain a true history of what Christ taught and did.

Christ and His disciples, so far as our knowledge goes, knew only Hebrew. No one ever saw any original manuscripts. The fragmentary books used in the Convention in 325 A.D., and later written in Greek, called Uncial Manuscripts, did not agree one with the other. What we have is, at best, the recollection of those who were His disciples, whose words were changed or corrupted by various councils. Whether or not the present record is all true, we do not know, and we have as much right to make our own interpretations as those bishops assembled at the command of Roman emperors.

The Teachings of the Christ.

There was little in Christ's teachings that was new. His was a new expression of what had been taught long before, and "the common people heard gladly". What He did, as I read of His work, was to impress upon a materialistic age the importance of right living, the necessity of spiritual development, which teachings have been an inspiration for all generations since His time.

We should not worship any book, but from all books glean such truths as appeal to reason, rejecting all statements that do not.

The actual teachings of Jesus were beautiful:

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

For if ye forgive men their trespasses, your Heavenly Father will forgive you; but if ye forgive men not their trespasses, neither will your Father forgive you.

He also said:

Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself.

He, the Christ, did not, in my judgment, say:

You must believe in me; I am the only begotten Son of the living God.

You must believe in the Bible.

No man teaching as Christ did could have said:

And every one that hath forsaken house or brethren, or sister, or father, or mother, or wife or children, or lands, for My sake, shall receive a hundred-fold, and shall inherit everlasting life.

I don't believe he ever said it, and I do not believe such an infamous statement ever fell from the lips of that good Man. Do you think Christ could have said:

He that believeth and is baptised shall be saved, but he that believeth not shall be damned.

This passage contradicts the Sermon on the Mount; travesties the Lord's Prayer; turns the splendid religion of deed and duty into fear. That passage was the work of men, inserted in manuscripts long after Christ had made the change called death, and that passage violates every natural law, even the purpose of creation.

One who taught as Christ did, and preached the "Sermon on the Mount", could not have said:

Depart from Me ye cursed into everlatsing fire, prepared for the devil and his angels.

And those shall go away into everlasting punishment.

Those statements, found in the Book of Matthew, were, in my humble judgment, interpolations injected by those sects who, in the centuries preceding the Nicaean Convention, sought to control the masses through fear.

(To be continued.)

—————:O:—————

BELLS AT EVENTIDE

"Old age brings with it natural weariness, but weariness mitigated by many compensations. The thought of the work accomplished, of the journey nearly finished, of the home which awaits us in the Beyond, of the welcome of our Heavenly Father, of the meeting of those we have loved and lost—who have gone before us to that happy home.

"So that, like the last stage of a journey, while old age has its trials, it has also to alleviate them, its joys." (Contributed by L.B., Manly, N.S.W.)

GHOSTS I HAVE KNOWN

(By Margery Lawrence, in "Psychic Science".)

(Continued from last issue.)

Another interesting and evidential story of a ghost happened at my flat the other night. The interesting young medium, Ronald Strong, came there with some friends to dinner—it was his first visit, and nobody in the party knew that I had been married early in life (in 1915) to an Italian air-ace, who was subsequently killed flying. Few people, in fact, know of my first marriage at all, as it was a very youthful folly that I prefer to forget; and certainly nobody with the party that night knew it, so no information could have been given to Mr. Strong.

Mr. Strong went along to the far end of my flat to wash his hands before dinner; when he returned along a corridor that approached the drawing-room door (which was open) I heard him say, "Oh, I beg your pardon!" and step aside to let someone pass—though I knew there could be nobody there, as everyone else was in the drawing-room with me. Then I heard him pause, gasp and laugh, and he said to me as he came in:

"I've just made way for a ghost! But I thought he was real—another visitor I hadn't met. It was an Italian airman. He was coming from the drawing-room towards me!"

I said non-committally, "How interesting. . . . I think I know whom you mean", and went on pouring out drinks as Mr. Strong wandered round the room. I knew that among the various photographs of men-friends that decorate my room there was one of my first husband . . . and within three minutes he called out in surprise:

"Hullo, here's my Italian, the man I just met in the passage. Whoever is he?"

Now the photograph of my husband was one taken in a leather coat, not one taken in uniform.

The figure Mr. Strong had seen was in uniform, but he recognised his face at once. Everybody was most interested in this encounter. Though my first husband had been seen with me before, I have never personally seen him, and this presentation was especially interesting as it occurred in bright electric light. Yet in spite of this light the apparition was so vivid that it could be mistaken for a real person. This appearance in bright light seems to me especially interesting, ghosts usually seeming to prefer at least a certain amount of dusk.

My mother has been seen with me several times. I remember once when walking down Ebury Street, I was startled by being stopped by a plainly-dressed, refined-looking woman—the respectable seamstress type—with the words:

“I hope you won’t think me crazy, Miss, but as you came walking towards me I saw you were accompanied by such a lovely little spirit-lady!” I was most interested, and asked for details, and she told me that the figure walking beside me was in complete evening dress of the Edwardian period, a full yellow faille gown flounced with black lace, tight bodice, balloon-sleeves looped up with lace, and bunches of purple violets here and there on skirt and bodice—an odd figure to be seen walking down Ebury Street on a chilly winter morning! But I knew the dress at once. I had often seen my mother in it as a child—I always loved that yellow dress.

The subject of whether animals live on in the spirit-world is one eagerly argued, and personally, if I did not believe (as I firmly do) that I was going to meet again certain dogs I have loved very dearly, life after death would lose much of its attraction for me. But I am sure they do live on, and remain closely in touch with those they have loved on earth. If I am ill or unhappy, I know that the ghost of my darling Alsatian dog, Zach, who died eighteen years ago, comes to try and comfort me. I do not see him,

but I hear very clearly the pad of his feet, and the sound of his heavy breathing, and I have felt his body brush by me, and seen the depression caused by his long nose, laid along the bed or on my skirt beside me, just where he used to lay it, looking sympathetically up at me, in life when I was sick or troubled, and he wanted to comfort me. And I have more than once heard the patter of feet and the short gruff bark of my Jock, a black Aberdeen, who was more of a human than any dog has a right to be . . . both these dogs have been seen with me many times by my maid, and by friends as well as by mediums I have visited.

So here are a few ghosts I have known. I could extend the list almost ad lib, by quoting other "cases" told me by friends—ghosts of people, of other bird or animal pets, even of flowers, furniture and other inanimate things. I would love to hear of some other writer's ghosts experiences. Will someone follow suit?

[Note by Editor of "Light": This article by Miss Margery Lawrence, the well-known novelist, contains a first-rate test case—the apparition of her uncle revealing the accidental hiding-place of his will. There would be very few unbelievers if everybody were privileged to have a similar personal experience! The manner of the apparition is extremely interesting and rare: the contour being first traced by a luminous line, and then filled in by a seemingly solid body. It sets tantalising questions: Was it a subjective vision, or a materialisation drawn from the ectoplasm of the young girl herself, or the sleeping aunt next door? The ghost of the bookie in the Lambeth house follows the more conational pattern, as do the three monks, but it is always pleasing to hear of such encounters at first hand.

Messrs. Robert Hale have recently published a book on Spiritualism by Miss Lawrence, called
(Please turn to foot of next page).

I DON'T BELIEVE DYING IS DEATH

(By Mrs. Joe E. Brown.)

"Don's Spirit Helped Joe Carry On."

(Re-printed from "True Confessions"—a Fawcett Publication; January, 1945, Edition.)

I firmly believe that life or good never die. When the War Department informed my husband and me that our son, Don, a 25-year-old captain in the Ferry Command, was dead, we comforted ourselves with the belief that dying is not death.

Some people say I've taken his death very bravely; but I credit my years as a trained nurse and the other years of living with my family, for giving me the strength and wisdom to meet that moment. At first you are so busy with your grief and physical loss that you can't see reasons for things, but I never once asked, "Why did it happen to me?" or "Why am I being punished?" I don't think such things. Don's passing was fore-ordained; and I've come to look upon it as a termination that was destined to be complete at 25 instead of 75.

A motion picture, "The Human Comedy", gave me additional understanding. It's something I've been trying to explain to my friend—that you can't run away from death. I don't think you can hide

"Ferry over Jordan". In a manner both humorous and tender, it refutes the conventional arguments against Spiritualism, and we can well imagine it being very helpful to newcomers to the subject whose longing to get in touch with their dear ones is repressed by fear. At the end of this volume Miss Lawrence gives a list of the famous mediums, English and foreign, whom she has sat with. It would be extremely interesting if she would give us her reminiscences of these sittings, making these mediums live for us as do the characters in her novels.]

from someone who belonged to you. That's my temperament.

Good Cannot Die.

Perhaps I don't have the same problems as someone else who has lost a beloved son, husband, brother, or sweetheart. I didn't have his room to break up, although I wished I did. I would have liked something of his to hold on to. Despite the tears that accompany grief, memory is a ticklish thing. You need memories. If you have them, one day you find that you aren't crying any more.

That's the one thought in "The Human Comedy" which hit me—that anything good can't die. Whatever the thought, deed, action, its still there. Someone reminds you of a favourite place you both frequented. A new dress will recall a good time shared. A book, a spoken word, all restore memories.

Some people criticised me because I wore mourning. I didn't do it as a sign of grief. I did it as a protection, because people try to make you forget, and I wasn't trying to forget. I wanted to remember—not Don's death, but his life—and in wearing black they couldn't force me to do empty things that would make him seem less alive to me.

The greatest treasures in life are children, and Joe has often said that if he never had anything to be famous for, he would have our boys and girls. Although Don and his father were unusually close—possibly because Don was our first-born—it was during the summer and fall of 1942 that he seemed to reach out to all of us more than ever before.

Don's Premonition.

During that time, while Joe was playing in the stage production of "The Show Off", Don telephoned from Palm Springs whenever he had a free moment. When the show reached Detroit, he travelled all the miles between, just to be with his father during an unexpected furlough.

We at home were constantly showered with

mail and gifts, Don never forgetting his two little sisters or myself, and always adding a note to his younger brother, Joe, who had just been married. It was almost as though Don had a premonition of his passing, and wanted to cram all he could into a short time, because on October 8 his bomber crashed.

In Don, there was someone who might have been spoiled, but never was. Like any typical mother, I say this was due to his natural sweetness of character and following his father's splendid example.

From the time they were very young, I encouraged both our sons to turn to their father for sturdier development of their bodies and minds. Joe was better than I at heart-to-heart talks, and when Don and he would argue, I smiled at their eagerness. It was difficult to tell who was father, who was son, because Joe always met each boy on his own ground.

Don's Spirit with Joe.

He taught them to believe that their bodies were like shrines, and he helped them go all out to keep fit physically. Joe took delight in teaching young Joe and Don to play the many sports at which they later excelled on the athletic field. When Don was on his college football team, Joe often put aside his own work for the companionship of tagging along on the tours.

When Don was 18 our birthday gift to him was complete financial and personal independence, because we knew he had the necessary poise and mental assurance to warrant this. When he enlisted, ours were the usual fears of parents when a son goes off to war.

He even put off his marriage for the time being, feeling that if anything happened, it would be easier for a fiancée than a wife to make a new life for herself. And because they loved each other, his sweetheart agreed.

People wondered why Don's father went on a

U.S.O. tour so soon after our son died. He did it because of Don. Don's dream had been to ferry a ship back and forth from Australia, so Joe, in going to that spot to entertain the boys, felt he was keeping that dream alive. In all of Joe's trips, he had the feeling that Don was along with him.

All Due to Prayer.

He must have been, because the most miraculous things happened. A jeep skidding towards a stone wall and certain destruction suddenly stopped. The night Joe left for the South Pacific and had to turn back, there were three accidents, but nobody in his group was hurt.

At times when younger men might have faltered, Don's spirit helped Joe to go on. On his first trip he had sciatica so bad that he knelt and prayed for courage to continue every time they came to church. The sciatica left as suddenly as it came, and Joe says it was due to the momentum of prayers set in force by me and our friends for Don and himself. That's why Joe will continue to travel, so long as other boys need him. He feels that doing things for boys like Don will help keep Don with him in memory.

We all have some loss that befalls us and often leaves us sickened to the soul by the sense of our own bereavement, but is it so hard, after the first bad shock, to believe that it isn't you who are being picked on? That nobody is being picked on, and that it is God's will? If you know the Bible at all, you must believe that this life isn't all there is to existence. If you haven't faith to believe that life never stops, then there is no use believing in anything. Thanks to my husband, my children, and our life together, I have that faith.

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The language of friendship is not words, but meanings. It is an intelligence above language.

A STRANGE FOREWARNING

How Guidance and Protection Came.

(By Norma N. Kogel.)

[Some call it "telepathy"; others call it . . ."]
—Ed. "H. of L."]

In that drowsy period that comes when the deep sleep of the night is over and the contact between the outer consciousness and the inner self is as yet uncrowded with thoughts of the outer world, messages have come to me to be followed, a day or two later, by their realisation in fact. They do not come every day, or even with frequency, but always they come when something is about to occur which deeply concerns my life.

One November day I met a friend on the street, and we arranged to buy tickets for a show either that coming Tuesday or the following one. I had no plans for either day, but for some reason which was not clear at the time, I said suddenly, "I rather think it would be better for us to make it the Tuesday after this."

The next morning, just before waking, I had a vivid dream of taking a friend from a western state, whom I had not seen for many years, around New York City. "Wouldn't it be wonderful," I thought as I went about my day, "if it could really be so; but there isn't the remotest chance of her coming." That afternoon a special delivery letter came from this friend saying she had the most unexpected opportunity to come East for a couple of days, and would be in New York City that coming Tuesday.

* * *

A breach in the family was healed through telepathy. There had been considerable hard feeling between a relative and myself over an apparent injustice. As a New Thought student, I realised that in continuing to harbour thoughts of bitterness and resentment, I was hurting both her and myself, and

that my own part in the disagreement left much to be desired. As she was not on speaking terms with me, and had recently moved without leaving her address, I resolved to try to send her a message of goodwill and understanding by telepathy. Every evening before going to sleep, I would send her a message, phrasing the words differently each time, but always with the same meaning. The message reached her, for shortly afterwards she came to see me, and we resumed on the old friendly basis.

* * *

But the most significant experience—and one which really saved me perhaps from wrecking my life—occurred several years ago. In the city where I worked, a young man had his office not far from mine. We became acquainted, and eventually he asked if I would care to go riding with him the following night to a club where we could dine and dance. As he was a seemingly decent young man, I accepted without hesitation.

The following day at dawn I saw a woman standing by my bed. So clearly was she impressed on my mind that even as I write this I can still see every detail about her. She was medium height, well built, and neatly dressed. But it was her head, so at variance with her body, that impressed me deeply. Her hair was disheveled and unkempt. Her face, with remnants of loveliness still visible in her deep blue eyes and well-modelled nose and mouth, was haggard, with black circles beneath the eyes. There were taut lines of pain about the mouth, and her skin was pallid, flabby, and festering from disease.

“Listen to me,” she begged, in great earnestness. “I had to get through to you. It’s important! You have a date with H——. Don’t, don’t go! I did, and look at me! Who I am doesn’t matter, only heed me. If you go, you’ll rue it all your life!”

So powerful was her effect on me that I shuddered at intervals throughout the day, and finally

cancelled the engagement. Later the man was arrested and charged with being a rapist. . . .

* * *

Science has made many experiments with telepathy. Some scientists now admit, still grudgingly, that there is extra-sensory perception. Because they still refuse to admit any mind beyond the brain mind, true telepathy eludes them entirely—that telepathy which is the powerful vibration sent from one attuned soul to another. Oddly enough, science does not deny the existence of a thought, which cannot be seen, measured, felt with the hands, weighed or studied under a microscope. If the spoken word can be sent out on waves of ether from one radio station to another, why can not the unspoken word be likewise sent on waves of ether? As man's spiritual perceptions deepen in understanding and knowledge of the unseen world and of the great Universal Mind, the forces that govern telepathy will come more and more into play. The day will arrive, though it be ages from now, when mind can instantly get in touch with mind, no matter how far apart physically two persons may be, without the medium of radio, telephone or letter.—“Nautilus.”

:o:—

FAITH

Faith is a force, and, like all forces, has its laws.

We can deliberately project this force of faith, even though we are at present ignorant of its nature, to act on living tissues.

All forces in ourselves are static until aroused by the will. They are the instruments used by the mind, although we have no consciousness of them or how they work.

For example: Disease germs may be killed by the force of faith causing different chemical properties to be acquired by the corpuscles and serum of the blood.—J.T.H.

SPIRITUAL SPIRITUALISTS

(By **Arthur J. Wills, C.E., Ph.D.**

(Author of "Life, Now and Forever".)

[The spiritual is the ultimate phase of life, only to be experienced in the physical condition on rare occasions, and then only too briefly. As we progress in experience, the condition for which we have fitted ourselves by our lives on earth, is the theme of this article by its gifted author.]

In this article we try to show the real spiritual life as understood by the spiritual Spiritualist, who has progressed beyond the phase of material limitations.

Man's first ideas naturally developed only in the material aspect of life, as he gradually became aware of it. As he progresses he goes beyond the material aspect, but till handicapped by the physical background with which he started tends to distort everything to fit in with his early limitations, and so fails to grasp the newer and higher knowledge of things transcending the material.

It is long before he can clear his mind of the physical concepts, warping and twisting his understanding of spiritual life, and some people never do.

"Foci of Forces."

A century ago scientists said, "Life and thought are the products of the functioning of matter"; matter, to them, being composed of "ultimate" (?) atoms, which, being inert, cannot function to produce anything—even a thought—unless acted upon by some outside influence or power. That is by 'the spirit that maketh alive'.

Modern research has shown that atoms are minute solar systems of electrons whirling about a central nucleus, and that material things—even the most solid steel—is in motion.

Electrons are also shown to be "foci of forces",

and therefore intangible, as near to the idea of nothing as the materialist can wish. Yet the numberless universes, of which ours is but a minor one, are built up of an infinity of such "foci of forces" functioning to produce material worlds and human as well as other physical beings.

Scientific Evidence.

They said "the brain is all, and when it ceases to function thought and life also cease with it." But modern science has shown that man, the real spiritual being, can and does continue to carry on when the brain is partly or even wholly destroyed. (See "Life Now and Forever", pages 49-50.) That the real ego or "I", the individual spirit which is the real Me, does continue to function independently of the brain, its instrument.

This is scientific evidence of the truth of the teaching of the Man of Nazareth, "Ye are the Temple of God and the Spirit of God dwelleth in you," that is an individualised atom of God Spirit dwelleth in man's physical body, container or instrument, which manifests God emerging through man's wondrously widened "open vision" (as well as through the infinity of universes known and unknown to man).

"All Religions Agree?"

Though the Temple be destroyed the immortal individual atom of Ineffable Spirit continues to progress, apart from and independently of the restrictions of the limited physical body. ("Life Now and Forever", pages 153-159.)

"When mystical activity is at its height we find consciousness possessed by the sense of being at once measurable and identical with self; great enough to be God; inferior enough to be me."

"All religions agree that the more really exists; though some hold it to exist in the shape of a personal God or Gods, while others are content to conceive it as a stream of ideal tendency embedded in the eternal structure of the world. They all agree

that 'it acts as well as exists', and that something really is effected 'for the better' when you place your life in its hands. It is when they come to treat the experience of 'union with it' that their speculative differences appear most clearly." (Prof. Wm. James.)

All Strive Toward Perfection.

The spiritual is the ultimate phase of life, only to be experienced in the physical condition on rare occasions, and then all too briefly, and is none the less true and real, though ineffable and transcending the scope of our present normal understanding. When we once experience, or even mentally grasp this fact, the ideas of the material spiritualist, of duplicating the physical in a finer more ethereal state of being, are seen as primitive, inadequate, kindergarten misconceptions.

We learn that, as we progress, we experience the condition for which we have fitted ourselves by our lives on earth, "Every man goes to his own place, or state, his own condition or vibration, and he could go to no other until he develops a higher vibration in harmony with the higher condition."

If his background is physical and his life limited to earth ideas, he only fits himself for a non-existent, imaginary continuing state of "wine, women and song", as some savage (and others not so savage) religions anticipate.

Prof. James Says . . .

If he reaches out further to a mental state or condition as the ultimate, he finds himself in a state of bleak, icy intellect, where mental gymnastics are the sum of being, learned, but only slightly awakened to spiritual realities, groping blindly for a true understanding.

Such marking time or looking backward souls cannot progress further until they realise the futility of their lives and, turning away from their former limiting physical and mental values, aspire to higher truths, to a knowledge at which they arrive

by "intuition", the "open vision" which bypass and transcend mere, mechanical reason.

In "Life Now and Forever" it is shown that the "I" or ego is more than the mind, its mental instrument as the body of its physical tool, and that the "I" (the "more" of Prof. James) can and does bypass it and act by intuition (the normal means of understanding and communication in spirit life), independent of and transcending reason.

. . . About Heaven.

All this is hard for the beginner and others who have not yet freed themselves from the limitations of a kindergarten background. We have learnt from intuition bringing us inspiration and messages from the spirit phase of continuous life that the spirits communicate and acquire knowledge by intuition; they have direct knowledge, absolute and beyond reason, as they aspire to higher states of being, facts we can but dimly understand (Paul's "I saw and heard unutterable things"); none the less, although beyond our normal grasp, it makes real and natural good sense.

Spiritualists do not go to heaven: we are in the state or condition of heaven (the kingdom of heaven is within you) or of hell, just as we have fitted ourselves to the best of our ability while in earth's kindergarten. And "Every man goeth to his own place"; he could go to no other any more than the oyster could fly over the mountain-top like an eagle.

We must realise that "God is not mocked; whatsoever a man soweth, that shall be also reap." This is simple justice, common honesty, logic, and good sense. Spiritual chaos would result were it otherwise, as orthodoxy wrongly understands and teaches.

And as we aspire and progress from one advanced spiritual state to another, earth's restrictions vanish like a mist, revealing new vistas of attainment to all who seek "in spirit and in truth". For

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TWICE-BORN: A STORY FROM BURMA

(Contributed by E.OE. Somerville, Hon. Litt.D.)

(Reprinted from "Light".)

[The following story was told to my brother, the late Colonel Cameron Somerville, M.V.O. He commanded the King's Own Royal Lancaster Regiment, and when he was with the regiment in India he heard the following story. He was much interested, and at once wrote it down and sent it to me.]

"When I was stationed at Shwebo in Upper Burma, in 1907, the Brigadier who came to inspect the regiment stayed with me during his inspection. (I'm sorry that I cannot now remember his name.) He had spent all his soldiering life in Burma, and had served in one of the Burman regiments in the Burman War in the 'eighties, when Thebaw was deported. He told me this story, which he said could be corroborated by the report of the trial, which is in the High Court Records.

After the annexation of Upper Burma there was a great deal of dacoity, especially on the rice-boats that plied on the Irawaddi, when, having disposed of their cargo of rice at Rangoon, they returned up river, bringing with them the money that they had made by its sale.

Murdered by Dacoits.

A police-officer, Tucker by name, was stationed at a spot on the river where were clustered a good many riverine villages which had an unenviable reputation for the simple and easy form of dacoity in robbing the rice-boats. Tucker was out on the river in his prahu (a native boat—he was in native

that is true prayer, right living, not inadequate, and too often empty words. "His daily prayer, far better understood in acts than words, was simply doing good."

This is the Spiritual Spiritualist's way of life.

dress, and therefore inconspicuous) when he saw a big rice-boat coming up river. Out from each of the villages, his own included, boats pushed and surrounded the rice-boat. Tucker, unobserved by the dacoits, hurried ashore, and, running up to the Thana (i.e. police barrack), picked up a revolver, and just reached the landing-place as the first boat of the robbers arrived. He shouted to the occupants, and, pointing his revolver at them, ordered them to put up their hands. All but one man obeyed; he crouched down on the bottom of the boat, and Tucker shouted to him that he would shoot if he didn't 'put 'em up'. The man, however, continued to crouch in the bottom of the boat, and Tucker called to him a second time, but the man, believing no doubt that he was out of sight, did not move, and Tucker let fly. Whether he missed, or only fired to frighten, is impossible to say, but as the man kept quiet, Tucker pulled the trigger again, only to find that the revolver had had but one cartridge. The threatened man, hearing the "dud" click, rose up suddenly with a blunderbuss in his hand, and instantly, firing it full in Tucker's face, blew off his head.

None of the men were arrested. The dacoits had made it so unhealthy for any information to be given in such cases that all attempts to get the names of criminals failed, and there, apparently, in this case as probably in many another, the matter ended.

The Sequel.

It happened, between ten and twelve years later, that a pwe was held at this village. A pwe is a Burmese festival of much the same character as an old-fashioned English "church wake", a semi-religious merry-making, attended by friends from near and far. To this pwe came a couple, bringing with them their son, a boy of eight or nine years of age.

The Burmese are confident that reincarnation

takes place, and they believe that the events of a past life are frequently remembered by children, but this passes when they reach 10 or 14 years. There is, indeed, a word in their language denoting such children: Winza, which means "One who comes a second time".

This couple had come from a village some twenty miles away. As they were arriving at the end of their long journey, the boy said:

"I've been here before!"

His mother contradicted him, saying he had never before been so far from his home.

"But I have", persisted the boy, "I have been here when I was an English Thakin (gentleman)."

The news that a boy who was a winza had arrived, quickly went round the pwe. The police officer who had been appointed in Tucker's place heard the gossip, and being no fool, decided to make investigations. He found and questioned the boy's parents, and then questioned the boy. He, like most Burmese children, was not at all shy, and was quite ready to talk.

"So you remember being here before?" "Yes, Thakin." "What were you doing here?" "I was Tucker Thakin, the police officer, and I was killed here." "Where did that happen?" The boy led the officer to the river bank, and said, "Maung Oo blew my head off with his blunderbuss." Further questions elicited from the boy the names and villages of nine men who had been implicated in the murder.

The officer returned to the Thana and wrote orders for the arrest of the nine men whose names the boy had given. The first man was not Maung Oo, but the officer said to him, "So you are the man who shot Tucker Thakin!" "Na, m'le b'u' (I don't understand). The officer read aloud the names of the other eight men. "Now! if you want to save your skin, you will turn Queen's evidence. All

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REMARKABLE APPORT PHENOMENA

(By Arthur J. Wills, C.E., Ph.D.)

In a private seance with my friends, Mr. and Mrs. C.D. and their 18-year-old son, Mrs. Musa (medium), and myself, remarkable apport phenomena occurred in celebration of the birthday of Mr. C.D. We had been informed a week before that flowers would be brought to him, and we asked that they be different from any that might be in the house at the time, so that we could know which were brought in. At the time the apports were brought in there were gladiolus and asters in the house. As we sat quietly a gentle rustling was heard among the gladiolus, and I asked why, and was informed that the spirit operators were drawing some essence from the flowers already in the room to help re-materialise those being apported to us.

Patsy (the spirit daughter of the medium who presides over the phenomena) remarked that she was not sure of the colour of the flowers being apported, whether blue or not. (Eventually they proved to be sweet peas of a reddish-purple colour.) Presently I was asked to put out my hand, and in it was placed the bouquet of sweet peas, tied with a

these men, are prepared to swear to you." "It wasn't I", said the man, "It was Maung Oo."

Of the nine men whose names the Winza had given, two had died. The seven other men were tried in the High Court, the first man giving evidence. Of these, two were transported to the Andamans (penal settlement), the others getting terms of imprisonment. The boy's name as witness does not appear in the High Court's records, but the Brigadier told me that he could vouch for the truth of the story, and that it was only through the boy's recollections that the facts were brought to light."

thread, and I was asked to pass them on to Mr. C.D., which I did.

Then I was told to lean over and smell, but not touch, something then before me. Presently Mr. C.D. said he had received some roses. The vase of flowers, already in the room, was in the middle of the circle, and the apported flowers took a path from the direction of the medium to me on the far side of the vase from Mr. C.D., then from me to him. The roses went the same path around the vase direct to him.

When the lights were turned on, roses were found scattered on the floor in the same general pathway from the medium, around the vase, and on to Mr. C.D. The sweet peas were tied by a piece of sewing thread which Patsy said was obtained in the next room, where a sewing machine stood near the closed door.

Later, a friend of the C.D.'s told them that she had tried to buy sweet peas in the neighbourhood, but that they were unobtainable, being out of season. The medium was apparently normal and talked to us, but occasionally silent and absent-minded when spoken to while the apportioning was taking place.

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THE HARBINGER REFERENCE LIBRARY

We have received the following gifts to the library:

- “Encyclopaedia Biblica”, “Mora Ray” and “The Reality of Psychic Phenomena”, from the Misses Fletcher, Eaglehawk Neck, Tasmania.
- “Do Dead Men Live Again?” by Shaw Desmond, from Mrs. Bishonden.
- “Glimpses into Spirit Life”, by T. J. McBride, from Mr. T. B. Hughes, Wonga Park.

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Spirit return has influenced legislation, resulting in placing humanity on a higher plane.

A VALUABLE GIFT TO OUR LIBRARY

A Memorial to Miss Edith Fletcher.

The "Harbinger" Reference Library has been enriched by the gift of the "Encyclopaedia Biblica", a monumental and most valuable modernist analysis of the Bible. It is the final word on the Scriptures. The late Miss Fletcher left a sum of money to be expended for the benefit of the library, and her sisters, in consultation with the editor, chose the four handsome volumes that now grace the office of the "Digest".

The three sisters are daughters of the manse. Their father was a Congregational minister, and for some time was pastor of the St. Kilda (Vic.) church. He was a convinced Spiritualist, and wrote articles for the "Harbinger of Light" under the nom-de-plume, "Sugkamnonot". His brother, the Rev. W. Roby Fletcher, M.A., was also a Congregational minister, at one time pastor of the Richmond Congregational Church (which, later, the editor was pastor for 14 years). Mr. Roby Fletcher was afterwards pastor of Stow Church, Adelaide. He also was interested for a time in Spiritualism.

The late Miss Fletcher was the eldest of the family, and for several years had charge of Mr. W. Terry's home. As Mr. Terry was the founder and first editor of the "Harbinger of Light", many visiting Spiritualists visited him, and were met by Miss Fletcher. She possessed excellent spiritual gifts, and would have made a good magnetic healer had her health permitted.

Every Sunday evening the Misses Fletcher hold a home circle, and to their joy their sister Edith soon manifested. She was delighted with the memorial gift to the library. We may be sure of hearing from her from time to time through her now greater interest in our work.

Her friend, and ours (Mr. W. H. Terry), also

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"THE INVISIBLE INFLUENCE"

**Review of the Book written by Alexander Cannon,
M.D., Ph.D., F.R.G.S.**

This is the book that has aroused a torrent of speculation, abuse and defence throughout Europe.

The distinguished radio commentator, Edwin C. Hill, devoted two country-wide broadcasts, "The Human Side of the News", to this volume. Some of the stories of telepathy told by Dr. Cannon sound incredibly fantastic, says Mr. Hill. They are exotic food for the imagination, touching the deeps of our minds, and recalling the words of Webster: "There is nothing so powerful as truth, and often nothing so strange." Mr. Hill contrasts the seemingly incredible contents of the book with the author's impressive record as a physician and scientist.

Is it possible that a distinguished scientist, a doctor of medicine, and a celebrated psychiatrist, a master of arts, and a Fellow of the Royal Geographic Society, would deliberately print a series of fantastic falsehoods within the covers of a book?

Is it possible, on the other hand, that the statements which Dr. Cannon makes regarding Tibetan magic, can possibly be true? The "London County Council" called upon Dr. Cannon to resign his post as the head of a noted London institution, but after further inquiry withdrew the demand.

Unexplainable Phenomena.

On his journey to the Grand Lama of Tibet, Dr. Cannon witnessed many things beyond the ken of human experience and belief.

As Major Yeats-Brown, celebrated author of "The Bengal Lancer", says in the London "Sunday Express":

spoke, and sent a message of appreciation of the work that his old friend and former pupil is doing as editor of his paper. He foretells greater interest in the work by the influx of more population.

"I cannot explain the phenomena produced by Tibetan Magicians. I do not know how they can overcome physical fatigue so that they can run over a hundred miles without stopping; nor how they can conquer gravitation so that they can rise in the air, with no support between them and the leopard skin on which they have been sitting cross-legged. Nor how they can pass into a trance which closely resembles death, with heart and lungs at a standstill. Yet these are all well attested facts, vouched for by credible witnesses."

One need not believe in the supernormal to turn an open ear to Dr. Cannon; for, without question, there are latent in many of us, if not all, curious powers awaiting the application of simple, natural laws—laws which Western peoples, in their furious scramble from the cradle to the grave, have forgotten or neglected, but which may indeed be known and practised by older simpler peoples, with a different sense of values, and living very close to the great heart of Nature.

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Soldiers stationed in New Caledonia have marked sympathy for this lingering superstition among the natives. The belief is that every person is inhabited by a spirit, or ko, which goes travelling while the human body is asleep. If a man should be awakened suddenly, the ko might not have time to get back into its body, and would get even by going around causing trouble. So the people believe a man should sleep until he wakes up of his own accord.

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

* * *

The best way to lose your own troubles is to lift up another's.

THE MIRROR OF THE MIND

Reflections through the Mind of Horace Flower.

Most of the people who are outside the churches are looking for light and hungering for some reality that will give them a key to the purpose of life.

If proof of the continuity of life is needed, the existing evidence is extremely plentiful and strong, but not entirely convincing to any outsider who has received no direct evidence of it. It must be realised that there are a myriad roads leading towards that condition of mind, or state of being, that we call heaven; and every individual must find his or her own pathway. This same condition of individual pathways applies to understanding and belief in the field of psychic research.

Channels for Laws.

When all our faculties are alert and receptive of outside influences we are ready for action, subject to one important factor. We must deliberately, and with knowledge, tune ourselves upon the right frequency or wave-length. For all life and functioning is based upon vibrations and frequencies.

Our physical senses and their faculties are like the strings of a harp, and man's intellect equivalent to the harpist. The Tennysons and Shelleys of our world are tuned to the high frequencies necessary for the perfect artist, whilst at the other extreme of frequencies operate the drunkards, sexual perverts, brutes, and maniacs.

Man is either a conscious or unconscious channel for the expression of forces—the forces of good and the forces of evil, which are the equivalent of light and darkness. Those who through knowledge and cultivation can deliberately open or close the “channel”, or control the “flow” of the natural forces, are approaching the quality of the masters of the wisdom. The greatest of the natural laws of the universe is the law of affinity, or attraction. The

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THE BASIS OF RELIGION

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

The absorption or adoption of new ideas often has the effect of driving men to extremes, even to the contortion of a subject. Attention becomes centred on small details, and a true perspective is lost. I often find this tendency amongst investigators who are new to the subject of Spiritualism. There are those who come to us from the materialistic school, and who view the investigation purely as an enquiry into new and impersonal forces hitherto unknown to them. They incline to view psychic force as an extension of physics and mechanics rather than as a new factor. They make their own difficulties by endeavouring to fit new phenomena into the realm of their preconceptions.

Others come to us laden with the accumulated accretion of creeds and dogmas—the result of theological training. They imagine that by the addition of the idea of spirit communion to their Christian traditions they fulfil all that the facts require.

law of compensation is a consequential law of almost equal value, being slightly less than the master law because compensation operates as a result of attraction at work.

Go forth with empty hands but faith-ful heart, and you shall receive all that is your due. If it be the cup of sorrow, drink of it without repining, for sorrow lives in the porch of the temple of joy. If it be poverty, bear it with patience, and you will gain the Kingdom of Heaven upon earth. If it be happiness, share it immediately with all your friends, for happiness may not be caged—even in the heart of man.

Where there is any least shadow of doubt in the mind of a man, there can be no implicit faith, for faith is too sensitive a plant to blossom in the shadows.

These folk also become confused in their thinking, and when endeavouring to explain to others the purport of their now discoveries, they find themselves confronted with a mass of facts which are neither properly digested or successfully correlated. It is not surprising, therefore, that we have many brands of Spiritualism. They result from the dilution of spirit activity and teaching, with the imported preconceptions arising from previous experience.

Spiritualism has much in common with other systems of thought, and may well be considered as a link which binds many apparently opposing systems together.

It rests on laws which, however variable in their operation, are constant and immutable in themselves. These may be capable of being discovered and determined by the investigation and analysis of phenomena. It has no mass of facts sufficiently large to convince us of supernatural interference since that which is the product of constant laws must be natural. But it does provide clear indications of the vagaries of human idiosyncrasy. Hence it favours the methods of the materialist, whilst it rejects his limited basis.

It finds strong confirmation in history. The birth of all great religions was accompanied by phenomenal happenings similar to those which occur to-day. The glamour of oriental language and the transmission of records and legends from lip to lip, has very much exaggerated historical and scriptural phenomena beyond the actual happenings which formed their cradle. Every experienced investigator knows even to-day, how prone human beings are to view exceptional happenings through a vivid imagination, and how frequently the enthusiast con-torts phenomena into channels which favour his preconceptions. A large number of people witness more than actually occurs, whilst others by their preconceptions are blind to the obvious. Time, too,

plays its part. Phenomena observed to-day gain added details when related to-morrow, and become completely reconstructed if continually repeated for six months. For this reason I always advise the investigator to take exact notes at all seances, or to make a record immediately after them, and to carefully preserve such notes. It is well to remember, too, that in relating psychic experiences, understatement is preferable to over-statement.

One of the weaknesses of historical phenomena is the uncertainty of the records and ignorance of the identity of most of the writers, most of whom were not actual eye-witnesses of the phenomena recorded. I therefore hold the opinion that the psychic phenomena of the last century are better in themselves, and are more reliably recorded, than any in ancient history. In fact the observation of phenomena in more recent times may well enable us to discover the weaknesses and exaggerations of those who hesitated to criticise what they regarded as miraculous and divinely inspired.

Since all religions have grown out of psychic happenings, and these include communications received from actual dwellers in the spiritual world; the Spiritualist can fairly claim that he holds the key to all religion. The fact is that as Herbert Spencer and Grant Allen agree, there would have been no belief, either in a God or a spiritual world, but for one fact: "That, in all ages of the world's history, men have seen ghosts."

Religious systems have been built on the communications received from that world. Such communications have been developed by priests and philosophers, dramatised by ceremonialists, exploited by priestcraft and kingcraft, and idealised by poets and philosophers, until they have become artificial systems with little relation to life. But the foundations are still intact, and when sacerdotalism has fallen into decay, it will still be possible

to build upon those foundations a fairer philosophy of spiritual life than the world has ever known.

The future of religion rests with the Spiritualist, for he is the only person in this world who has a demonstrable contact with the spiritual worlds, and I know of no other basis for religion. In the world that is to be—a world peopled by an educated democracy—there will be an increasing tendency to base man's opinions upon facts, and less upon poetic imagery and wishful thinking.

The foundation of Spiritualism, therefore, lies in the fact that man is a super-physical being, who inherently possesses relativities with his comrades and fellow beings who, having died, still live, and still maintain contact with him. That, too, is the basis of all religion.

—:o:—

TRIBUTE

(By L. M. Bazett, "The Firs", Redhill, Eng.)

Passing along our streets are many men and women with quiet faces and steady eyes.

Though aged a little from the years of war, from anxiety, and added work, still they are calm: resolved, despite their saddened hearts, to keep alive fortitude, dignity and hope: to be worthy of their men and women who died in the long conflict to restore the peace. Young lives were these, whose loyalty was constant through those stern and darkened days so close behind us.

To those who died, and also to these others, we offer our silent recognition.

—:o:—

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THE FREEMAN'S REPLY

(By William Denton.)

[William Denton was a geologist, who died whilst on a scientific tour of New Guinea. Hr was a Spiritualist, and spoke to crowded audiences on our subject in the Eastern capitals. He also published a work on Psychometry, of which he was co-worker with Dr. Buchanan, its modern discoverer.—Ed.
“H. of L.”]

They say I must be silent, that all truth should not
be said;
That if the soul be manly, then the body wants for
bread;
But sorrow, grief and anguish must forever be my
fate.
They bid me still the spirit-voice, clear, manly,
noble, free;
And chain within the mind's deep cells the angel
God sent me.
Go, bid the ocean cease to heave, the rivers cease to
flow;
Bid smiling spring retrace her steps, and flow'rets
cease to blow.
Go, bid the bright stars shut their eyes; send back
the sunbeam flown,
And steal the azure from the skies that circle round
its throne.
Go, drive the wild winds to their home, the light-
ning to its nest;
Ye cannot quench the soul's deep fires that burn
within the breast.
No, man was made for freedom, as the stars were
made to shine;
His boldest thought be spoken—'tis his heritage
divine;
For while the air remaineth to reverberate a sound,
The voice of God shall never, by the voice of man,
be bound.

"BULLDOZED" WITCH'S REVENGE

(From the "Courier Mail".)

Mysterious events are reported in the remote Essex village of Great Leigh (England) since an American bulldozer ran over a "witch's" grave.

London correspondent of the "New York Times" says that the bulldozer dared to disturb a great stone which, for 200 years, had been pinning down the charred remains of the "Witch of Scrapfaggot Green".

Since then sheep have been escaping from walled fields; huge scaffolding poles too heavy for a strong man to lift, have been scattered about like match sticks; and mammoth stones have appeared suddenly in doorways.

"I don't believe in witches", said the village's chief warden, Arthur Sykes.

But, then, my father didn't believe in radio."

Psychical research experts attribute the string of unexplained happenings to the release of a poltergeist—a mischievous, noisy spirit.

A London Sunday Pictorial reporter said that he was baffled by the things he heard about and saw.

More than 200 years ago the Scrapfaggot witch was burned at the stake and buried, according to custom, with a heavy stone on her breast to keep her from ever plaguing the villagers again.

When modern armies swept through the little hinterland village a winding lane proved too narrow for the great war machines, and the bulldozer was called in to widen it.

The operator, who did not know the stone's history, pushed it off the witch's chest.

From that moment church bells began to ring at odd hours, strawricks were overturned on windless nights, and big stones were found in places far from where they had been the night before.

The village warden said: "I've got to admit

that there have been some strange happenings here since that old stone was shifted."

Bill Reynolds, proprietor of the Dog and Gun Tavern, scoffed at the witch stories.

But that night, when the customers left his "pub" they stumbled a big stone lying a few feet from the door.

"Where did that come from?" demanded Reynolds. "It wasn't there before."

An examination showed that it had been there only a short period. It would have taken at least three men to carry it any distance.

Harry Price, director of the London University Council of Psychical Investigation, said: "It has been proved to the hilt that poltergeists exist. Many have been put down to the influence of witches. The spirit usually confines itself to one house, but there have been cases of whole villages being affected."

Meanwhile, Great Leigh's church bells continue to ring, and haystacks to overturn, while old residents nod fearfully and blame the spectral happenings on the Witch of Scrapfaggot Green.

—————:O:—————

BEYOND THE FIVE SENSES

Miss L. Margery Bazett, the author of several Spiritualist books, writes that she is publishing a new book, "Beyond the Five Senses", through Messrs. Blackwell, Oxford, Eng. It has an introduction by Mrs. Osborn Leonard, the famous trance medium. The price of the book in England is 6/ postage. We shall give a review of the work when we receive a copy.

—————:O:—————

The lord of misrule hath one day his own in all the year. But misrule of lords hath days as many as there be chattel souls.

THE STONE OF DESTINY

(By "An Luchorpan".)

The Lia Fail (pronounced "lee' a fawl", to give it its proper name) was taken to Ireland by the Tuatha de Danaans, and as they were succeeded by the Milesians about 1450 B.C., I fail to see how Jacob or David could have had anything to do with it. The Danaans were pagan, as their name indicates (the people of the god whose mother was Dana) with a Pantheon of 13 divinities, many of them being trinities—for example, Brian, the god referred to, who, in his trinital manifestations, was known as Brian, Iouhar, and Ionharba—and is it likely that they or their successors who were also Celts with the same pagan religion, would set such small value on a piece of rock simply because of its associations with a strang monotheist people?

The high kings of Ireland for many centuries were crowned standing on the Lia Fail, and whatever significance it had was due entirely to Celtic origin, as was its name derived from two Irish root words. Its "roaring for joy" beneath the feet of rightful kings further shows its Celtic "origin", for the attributing of life to inanimate things exercised a great influence in the mythology of Ireland.

There are two histories of the Lia Fail from the early sixth century. The Scottish says that Mac Ere, high king of Ireland, lent it to his brother, Feargus, who founded the Scottish monarchy to be crowned at Scone on account of the prophecy that in whatever country it was preserved a king of the Scotia race should reign, that it remained in Scotland until Edward I captured and brought it to England. The Irish account is that this famous stone never left Ireland, but was kept at Tara, and Dr. Petrie observes "that it is in the highest degree improbable that, to gratify the desire of a colony, the Irish would have voluntarily parted

(Please turn to foot of next page).

A HAPPY FACE

(By Maggie Olive Jordan.)

Passing down one of our principal streets a few days ago, I saw standing with his back to me, a boy in tattered clothes. He was perhaps twelve years of age. He was peering into a show window in which was a great display of boys' suits—special bargain display. As I surveyed the neglected little form, I fully expected upon a closer approach to behold a discontented-looking face, but as I stepped beside him he took a look at the array of bright neckties, standing collars, and box coats of various cuts and styles that so delight and add polish to all boys. I was surprised to hear a merry whistle peal from his pink lips so near me, and see him look up with face radiantly happy. So struck was I with the face of this boy with the worn clothes that I involuntarily asked, "Why are you so happy?" Smiling sweetly, he replied: "I was just thinking how fine some of the boys are to look in those clothes," and before I could reply he skipped down the street,

with a monument so venerable for its antiquity, and deemed essential to the legitimate succession of its own kings". Manuscripts of about the tenth century in the Book of Leinster mention that the Lia Fail was then at Tara, and geologists who decalre the Westminster stone to be Scottish sandstone bear out the Irish version.

The prophecy concerning this famous stone is literally fulfilled in Ireland, for none but those having some of the blood of the Scotia race ever ruled there. James Stuart was the first of English monarchs to be really king of Ireland, and those since down to George V hold or have held the crown by their descent from the old Irish kings, through the Stuarts. But what becomes of the prophecy if the stone at Westminster is the Lia Fail? The rulers had not a drop of Scotia blood in their bodies.

the air vibzrating with his merry whistle. Not a thought of covetousness had he left behind. What a lesson of unselfishness—happy at the idea that some other boy should be well dressed.

Many times have I repeated and thought, "God bless that boy." When we think how many children are well clothed and cared for by loving parents, yet who spoil their beautiful faces with scowls and frowns that are so disappointing to those about them who look to them for joy and comfort, it seems so sad.

Of course there are none of us who really mean to be selfish and disappointing to those who love us, but through the cultivation of an unkind spirit we fall into the habit of scowling, frowning and complaining, until by and by even our smiles take on a tinge of selfishness. We may not recognise it, but these unkind practices become indelibly impressed upon our faces, and, like the adder, carry a sting even through flowery places. By and by as the precious years float o'er us, at a time when we should be all the more grand, glorious, attractive and inspiring, we find ourselves wrinkled, worn, and faded, incapable of drawing unto ourselves the sweeter, brighter and lovelier influences that once were ours, but which we sent from us in our choice for the lower ones. Cultivate happy faces and smiles, sweet, loving, and true; they are God's own expressions. Discard frowns, and life will be an art gallery filled with the choicest paintings direct from the hand of the Master Artist.

————— : o : —————

The world never had a good definition of the word liberty, and the American people, just now, are much in want of one."—Abraham Lincoln.

* * *

A medium in every home. This includes children, as they are very impressible by spirits when the body is pure, normal and undefiled.

BONDI MAN'S SPIRIT DAUGHTER VISITS HIM

Mr. Sidney Baker, of Penkivil Avenue, Bondi, N.S.W., says he has visits from his daughter, who died eleven years ago.

Mr. Baker is a paint-maker.

"Communication with the dead is all a matter of waves and vibrations," he says.

I believe Sir Ernest Fisk's speculative theory that radio communication with the dead may be possible.

I first took up the study of waves, vibrations, and spirits more than twenty years ago.

My daughter Betty died in 1936. Eighteen months later her spirit came to me. I was sleeping alone downstairs when Betty's spirit wakened me in the middle of the night.

I was awakened by a touch on the shoulder. I heard a voice say, "Pop!"

I looked through the darkness, and saw Betty's shadowy form in the room.

I said, "Hello, Betty!"

Betty said, "How are you, Pop? Take care, to-day; something may happen to you!"

Her spirit has come to me on other occasions.

I always ask: "Is that you, Betty?" She always answers: "Yes, Pop!"

Once I asked her to name my birth-place.

She named the hour, date, street, suburb, city and country.

I don't know how she found this out. I thought I was the only one who knew my natal particulars.

In 1938, two years after Betty died, I held a seance at an artist's studio.

Betty came through at that sitting. Everybody saw her. She wore a red dress, and shoes with peculiar buckles.

My son and I are studying the link with the dead on a scientific basis.

We believe the seance must be carefully balanced.

It is not like a theatre, where a curtain goes up and starts the show.

Gramophone records of smooth music, preferably of violin or 'cello, induce perfect harmony at a seance. Jazz is too discordant. It does not allow the spirit to penetrate into the seance.

—:O:—

FROM MY GARDEN OF GLEANINGS

(By C. A. Crooks, Leura, N.S.W.)

Overcome evil with good. Let nothing upset or interfere with the happy and harmonious manifestation of the inner peace, poise, love and rhythm of our real or divine self.

* * *

Morning prayer: Welcome, O Lord of Life and Love and Beauty. Thou Who art God, and dwell in this tabernacle of flesh, radiate all the beauty of holiness and perfection that our physical body may picture out all that Thou art within.

* * *

"This is only 'Good-night.' A star beckons me on. When you gaze at the stars at night, know that the universe is as full of friendly souls as the heavens are of stars."—A Soldier Gone West.

* * *

All men live by truth, and stand in need of expression.—Emerson.

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