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A
PSYCHIC DIGEST

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

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How Twins Predict.

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

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

Vol. 76.—No. 11.

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NOVEMBER 1, 1945.

Haunting in this World and the Next

(By Dr. Nandor Fodor, in "Light", April 8, 1932.)

In the January, "Zeitschrift für Metapsychische Forschung" there is an interesting article by Dr. Simsa, a neurologist of Prague, on a poltergeist case in Branik, a suburb of Prague. The disturbances began in August, 1931, with stone-throwing, and continued with phantasmal appearances, psychic lights, detonations, mysterious yells, and other indications of "chaos come again".

Dr. Simsa, after a thorough investigation, came to the conclusion that the psychic powers of the owner of the house, Herr Wolf, were responsible for the pandemonium. He formed a circle, in which he rebuked the tomfoolery of the poltergeist, earnestly requested him to do something for science, and to signal, by raps and movements of the table, his acquiescence. There was a slight rap, the table moved, and from that time onward the spontaneous haunting has been replaced by experimental physical phenomena.

While there is nothing essentially new in Dr. Simsa's procedure (the late James Hewat McKenzie had put on record successful cures, by similar means, of poltergeist cases) it offers an opportunity to point out the demarcation line between haunting, polter-

geists and physical phenomena, disclosing at the same time the fundamental unity underlying all these manifestations.

Haunting is place-bound; poltergeists are person-bound; both are always spontaneous, whereas physical phenomena are mostly experimental. The haunter is an earth-bound, undeveloped, or sub-human spirit, and quite often a blind force, a madly careering dream, a nightmare let loose. The poltergeist is always a human spirit, a mischievous, familiar, sometimes hostile or evil, but always amenable to reasoning. In most cases it is out for fun, or communication, and will persecute the unsuspecting medium until it is permitted to come through. Then the phenomena may change to ordinary seance-room manifestations.

Attempts at Communication.

We find some abortive attempts at communication with the poltergeist in the case of the "Drummer of Tedworth" (1661); better results in the Epworth disturbances (1716) and full success with the Cock Lane Ghost (1762) and the Stockwell Poltergeists (1772). The Stratford Poltergeist in the house of the Rev. Eliakim Phelps (1850) told his full story, while the evil persecutor of the victim of the Great Amherst Mystery (1878-79) engraved in full visibility the terrible words in the plaster of the wall: "Esther Cox, you are mine to kill." Indeed, it is a safe assumption that if the poltergeist cannot be "interviewed", as the Dracula of Elynor Zugun could not, the supernormal manifestation is bound up with subconscious activity.

Without a psychic—usually a young boy or girl who had not yet attained to the age of puberty—there is no poltergeist disturbance; but in haunting, whether the presence of a psychic is an aid to the manifestation or not, no such instrumentality is required, as uninhabited houses have also been known to be haunted. Where does the power come from? We don't know. But I am tempted to think that the

explanation will eventually be found in an interaction between our plane and that of very gross, earth-bound spirits. Such interaction may be a conscious manifestation or a simple repercussion of the thoughts and dreams of the dead, of a mental re-enactment of poignant scenes of their earth-life. We know from earthly experience that in brooding over painful happenings we actually re-live them time and again.

It is high time to ask whether this act does not produce similar phenomena to haunting on the spirit plane? Take the case of a murder in a house which has been demolished afterwards. It is claimed that a spiritual counterpart of the house will "survive". If, then, the murderer, while yet on this earth, is seized with remorse and self-torture, will he not produce a haunted house in the spirit realms?

I believe that a tremendous question looms up in this query: the question whether the influence of this earth-world on the spiritual one is not far greater than it is admitted. We only hear, as a rule, of the influence of the spirit-world on ours, and forget that a similar influence, from our world and with parallel manifestations, may be observable on the other side.

Our mediums are perceived by the spirits as psychic lights; their astral selves while in trance—or, as a matter of fact, the astral selves of all of us while we are asleep or unconscious—are their ghostly visitants; for aught we know our ideas may appear as apports in their midst, and our thoughts and messages of love may be received pictorially in the form of visions just as the thoughts of the dying clothe themselves into a visual phantom of the agent.

The spirit engaged on his allotted task, somewhere in the immensity of the transcendental world, may see, when he is asked to communicate, an apparition of the living; and, as long as the vision lasts the line of communication may be open without more inconvenience than the ringing of a telephone

is for us. The dying man, when he appears to the living, may simultaneously appear to spirit relations, too; indeed it would be natural if such an appearance always preceded what we call death-bed visions.

As a matter of fact, it ought to be much easier to affect the spirit world from this plane than the reverse. We live in two worlds; they live in one. Good or evil may be a question of mental states with them; with us it is something infinitely more.

Influencing Progress in the Beyond.

We have the power of originating and releasing into the subtler realms forces of good and evil. I shall not be surprised if we yet discover spirit communications which admit that certain periods of human history had a decidedly retarding influence on spiritual progress in the Beyond. We know that this possibility is more than a speculation, as we are told that we can make spirits earth-bound by too much love and worry; and we also know from the work of rescue-circles that by prayer and enlightenment we can release spirits from their earth-bound conditions.

Admitting that our inspiration comes from the spirit world, are we sure that many of our brilliant minds do not unknowingly inspire, by reflection, less developed disembodied spirits? This world can teach a lot to us, so it may to the discarnate. I find in Helen MacGregor's and Margaret Underhill's "The Psychic Faculties and Their Development", this passage:

"Those who have been fortunate enough to attend seances with a good medium over a period of years, are often struck by the remarkable changes which take place in the mind and personality of the control. He is evidently **benefiting** and becoming spiritualised by his work. The wisest guides, who, though they may not control, direct the work of every sensitive, are acquiring ex-

perience, and discovering truths which help them to evolve."

Let us not forget that this world of ours is a perfect universe. By the instrumentality of science it is evolving towards an unknown destiny. It may easily be that the peak of this evolution will not be reached without a corresponding spiritual development—without the coming of a race of supermen, man-gods walking on earth. It may be that the destiny of this globe will not be fulfilled without a great spiritual renovation, but I believe that the main motive behind the overwhelming interest which spirit-guides, teachers and groups of higher spirits take in our advancement is much simpler: they are aiming at a mutual elevation, at the striking of a balance between the two worlds, at the thinning of the barrier, both for their own good and for ours.

I read in "The Coming Again of Northcliffe" by the Rev. J. W. Potter, the message:

"If you but knew what the spirit-world is like, and knew that it is made by the life in the earth-life, then the whole of your life would be spent in living and doing the truth."

I wonder if this means that not only the mental state of the spirit, but even the physical configuration of the spirit world, is affected by the general character of life which humanity is leading? Why should it not be, when we know that our world is so affected? We are continually refining matter to give expression to spiritual ideas. It is true that in time works of art perish, and machinery is eaten up by rust, but they bear spiritual fruit, serve as an inspiration for future generations, and result in multiplied efforts to still greater achievements.

Gloomy Prophecies.

A final query: Why should the psychic pressure against this world be so high at the present moment, as it is asserted to be in various gloomy prophecies

of impending events? Conditions may be more favourable now than they were before, or it may be that a periodical tide is approaching, and there will be an outpouring of spirit whether we like it or not. But, however it may be, I don't believe that the world will be doomed if the great spiritual reformation should fail. We are not half as wicked as we have been in past ages, and with such advancement as we have made in the last hundred years, humanity at large is better prepared for a continued existence in the other world, after the short span here has been exhausted, than before. After all, it is that continued existence, stretching towards eternity, which matters. Here our opportunities are scarce; over there they are endless. As long as we are susceptible to the truth of survival, and to all that it entails, there is a bright hope for humanity both in this world and the next.

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SPIRITUALISM

Spiritualism may be likened to some magnificent temple, wherein are enshrined those immortal truths, whose substance is the same yesterday, to-day and forever. If these truths were secrets, they would never have been found out. If they were mysteries they would have been facts or phenomena of which the meaning, explanation or cause is not known, for mysteries and secrets are hidden, unrevealed, hidden and concealed.

When a person becomes a Spiritualist he makes an investment in a large life. His thinking is stimulated to complete the mysteries of life and death, and his relation of his fellow man. To every type of mind Spiritualism brings an individual message, disclosing the existence of latent powers, and enabling the individual to increase his efficiency by putting into practice the inherent potentialities of his own nature.

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.)

III.

The Greatest of All Teachers.

I believe Christ was the greatest teacher the world has ever known; and if we read, with discriminating mind, what He actually taught, we will be better men and women. That is sufficient justification for our admiration and reverence.

I don't believe He was the only Son of God.

I don't believe He was born in any unusual way.

I don't believe that through, or by reason of, His crucifixion and death, any will be saved, or that belief in any one or any thing is necessary to insure continuity of life. I don't believe in the forgiveness of sin by any except by the one wronged.

I do believe that Christ and all mankind, before His day and since, of necessity, have within them an atom of that life force that some call God, and others "good", and that when the day is done, evolution will carry us to the next plane of activity, where we will work on and, in the end, increase the infinite life-force in the Kingdom of God; and any book that will help us to lead more comprehensive, spiritual and intelligent lives is uplifting to read.

The Church is progressing. It no longer teaches the damnation of infants or everlasting punishment. The fires of hell have died down, and the Devil is, in this day and age, a lost personality.

Universal Law!

Humbolt brought to our attention, with tremendous force, the fact that the universe is governed by law; that is, our coming into this world, and our going out, was planned in the beginning by a direc-

tive Intelligence that we call God, and, back of it all there was and is infinite plan and purpose; and what that plan and purpose is, we should bend our efforts to ascertain.

Everything in Nature is developing and progressing. Nothing, not an atom, in which is found a solar system, ever has or can be destroyed, and man, standing on the apex, is no exception to the rule.

That Infinite Power that created Man will not condemn him to everlasting punishment. An Intelligence that is good could not do so; and no matter how one fails, or how degenerate one becomes, at some time, in some place, in this life or the next, opportunity will be given to live over and live right and correct the wrong done, and in time, go back to the infinite source from which he came, and in so doing work with and increase the sum total of all the good in all the universe. Such must be the purpose of creation.

The Infallibility of the Bible.

By reason of Church contention as to the infallibility of the Bible, this marvellous book is not read as it should be. If we were taught to read the Bible as we do other good books, we would admire its beauty, treasure its thoughts, rejecting those passages that violate natural law or shock our sense of right, and find new inspiration in the beautiful teachings of Christ.

I find in Him the finest character in history. He came at a time when the world needed regeneration and a great spiritual leader. All He actually said and did we will find helpful, and if we, as a people, glean from the corrupted manuscripts the good that is still there in bountiful measure, we will be prepared to meet the dawn of the life that follows. and all will be well.

It is the duty of everyone not only to study the Bible itself, but the circumstances under which it

(Please turn to foot of next page).

"WHEN A CHILD DIES"

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

Children Help from the Other Side.

We who believe we live on the edge of the Etheric have been told that there are those in the Unseen World who stand near, ready and desirous to help us; it is most inspiring to know this, like living in the presence of God. Referring to his scientific labours, Sir Oliver Lodge once said: "I know that I am helped continually by those on the Other Side."

Renowned philosophers, sages and teachers reputedly return to earth to counsel. This belief among Spiritualists has become commonplace. Even the great Sir Oliver comes back, we are told to deliberate and advise. The great and good of other planes are always with us, but who is aware that little children come back to minister and to bless?

That is one great truth I am better able to understand by reading Sylvia Barbanell's book, "When a Child Dies". That truth is not emphasised, but it runs like a golden thread through that splendid book, which ought to be in the hands of all our readers.

Earthly Limitations.

The title of Sylvia's book is a misnomer, thinks Juliette Ewing Pressing, editor of "The Psychic Observer", who called my attention to the unusual facts of psychic science contained in its pages.

has been given to the world; to make his own deductions, based on the understanding of natural law, reason and experience. This I have done, and recording it in the hope that others may find incentive to do the same.

I yield to no man in my reverence for Jesus. His life and work, each day, fall about us like a benediction when the twilight gathers and the evening comes.

"The book contains some very good material," she said. "The title does not disclose this fact: for it is not a book entirely for lovers of these little ones, but for men and women of large intellectual growth." I got the volume and read it one or two years ago, and on Mrs. Pressing's advice I went back to it and discovered that I had also been misled by the title, and had overlooked rare and vital parts.

It is not a book for children or for those who adore them like I do. It is a strong and healthy book, from which you get flashes of inspiration for the simple programme of life.

First of all, observes the writer of the book, "When a Child Dies": First of all, your little one who has gone to the etheric world will know you and visit you in your earthly home.

"Your child", asserts Sylvia, 'has been with you on countless occasions, whether you knew it or not.' The child has "seen the passage of years take their toll of your features." his or her spirit unrestricted by earthly limitations. Although you may have travelled to the ends of the earth, the little one will never lose sight of you as long as love and remembrance linger.

The little ones are always near, like your guardian angel to minister and to bless those they love, and I am persuaded we do not get our wisest counsel from the greybeards of philosophy or from the lips of sage and seer and prophet. I think that a little child should lead us; indeed, I have been told that my principal spirit collaborator is a love of childhood days, and that with her is a darling little daughter of mine who went above me in the long ago.

Children and Religion.

Love far more than knowledge helps in the onward march of the soul. When a child dies it may lack knowledge, but I am positive that its faith and innocence and love are powerful for the solution of human problems.

The Christ, you know, when He was only twelve years old, went up to Jerusalem, and they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all who heard Him were astonished at His understanding and answers.

The Christ also said, "And whoso shall receive one such child in My Name receiveth Me," that is to say, both wisdom and love can flow to the man or woman through little ones if we hearken to them. A child of all persons can always tell you which is the best course to pursue, because these little ones are under the direct province of God.

Children of earth-life easily behold the wonders of God and Nature around us with clairvoyant eyes. How much more sensitive to truth must those be who have gone beyond! Not many Spiritualists take cognizance of the fact that this science or religion as it is known to-day owes its origin to children.

Florence Marryat.

Modern Spiritualism was born with a child's playful challenge to an unseen intelligence. The daughters of a farmer named Fox at Hydesville, New York State, began with childhood prank and ended with science. Certainly then we should be desirous of knowing childhood's part in this science of to-day as explained in Sylvia Barbanell's amazing book.

The sweetest and most touching section of the book, "When a Child Dies", is contained in the chapter, "Signs and Wonders", relating the story of Florence Marryat's daughter, who was born during a time of great physical and mental suffering, arrived in this world with a peculiar and rare deformity, and lived only ten days. You who have not read Florence Marryat's works will be interested in that poignant chapter.

Universal Mysticism.

In that chapter there is the profoundest truth

that time, opportunity and space prevent me from elucidating. The child came back to her mother after seventeen years, and spoke in such a plaintive, melancholy voice that she was asked not to depress her mother. Her reply was very remarkable:

"I am as I am. When you come here, if you find what sadness is, you will not be able to alter it by plunging into material pleasures. Our sadness makes the world we live in. It is the state in which we were born. Mother, you say I died sinless. That is nothing. I was born in a state." Here, indeed, one finds deep universal mysticism. Then there is another profound truth by one near her: "It is the state in which she was born. Every physical deformity is the mark of a condition. A weak body is not necessarily the mark of a weak spirit. . . ."

A Child's Message.

Ah! But we do find mystery piled upon mystery in everything we see and hear and touch, and we find glimpses of eternal truth in Sylvia Barbanell's intense book. But there are those who demand the practical, and there are touches of that to be found in the book, for instance: One afternoon Florence Marryat went to consult her solicitor on a strictly private and painful matter. He gave her advice. The following day, as she sat at breakfast, Mrs. Cook burst unceremoniously into her room. She apologised for her unconventional behaviour, but she said she had received a message from Florence the previous night which the "dead" child had begged her to deliver without delay.

The message was, "Tell my mother that I was with her this afternoon at the lawyer's, and she is not to follow the advice given her, as it will do harm instead of good."

At that time Florence Marryat had more confidence in her earthly counsellor than her spirit one. She abided by her solicitor's advice, and regretted it ever afterwards! Thus we find that a little child shall best lead them.

Wonders Never Dreamed of.

All this, and more too, is found in Sylvia Barbanell's "When a Child Dies", and I find so much to interest and instruct, and I also find so much that is beautiful, too. But one of the sweetest parts is where Florence Marryat's daughter, leaving aside the earth deformity, returns in the beauty and holiness of young womanhood.

The spirit girl explained that it was necessary for her first to appear as she was on earth.

"Sometimes you doubt, mother," said the beautiful one, "and think your eyes and ears have misled you, but after this you must never doubt again. Don't fancy I am like this in the spirit land. The blemish left me long ago."

Then again she said: "Remember I am always near you. No one can take me away. Your earthly children may grow up and go out into the world and leave you, but you will always have your spirit child close to you."

This book indeed gives wonders you never dreamed of!

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FACING THE NEW DAY

Few finer things can be done in human life than to greet the new day with hope. It is good for a man that he can cultivate within himself a desire to think and speak with faith. Yesterday may have been faith, but yesterday is as certainly past as is the year 1942. To-day is here, and its character is not yet determined. There will be sunshine or showers according to the operations of laws which we may well control. Was yesterday a disappointment? I am sorry; but this is another day. The earth has turned around since yesterday. Face the new day with good cheer!—Sir Oracle.

—————:o:—————

Be still and know that God works in you to will and to do of His good pleasure.

INSPIRING MESSAGE FROM INDIAN SCIENTIST

**Late Sir Jagadis Chandra Bose, F.R.S., M.A., D.Sc.,
Speaks through Brisbane Trance Medium to Private
Seance Group.**

(By Horace Flower, of Brisbane.)

Sir Jagadis Chandra Bose, who was a graduate of both Cambridge and London universities, passed over in 1937 at the age of 79, after a brilliant career in scientific research. All leaders in Western science acclaimed the genius of Chandra Bose whilst he was on this side; for the remarkable demonstrations he was able to give the world that life is universal; that the same life force that we find in the human may be found in all animal, vegetable and mineral bodies. He showed that plant life, like animal life, can be extinguished by the use of the same poisons, and led Dr. Annie Besant to say, after witnessing a demonstration: "The plant is dead. One feels as though a murder had been committed—as indeed it has."

But here is the full account of this first visit to our little seance group of the noted scientist whose beautiful personality completely pervaded our meeting-place whilst he was with us. Fortunately, one of our group, a well-known Queensland poet, was then recording the full story of these sittings. I am sure that all readers will appreciate the beauty of the message which Chandra Bose gave us in his deep and stirring tones on the night of Thursday, 17th November, 1942, in the heart of a black-out Brisbane.

Upon the medium becoming deeply entranced, an old friend, in the person of dear old Sam Foss (known to many as the old mystic) came through and spoke to us for some time. Then he paused and said:

"I'm sure that Chandra Bose will come to you. But these sensitive souls don't like coming

back, because the earth vibrations are so harsh, and in the first return they get all the strong vibrations of the earth, and it upsets them. He has lived very far away from the earth, and coming back is very troubling. He has controlled a medium in Italy; he understands the *modus operandi*, and I think he may come. He feels for men and women, and I feel that his frequency blends perfectly with this circle, and there should be no difficulty . . .” (Here Same’s soft voice just trailed off into silence.)

Then come this new voice to us, in deep and vibrant tones, the voice of Chandra Bose:—

“The mystic is a purifier. Every mystic purifies the coarser air of the world. The thought power of the mystic breaks up the harshness and the cruelty of the world as a farmer breaks up the clods of the earth ready for sowing, growth and harvest.

“The universe is ruled by universal law—the law of cause and effect. I have followed that law in returning here to-night. It is a deep and permanent law, and the exercise of its power enables me to use again the brain of another individual. It may seem strange, but as I understand this power of the law it is not strange—because I am working within the power of immutable law; the law that built the earth. It is the law which raised the planet from the fire-mist in which the infinite stars are cradled. It is the law that raised man from the vanished ages of what we are prone to call the dark beginning of the world.

“The minutest particles of crystal acting upon one another obey the law, as also do the mighty systems of suns and stars moving onward through the eternal endless vastness of space—all are ruled by the law. When one understands the law there is no constraint in life that cannot be overcome. By means of his knowledge of the law, the mystic is able to leave the earth, and by means of his quick-

ened and deepened vision behold the endless beauty of the universe. He sees before him the spheres alone, until he is able to express his greatness. The swiftest actions of life are intolerably slow compared to the actions of the soul when released from its fetters. He enters into that universal law where the to-morrows go on in the presence of to-day. To-day is but the seed-time of to-morrow's flower and fruit; and, as in the kingdom of physical activity it is so, so is it in the kingdom of the soul. Man has felt the vastness in his soul; he has yearned to hear the music of the spheres. But when he has yearned most deeply and leaned towards them to prolong the magnificence of the tones and harmonies that he almost heard, the coarser sounds of the grosser noises of the physical have intervened and drowned the beautiful sounds of the world invisible.

"These harmonies are for the soul. There is no closed door for the human consciousness, unless consciousness itself ignorantly closes the door and keeps out the truth. The law of affinity—how does it work? A very great master, who brought the revelation of the Christian faith, said that the law is love. The law is the link between all single things, and there are affinities between every living thing. Man rules in his own kingdom through language and words, and even a casual sentence heard from the lips of even the least among the people passing by can bloom into the great flower of re-birth, and redeem a world from darkness.

"The power of revelation is born in the innermost consciousness of the individual. It is his key to bounty, and, when he utters it, like seeks like, and a unity is born. The contours of a man's life are shaped by a man's own thoughts. A man's faithfulness to his own thoughts brings him to the truth. It is in the power of everyone to have that experience of living and knowing truth. Sometimes the truth is too great to reveal; humanity cannot understand it; the eyes are dazzled by its glory, the

ears are deafened by its tone, and man cannot understand the wonder that is all about him.

"I found truth myself in the beauty of a flower. I felt the touch of Allah in a moment when I stood before a mimosa plant—blossoms with the dew of the morning still upon them. Is there one who could gaze upon such a sight as that and say there is no Maker? No! Only wilful ignorance could say that. With my own eyes I have seen the glory of Allah. Was not this beauty? Nature is but the handmaiden for the work of the divine.

"I was at times so simple that life was just a beautiful pathway which one passed along so quickly. The pathway was gay with flowers, and beauty was calling me to gather all I could along the way. O that the world of men could hear what I have heard. O that the world of men could see what I have seen in the silence of a garden. Would they not fall upon their knees and bow, as I have done?

"The law of sympathy and affinity has brought me here to-night. Maybe, in those bygone ages when my soul was undergoing its evolution, I met someone here, whose soul was in tune with my own. I met you, and through the ages I wanted to be with you again. That is the law of love, the law of sympathy, that exists between all those who are alike. Wherever men are breaking through the incrustations of the earth they are finding life, sweet life, to embrace and hold for all eternity.

"And so I say to you now: 'Simplify!—simplify!' We can know all things, for the same law rules—from a fire-mist to the highest powers of the mind—from the falling of a petal on the dew-wet sward to the greatest secrets of the stars. 'Simplify—simplify!'; and so you will come into increasing affinity with the immutable law that governs the fire-mist, a petal, the mind of man, and the farthest starry sphere!"

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HOW TWINS PREDICT

What is the Explanation of the Curious Spiritual Link that Exists between "Identical" Twins?

(By a General Practitioner.)

"I am worried about my twin sister," a young woman confessed to me the other day during the course of a medical discussion.

"What is the matter with her?" I enquired.

"As yet, nothing," she said. "But I have a sense of foreboding about her. Only a few hours ago we were sitting at home, not thinking about her—she's just been released from war factory work, you know, and has started a city job, so we see her only at week-ends. And suddenly I felt cold, sad, and so unhappy I could cry. 'Poor Cynthia, poor dear Cynthia!' I kept crying to myself. But why should I feel like that? There's nothing wrong with Cynthia. We should have had a card, or a 'phone-call if there was anything wrong.'"

That girl left my consulting room. The next evening, 28 hours later, her twin sister, Cynthia, was run over while crossing the road against traffic lights, and was killed instantly. The twin's pre-sentiment of evil had been accurate.

I expect you, too, have found many instances where it seems that accurate prediction is possible between twins. What is the scientific explanation

When Chandra Bose said, in his beautifully musical tones, "I met someone now here, whose soul was in tune with my own—I met you, and through the ages I wanted to be with you again"—he leaned forward with longing towards one of the men of the group. Subsequently he came along for brief talks, but unfortunately our earlier recorder, on these occasions, was in a condition of trance himself, and the conversations were not taken down.

for this phenomenon, and is it, indeed, based on fact?

From the medical standpoint I can confirm that there are two main classes of twins, the "like" (or duplicate), which result from the fertilisation of a single ovum, and the "unlike" (or fraternal), the result of two separately fertilised ova.

"Unlike" twins may or may not be of the same sex, and do not as a rule bear any greater affinities to one another than other children of the same parents. They often, indeed, present violent contrasts of appearance and temperament.

But the twins who evince the greatest propensities for accurate prophecy are the real one-egg twins, the "like" variety. These are always of the same sex, and in the majority of cases not only resemble each other very closely in their outward seeming, but are much more closely related in mind and emotion than ordinary brothers or sisters. They seem to have that spiritual link which makes for prediction, in circumstances which are sometimes embarrassing, and indeed tragic.

The most susceptible to this form of mental link are the "very like" twins. These individuals are paired up in a curious complementary way. These pairs are composed of one right-handed and one left-handed individual; and in a fair number of cases the left-handed twin presents the curious phenomenon which is known to doctors as *situs inversus*—that is a complete transposition of the viscera, so that the heart is on the right side of the body, the liver on the left, and so on. Such twins are known as "mirror" twins, and though they are very rare, they present in nearly every case accurate possibilities for prediction—almost as though they were governed by a single brain.

The incidence of twins is about once in a hundred births, so it is well worth studying why there should be such mental linkage between twins of the "like" and "very like" varieties.

Is it that their physical structure has something which other mortals lack? Are they gifted with a stronger tendency to second sight? That may well be, for there is a peculiarity about "like" twins for which at present there seems no explanation. It is that their bodies are more symmetrical than the bodies of ordinary individuals. Ordinary folk display a very noticeable lack of symmetry in their bodies and faces. The two sides of the face, when closely and separately examined, are usually found to be very dissimilar. This is not the case with "like" twins. An almost all cases of "like" twins, either of them will be found to be more symmetrical than an ordinary well proportioned individual of the same age and sex.

The Telepathic Link.

A similar degree of brain development is possible, and it may well be that such twins have something denied to the ordinary single mortal. So many cases of telepathy have been recorded, and one twin has had an accurate presentiment of the actions of another (not always, of course, in a tragic sense), that a doctor must needs look for a tangible reason for such phenomena.

A great mental strain is placed on one twin in such a partnership when there is great mental disparity. It seems as though the chief member of such a partnership, anxious to forget even the existence of his twin, has a constant mental burden. The telepathic link is working all the time. Neither of the twins can shut this out of the subconscious. Nature, having achieved something so remarkable in the birth of "like" twins, will not let them rest. Each is constantly spurred on by the mental power of the other.

Discussing this the other day with a medical colleague, he moved me to emphasise the fact that very "like" twins—twins who are outwardly indistinguishable from one another—may yet differ profoundly in intellectual and emotional matters.

Different Natures.

"At a theatre one evening", he recorded, "I sat next to a man I took to be a friend with whom I was on terms of considerable intimacy, and I was astounded beyond measure when he laughingly explained, in a voice which I took to be my friend's, that he was his twin brother!

"When I next met my friend I told him the story, and asked him why he had never referred to his twin. Whereupon he replied: 'Because he is such a puritanically-minded schoolmaster, I thought this estimate was likely to be exaggerated, but on enquiry I found it to be fairly correct.'"

Under what a mental strain the schoolmaster must have lived! Day after day the mental telepathic link between the twins must have been trying to force him to remember his brother, despite his firm desire to forget his twin.

There is yet no apparatus which can show us the cause of this telepathy. Why "like" and "mirror" twins resulting from the fertilisation of one ovum should present such a channel of thought communication it is difficult to say. The reason might not be hard to discover if it were concerned only with a mental linkage affecting affairs of the immediate present ;but it is doubly puzzling when, as has been proved, startling prediction is evinced by mirror twins. I personally do not believe the explanation lies outside the realms of medical science. Since the war there have been so many proved and genuinely authenticated cases that we have plenty of material on which to work. In this present generation we may unravel the mystery.—"Prediction."

THE AQUARIAN GOSPEL

MR. CHAS. NEIL

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

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COLONEL ATTENDS HIS OWN FUNERAL

(By Clive Lovell, in "World Service").

How a colonel returned from the Beyond to witness his own funeral, and commented on the "rather poor attendance", is described by Mrs. S. H. FitzMaurice in the October issue of "World Service" five years ago. It is one of the most extraordinary accounts of communion with this world and the next that I have ever read.

But before I start to tell you this story, I am going to presume that you have picked up "World Service" for the first time. Perhaps you have recently lost a loved one, or were attracted by the word "psychic" on the front cover. Perhaps you were interested to buy this paper because you thought that perhaps "there might be something in it". Well, firstly, let me explain some of the terms I shall use, and which no doubt you will find scattered about in other parts of this journal.

Other Worlds Beyond.

The survivalist (one, by the way, who believes in survival generally from seance experiences) maintains that beyond this earth there are other worlds. These worlds he calls "the Beyond". Communication between this world and the next takes place at what is called a seance. A seance is a meeting where one or more people may gather with a sensitive in order, so to speak, to provide the telephone between this world and the next while the "sitter" (a dreadful word I have always thought) awaits the "call" from the Beyond. You will notice that I have said that the sitter here awaits the call from the Beyond. I deliberately draw your attention to this as so many church ministers and others opposed to survival communication, generally because demonstrated survival would be a threat to their own interests if done outside the Church, have often asserted that when you go to a seance you drag back the departed against their will. It

is impossible to "drag" back the departed, but if ever you have attended seances, as I have, you will soon realise that the departed are delighted to have the opportunity of speaking with their loved ones in this world.

Oh, I have not explained to you what a "sensitive" is. A sensitive is a male or female who, because of the more acute possession of certain faculties of which we still know very little, may be used by those in the beyond as a medium, or channel, to enable them to communicate with this world.

Now let me tell you about this remarkable seance.

It all happened at World Service headquarters. Col. J. O. FitzMaurice, who was speaking through the World Service Group sensitive, commenced by referring to the time immediately before his passing from our world to the Beyond. "I will begin about six weeks before I left my body," he said. "As you know, I would sit propped up in my chair, and would fall asleep, leaning a little forward when I would seem to be asleep. You remember, I used suddenly to jerk and wake up."

His Last Illness.

All this was true enough. Mrs. FitzMaurice's husband had told her before he died how, during his last illness, he had been afraid of allowing himself to doze off as the violent jerk on regaining consciousness was so alarming.

"You may remember", the colonel proceeded at this remarkable seance, "that about one week before I passed over I tried to tell you something of the visions I had seen. You only noticed my mutterings. It was on the Thursday, the week before I came over here."

"But you passed over on the Friday," his wife corrected him.

"No! I passed over on the Thursday; only my body and brain were left on the Friday. Now, remember the previous week. I was muttering. It

was then that I saw one or two of those who have since been back to you; especially was I helped over by the one who tried to sing the hymn." (This was a direct reference to Mrs. FitzMaurice's grandmother, Lady Menrietta Harvey, who had sung a hymn when controlling the same sensitive at a previous seance.)

First Hours in Beyond.

Newcomers to survival research will be interested in the next words of the colonel. "A few hours after I had come here, on the Thursday, I opened my eyes and found several people looking at me. It was like coming round from an operation. I was lying on a sort of couch, attired in a kind of white sheet. The others were all dressed in European clothes, except one who was an Eastern, and seemed to be supervising the others. I was visited by a doctor who had attended me when I was on earth a long time ago, when I was twenty-five."

Mrs. FitzMaurice understood the reference. "Oh," she said, "that was when you were ill in Jamaica. I remember your telling me about it." This was valuable survival evidence, as the colonel's illness or any other details about his life were quite unknown to the sensitive. The doctor in question had died ten years before this seance.

Recognition in Beyond.

"How did you recognise my grand-mother? You had never seen her, as she died when I was a very small child," Mrs. FitzMaurice asked.

"No, of course I had never met her—but she has a tongue!" the colonel replied.

He then went on to tell his wife about the first week after his resting period in the Beyond. "I visited my own earth body, and also attended my own funeral. I came to it both as an interested party and as rather an amused spectator. I noticed rather a poor attendance."

Mrs. FitzMaurice was rather astonished at this

last remark, as the church was full when his memorial service was held. The colonel went on: "I stress the word poor. I mean that I was able, for the first time in my life, to see who were the real friends. A little group in the front pews, on the left, radiated real feeling. They were under the pulpit. One came across to you and took your arm."

The astonished wife replied that this was her cousin. She had been deeply moved when he had crossed the aisle and had actually taken her left arm as he led her from the church! Here again was a wonderful piece of survival proof.

"You remember the sad-faced retainer, who sat in the corner of the church?" the colonel continued. "She just gazed at you, and you gave her a tiny smile." This was a reference to Joyce, who had been housekeeper in the FitzMaurice family for 40 years, and had come up from Norfolk, paying her own expenses to get to the funeral.

Buckingham Palace Connections.

"I must not forget a branch of the family present; they were a party of three—a link with the palace," was the next piece of evidence given by the colonel. His reference was to Mr. FitzMaurice's cousin, Frances Keppel, niece of the Earl of Albemarle. Sir Derek Keppel was Comptroller of the King's Household at the time—hence the reference to Buckingham Palace.

"There were three of one family, not of the same household, but of the same clan. They were in the fourth pew from the front. One Norfolk, one York and one of Scotland. My side, in Norfolk," went on the colonel. This was a very subtle means of conveying survival evidence, because Mrs. FitzMaurice's people belonged to Norfolk, which was not her husband's county. In this instance he was referring to Mrs. Irby, of Boiland Hall, Norfolk, who was his relation.

Then he sent through the following rather cryptic message: "Narcissus! Not a wreath. A bunch of flowers. That touched me—coming from a business friend." This was a striking allusion to the fact that a business friend had sent these flowers, consisting of a bunch of narcissus.

Then came another extraordinary proof, incidentally showing that those who have died can read things printed or written in this world. One wrote: "A sincere friend gone'." Those were the exact words written by Colonel Arthur Hudson on his wreath.

The colonel must have caught the feeling of astonishment from his wife at receiving this latest piece of evidence. "Ha! Ha! The joke is that I was there," he laughed.

Comment on Cemetery.

"How dreary the 'garden' was when I was put in," was his next comment. The evidence lies in the fact that husband and wife had always used the word garden instead of cemetery.

Mrs. FitzMaurice said to her husband in the Beyond: "Yes, the grave was not in a very good position." He replied: "By the side of the wall. It was a bother. But why worry? The side wall has a tree shelter. That, however, means nothing to anyone but to you and me."

With this curious statement there came probably the most striking evidence of all. The colonel's body was buried in the middle of the cemetery, but Mrs. FitzMaurice had obtained a home office order at a later date to have it removed to another place, close to the wall by the side of a wood, where they had always wished it to be. Nobody knew of this, as Mrs. FitzMaurice did it all herself, and the matter was kept secret. Thousands are buried, but very few are moved. This had taken place at night when no one was about—but they were not aware of the colonel in the Beyond who was able to see the whole thing!

MEDIUM INJURED WHEN SITTER MOVED AT VOICE SEANCE

This is a Warning to All Inquirers.

(By Margery Lawrence, the Famous Novelist.)

I am writing this report to try to emphasise how dangerous it is for ignorant or prejudiced sitters to break the rules—no matter how stupid they may think them—that are laid down by the guides in all forms of psychic work.

The over-suspicious or over-knowing—the “Smart Aleck” type—is the sitter most generally guilty of this kind of behaviour.

For the past two years I have done a great deal of regular work with Red Eagle, the spirit guide of Ronald Strong, and sit most weeks in his home circle.

Ronald Strong’s method of communication with the Other Side is that very interesting but comparatively uncommon method called the direct voice.

In direct voice communication the spirits speak through a metal or pasteboard trumpet, which acts as a megaphone to amplify their voices, which, especially in the case of spirits recently passed over or unused to communication, are often very faint. Over the small end of this “megaphone” the spirit scientists, who are in control of the seance, build out of ectoplasm, for the use of the spirits communicating, an artificial larynx which they call a “voice box”.

How Trumpet Moves.

This trumpet, as it moves about the circle, is controlled and directed by a rod of ectoplasm that projects from the solar plexus of the medium; the trumpet must on no account be touched during the sitting, without the guide’s permission, for the slightest jerk breaks this rod, and the ectoplasm, instead of being gradually absorbed, as normally happens, within the body of the medium, “recoils” like released elastic.

The shock of this is extremely dangerous to the medium, knocking him out completely, giving him a heart attack or severe haemorrhage. It is for this reason, therefore, that the strict rule is laid down that no movement whatever must be made by any sitter to touch the trumpet while it is moving about the circle, no matter what it does.

Odd Happenings.

Certainly, sometimes, it does most odd and startling things, whirling like a Catherine-wheel, soaring, diving and twisting, and often, when the communicating spirit is especially joyful, to contact a friend on this side, tapping or hammering excitedly on shoulder, hand, or knee of the sitter . . . though I have never known it hurt when it does this.

Now several times the spirit of a certain boy, whom I will call Raymond Brown, had visited our circle, speaking through the trumpet, and begging one of the regular sitters (who knew his family) to try to bring his father or mother to speak to him.

The Browns knew nothing at all of psychic matters, and when at last Raymond's father was persuaded to come to the circle he was—quite understandably—rather flustered and nervous.

After several voices had come to other sitters through the trumpet, and been recognised and answered, the trumpet moved over to Mr. Brown, and a voice spoke, giving the name Raymond two or three times.

Mr. Brown, rather confused, could not quite catch the name, and the trumpet, evidently in a spasm of excitement, began to tap and dance about Mr. Brown's lap . . . and in his agitation and amazement, unfortunately, Mr. Brown made some involuntary movement with one hand.

Alarming Moment.

There was a faint "whistling" sound in the air like the flick of something released; the trumpet

flipped up high over our heads, and fell outside the circle.

We all heard Ronald Strong slump heavily down—I thought on to the floor, but luckily it was only across the knees of the sitter sitting beside him—and begin breathing stertorously and heavily as though in terrible pain!

It was a really alarming moment, and for a second I was terrified lest some of the guest sitters might, in their alarm, rise to their feet, and so break the circle and make matters worse. But mercifully they sat still—and then we heard the medium's breathing quieten.

The next few moments were ugly ones. But at last his breathing was heard again, and within a few moments the voice of Red Eagle came through. He had taken possession of Mr. Strong and steadied him up—and he then told us what had happened.

Psychic Rod Snapped.

The involuntary movement of Mr. Brown's hand had snapped the ectoplasmic rod, which had recoiled so fiercely against the medium's solar plexus as to knock him out. Mercifully, Red Eagle was on guard, and managed to break the full force of the blow, but still it was some considerable time before we sitters were allowed to leave the circle, the medium having partially recovered.

Later that evening, when he was more or less himself, though very limp and white, the palpable results of the blow in the solar plexus were shown to me, and to two or three other people (whose names I possess) as proof of the reality of the physical damage done.

From the solar plexus of the medium right round his ribs, on both sides, curled a group of stripes, precisely like those given by a leather whip. Narrow, cruel-looking stripes, red and purplish against the white skin, marks that lasted well over four or five hours before they faded . . . and it was

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SPIRITUALISM A POTENT FACTOR

(By Theo. Curry.)

Spiritualism stands for progression. It emphasises the necessity of living the life of integrity, of honour, of never-failing kindness, of sympathy, and of tireless energy. It imparts a constant zest of interest to the processes of living, as the most fascinating and enchanting of adventures. To realise that we are spiritual beings, now and here, dwelling now, in a spiritual world; inhabitants of the spiritual universe; that the change called death is simply the withdrawal from the outer, temporal body as one withdraws his hand from his glove; that as we close this chapter of the sojourn on earth, we enter on the succeeding chapter in the ethereal realm; the same individual, and under similar conditions to those of earth, yet on a plane still higher—the clear conviction of this orderly progression is perpetual incentive and inspiration:

Eternal process moving on;
From state to state the spirit walks.

Communication is possible. One must obey the laws, find out the conditions. I do not say it is easy, but I say it is possible, and I have conversed with them as I could converse with anyone in the flesh. Being scientific men they have given me proof that it is real, not impersonation, not something emanating from myself. They have given definite proofs.

This communication will be a potent factor in the new civilisation which we are approaching, and on which we shall begin to enter in the not-distant future.

two days at least before Mr. Strong felt well enough to resume his psychic work.

So, however foolish the rules given by the guide may sound to those ignorant of psychic work and study—it is plain that they must be obeyed.—
“Psychic News.”

PAIN IN SEVERED LIMB

(From "The National Spiritualist".)

In a recent issue of "Readers' Digest" there is an article which says, "We are learning more about pain." In this article it tells of experiences of soldiers who have had limbs amputated, and still complain of pain in the part that is gone.

The medical world says of this that it is a hallucination, and that the real cause of the pain is in the end of the nerve that has been severed, and by the injection of drugs to quieten it the pain ceases.

There is no recognition among these men of the Spirit Body. They do not realise that the real cause is in the spirit limb, which is there present, and because of some attachment which has not been fully severed, the invisible limb is still active, and affects the mind of the patient. I once knew a man who used to go to Lake Pleasant, who had lost one arm. He said he was always conscious of the arm, but not as strongly, excepting when there was a storm coming on, and then the atmosphere affected it and made it more active and noticeable.

We know that many people are affected very much by atmospheric changes, even when there has been no loss of any member, showing how closely we are inter-related with all Nature's activities.

Through the study of man from the Spiritualistic basis, and the experiences that come to us through clairvoyance, we have come to know that the spiritual body now permeates, is intensely affected by the actions of the physical body; also that the spiritual body affects the physical, thus showing the inter-relations of the two.

In the Academy of Psychic Science in Paris, France, it was proven, scientifically, that we have this spirit body. It was weighed and photographed by means of experiments used in connection with the practice of hypnotism.

Spiritualism, or persons who have been used by

the spirit world have really led in all great discoveries. It is just at this present time that the medical world is waking up to the fact that there is something worth while which they have not recognised. Now they are feeling their way slowly along, and when they come to know about and to recognise this other body, they will then have a strong hold on a better treatment of the physical body.

It has been the mission of Spiritualism to lead the way, and it will yet lead the way into much more if the followers of its demonstrations and its teachings are true to the trust placed in them, and keep the work moving honestly and steadily forward.

I am sure that the spirit world is eager to help us and to lead us onward up the pathway of progression, if we will but follow. But we have been too frivolous in the use of the great opportunity, afforded by mediumship, to get as much as we might have done, but which I am sure will be attained at some time in the future as we become worthy of it.

Spiritualism is a study of life from all of its angles. It is not something to amuse nor to build up fame or fortune upon. It is the revealing of man to himself, disclosing the possibilities of the soul even while yet encased in the house of flesh.

This will make this plane of life a place of joy and peace instead of horror and destruction such as goes on in war time. I am sure that through this horrible lesson the world is learning much that will release the spiritual activities of the individual, and that there will come a greater Human Being, through the expression of the finer qualities of the soul of man, still living on the earth plane, both here and now.

—————:o:—————

To free the human mind from ignorance, error, bias and falsity is the lofty mission of spiritual science known as Spiritualism.

DREAMS SHOWED ME WHERE TO FIND MISSING ARTICLE

(By Cornelia Searle, in "Nautilus Magazine".)

While I was preparing to visit a friend of mine for two days, who lived in Long Beach, California, I included in my luggage some valuable and beautiful photographs of my home which she had never seen.

That afternoon, after I had shown her the pictures, I laid them on the bookcase near at hand, preparatory to replacing them in the hatbox, when I went back to my room. In the rush of activities, I forgot the pictures, and they lay there until the night I packed to go home to Los Angeles. I remembered taking them to my room and placing them on the desk with some other articles, and I was quite sure that I later placed them all in my suitcase.

However, nothing more was thought of the pictures until about two weeks later. I then went to get them to show them to another friend. They were not there. Knowing that I never kept them in any other place than in my hatbox, I was at a loss to know where they could be. There was no way of explaining the loss, except that I must have left them on my friend's desk in her room which I occupied.

I immediately wrote to my friend and asked her if by chance I had forgotten the pictures. She wrote back that she had looked in the bedroom and the living-room, but she could not find them. She further said that in a few days she was going to clean house, and would look more thoroughly.

I heard nothing further from her for a few weeks. In the meantime I exhausted every means of finding them, as I thought. I knew that nothing is lost in the universal mind. I had been reading some articles telling how lost articles had been found by dreams, after demanding that the subconscious mind

reveal in the night where the articles could be found. I used this method. After getting into bed I quieted myself, and said aloud several times: Subconscious mind, I want you to tell me, to-night, where these pictures are. You can, and I want them very much. I then fell asleep. In the morning, upon awaking, I recalled very vividly that I had dreamed that I was back in my friend's house looking for the pictures.

All at once I found them under something, but just where they were was very vague. It seemed as if they were in the bedroom, under the rug. I felt that no one could or would put them there. I knew, however, that this was a clue, and that the pictures were under something in that room. I immediately wrote my friend to look thoroughly in all places in the room, and to be especially careful to look under everything.

In two days I had a telephone message from my friend. She had done as I told her, and there, in her desk drawer, she had found the pictures under a lot of papers and letters. We figured that I had left them on the top of the desk where I had placed them when I was packing, and had forgotten to pick them up in my rush to catch the train. The next morning the maid, in straightening up the room, had placed everything on the desk in the drawer, and the pictures had been there all the time.

Needless to say I was very grateful and happy to be able to manifest so clearly through the use of my subconscious mind that it will work when we demand its service.

My second opportunity to prove the power of the Subconscious Mind came about six weeks later, when I suddenly missed my spring coat. I inquired from all of my friends whom I had lately visited on week-ends.

Finally I gave up the search so far as material means were concerned. But again that night I demanded of my subconscious mind that it tell me

where my coat was. In the morning I vividly recalled seeing my coat on a hanger in the closet of a friend, of whom I had forgotten to inquire about the lost garment.

While I was thinking about calling this friend, the telephone rang. It was this same friend, who invited me to come again to her house for the weekend. After I had finished the conversation I asked her if by any chance I had left my coat at her home the last time I was there.

She said, "Why, yes, you left it hanging in my closet on a hanger the last time you were here."

Again I rejoiced that God's intelligence in me had served me, on command, through my subconscious mind.

—————:o:—————

RELEASED AT LAST

The British Government in July released photographs of the sinking of the Barham in Italian waters during November, 1941. Many sitters at the seances of Helen Duncan in the months of November and December of that year were interested in the news, since the fact of the sinking was mentioned at those seances. Some hold the opinion that the real reason for her prosecution was the suspicion that military secrets were revealed when boys drowned in the Barham told of their experience soon after the event. It is no wonder that naval officers were the chief agents in trapping her, and that Portsmouth should be the venue of the trap. The facts were reported to me at the time, but I suppressed them in the reports of her seances. The giving away of military and naval secrets is, of course, a serious matter, but had Mrs. Duncan been prosecuted for the offence she did commit, the evidence would have been a victory for Spiritualism.

—"Two Worlds."

HIS HAPPINESS WAS WIFE'S SURVIVAL

[A West Australian (A. J. Richards) tells how he obtained personal proof of survival. As in most cases the evidence is in details, but they prove that his wife lives on.]

Just a year ago my wife collapsed and passed on suddenly in my arms. You can imagine the shock to me.

The evening of the funeral, after all my friends had left, and, feeling very miserable, I looked around for something to read, and on the couch was a copy of "Psychic News". My brother-in-law had sent it to us regularly, and my thought was, "Well, that's as good as anything else." So I started to read, and became so interested that before I went to bed I had read six or seven of the articles, and concluded there was something in it.

Confirmed on Inquiry.

I straightway started to make as many inquiries as I could. I went to five or six meetings a week, taking particular care not to disclose my identity or anything concerning myself.

At the first private circle to which I was invited I had a message from my father concerning something that happened 50 years ago, when I was 15. It was correct even to details.

At the beginning of November last I went to a Spiritualist church bazaar, and a medium told me I would be very happy about Christmas-time. I said, "I don't know how it will come off," and her answer was, "It will."

I had been hoping all the time to get a message from my wife. On the Thursday before Christmas I was feeling very restless. I saw in a newspaper that there was an open circle, and went to it. When the medium (Mrs. Holloway) came to me she said, "A woman has been behind your chair a long time," and she gave me an exact description of my wife, and her name, Ada.

After more messages and advice to me, the medium said, "You have a brooch of your wife's." I said, "Which one does she mean?" and was told, "The one with the bow like a lover's knot. The one with a stone in it." This is an exact description of a brooch my wife valued very much. She had asked me to keep it always.

Regular Messages.

You can imagine the difference in the outlook on life I had from then, and my Christmas was as happy as it possibly could be without her, although I could feel somehow she was with me.

I now get a message at most of the private circles I attend, either from relatives or friends.

At one meeting I had a message from my wife to say, "Have a look at your bicycle, something is loose." I found the nut on the back axle very loose. So we are looked after from the Other Side!

I tested seven mediums with one object, and they all gave me practically the same message.

—"Psychic News."

—————:o:—————

BE STILL

Be still and know that God works in you to will and to do of His good pleasure.

Believe in the ideal of All Good.

Believe in the power of All Good. Let your mind be stayed on Good, instead of allowing it to roam around in the regions of the not good.

Lump the not good and deny its power over you.

Lump the All Good, and affirm its power now and for evermore.

In this way you will put yourself in touch with the All Good, and grow in wisdom and knowledge and in realisation of it.

WHEN THE P.O.W.'s COME HOME

The "Mirror" has quoted Ian Sabey's verse, written when prisoner of war in Germany. This is what Ian Sabey says of P.O.W.'s, and the treatment that should be theirs from friends when the men come home.

Reminding that such men almost inevitably suffer special neurosis arising from prison treatment, unhappiness and confinement, he recommends:

(1) Don't rush him, families and friends. Let him come up to the surface for fresh air before cornering him.

(2) As soon as he has arrived in his home town, try to get him away to the country or seaside, and don't let him get among crowds or gatherings until he feels like it. He won't—for a long time.

(3) If he finds that he cannot settle down in his home town, move to another State where he will thrive among new faces, where there is no question in the other chap's eyes, or pity or heeding. The cold salubrious effect of being one's own man among strangers is the necessary cold douche I found most effective for neurosis.

(4) To the citizen, don't offer the moon to him as soon as he comes back. Tell his family that if there is anything you can do for him they are to come to you, but keep all proffered help away from the ex-P.O.W.

(5) Let him take over responsibility gradually but firmly. He has not had any for so long that he will flinch. The assumption of responsibility is one of the most delicate of all the tasks ahead of our men, and the hard part falls on wives especially. The young married man will return to find his wife capable and business-minded, and she must tactfully transfer management to his shoulders.

(6) Look out of the window when a row starts over one of the minor things of life, as it surely

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MEDIUM'S MOUTH FILLED WITH DYED WATER

[There is no end to tests. The latest medium to be subjected to one is William Roy, and this account by Reginald Gould, of Holland Place, London, S.E., published in "Psychic News" explains what happened."]

The medium to whom I applied the test was William Roy. I was not suspicious of the medium, and merely wished to satisfy my scientific curiosity.

I waited until Roy was in trance, and then I asked the guide if it would be possible for his medium to hold a mouthful of coloured water while the seance, which was for direct voice, proceeded.

The guide said he did not like these tests being applied to his instrument without due notice, but that this time he would permit it.

He asked for the light to be put on, which was done, and filled Roy's mouth from a bottle of dyed water, which I had prepared and brought with me in readiness. The remainder was handed to another sitter to hold.

Conversed in Swedish.

The medium was still apparently unconscious, and I took his hands in mine, and the lights were put out. I kept one leg tightly pressed against the medium's leg, and the other was touching the next

will: just the same silly things that rows start with in prison camps.

And finally, I would say that if the even keel of life can be maintained, if the tenor of his ways can be serene in spite of "all those yesterdays" all at home will also be the gainers, for his relations and friends will delight in the new-found values that he now delights in, the simple things that some of us miss in the bustle of every-day striving.—From "Advertiser", Adelaide, S.A.)

sitter. We were all linked up, and pressed closely together, as the room was small.

Almost at once an illuminated trumpet rose into the air, and a hoarse, whispering voice issued from it, and a conversation was held in Swedish with one of the sitters. Strong breezes swept round the circle, and two or three forms materialised. One form was the mother of one of the sitters, Mrs. Field. This materialisation went close up to her daughter, who recognised her clearly, as did her husband.

There were several other voices of spirits who came and talked with their friends in the circle, and then the guide announced through the trumpet that the power was waning, and that as the medium's mouth would be most uncomfortable, the lights must be put on the seance closed.

The lights were put on, and with difficulty I disengaged my hands from the medium's, which were stiff and icy cold. We held a glass to his mouth, and he ejected the dyed water. I am absolutely satisfied with the test, and of Roy's genuineness and integrity. Fraud would have been absolutely impossible.

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A WASTE OF TIME?

Sometimes the question is raised: "Is it not a waste of time for the mighty dead to visit this earth plane, however wise may be their counsel, however comforting their consolation?" We forget that for such the limits of time and space offer no more restriction than they do to human thought. If the human mind can transport itself in the fraction of a second, ten million years, to a past age, to play with giant dinosaurs and their herdsmen; if in a moment thought can fly to the centre of the universe, 180 thousands of light years distant from ourselves, what is the exact value of time and space to those who have transcended these limitations?

PROFESSOR ERNESTO BOZANNO

Prof. E. Bozzano, the doyen of psychical research in Italy, passed to spirit life on June 24, 1943, at Genoa, as a result of heart disease. He was in his 81st year.

Bozzano was the leading Spiritualist in Italy: a brave man, who, having become convinced of spirit communication, boldly declared his conviction in spite of bitter opposition. Born in 1862, his attention was attracted to psychical phenomena about 1891, through the influence of Prof. T. Ribot. He threw himself into the investigation of phenomena, and, in company with Profs. Morselli and Porro, conducted extensive investigations with Eusapia Palladino. This led him to adopt whole-heartedly the spiritistic theory of the origin of these phenomena, and he became a most prolific writer on psychic subjects. He wrote some three dozen books in French and Italian, and over a period of thirty years contributed hundreds of articles to "Luce e Ombra" (Italian) and "La Revue Spirite" (French). His writings disclose great erudition and a keenly scientific and logical mind.

His psychic library at Savona is believed to be unique on the Continent. He has left many unpublished MSS. in the hands of Dr. de Boni, his friend and literary executor.

Amongst the works translated into English are *Animism and Spiritualism*; *Polyglot Mediumship and Discarnate Influence in Human Life*.

In addition there is much interesting matter from his pen in *Modern Psychic Mysteries* by Gwendolyn Kelley Hack; Vol. I, *Millesimo Castle*; Vol. II, *Venetian Voices*, especially in relation to experiments with Valiantine, the American medium, and the Marquis Centurione Scotto.

In the passing of Ernesto Bozzano, the continent of Europe loses the physical presence of one of its most faithful Spiritualists.—"The Two Worlds."

THE SPIRIT LIFE

The most profound affirmation of spirit return and spirit communion is the uncommon experience of uncommon people. By these I mean those who come to the realisation of these truths by direct approach, and by the exercise of faculties which in them are extraordinarily developed; and I mean those who come to this perception by the approach of reason, being enabled to work out these conclusion by virtue of unusual gifts of intelligence, so that they make discoveries in the spirit world as others make discoveries in the untravelled material world. These uncommon people assert these fundamental facts on the basis of their uncommon experience.

Conversely, there is another evidence in the common experience of common people. These fundamental facts governing these experiences also rest on broad bases. They are not dependent on the dream of any mystic, or the vision of any prophet, or on the logic of any philosopher. They are based on common sense—and common sense is the invincible assertion of the human mind. We may not be able to answer arguments to the contrary that are drawn not only from metaphysics, but from theology as well—there may be forced upon us scientific proof until we are helpless and speechless, that neither the spirit nor the world has any true existence—but somehow, we know they have.—R.N.

—:o:—

A disgruntled and sceptical Scotsman attended a Spiritualist service. The message bearer came to him with a message, saying, "Your wife is here and wants to speak to you." Sandy thrust his hands deeper into his pockets, and his chin went down stubbornly into his vest. "My wife is dead, and in her grave, and she villna coom oot o' it!" Could she have been in such a final place, I fancy she would have been content to stay there.—C.E.N.

WOMAN SEES SELF IN "OTHER LIVES"

Principal of the Christian School of Life in Sydney, Miss Ellory Major says she often sees reincarnated people. She knows human beings are reincarnated because she has constantly seen herself in "other lives", she told an interviewer recently.

Human beings, Miss Major declared, were reincarnated through the ages until they reached perfection.

She had frequently met people whom she recognised from another existence, although they may possibly have been wearing different clothes, or came from a foreign country.

Her school taught the principles of the "esoteric" (inner) teaching. It had been established in Sydney in 1928 by a Melbourne woman, Miss F. Corbett-Hanger, and now had 200 male and female adherents.

Services were held weekly, and the preacher was a woman who had spent five months attending "esoteric" classes.

The "inner lodge", Miss Major explained, conducted circles, and there they unfolded their psychic or soul faculties for the purpose of contacting higher ones.

Not everybody was contacted, for the simple reason that they might not be ready. She was more than satisfied with her school, which had a weekly interested membership. (See advertisement inside front cover.)

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Your attention controls your life; learn to control it. You can have anything in life you truly want if you will do just that. When an idea comes to your mind that should not be there, learn to deliberately make your mind think of something else. Turning your thought to God, His presence and power, is one of the best techniques.

BIBLIOLATRY

"A Little Knowledge is a Dangerous Thing."

And these signs shall follow them that believe. In My Name shall they cast our devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—St. Mark, xvi, 17-18.

The Virginia State police broke up a "convention" of a weird religious sect known as "Snake Handlers", who proved their "faith" by allowing poisonous rattlers and copperheads to bite them.

The cult has been worrying the authorities in hillbilly areas of Kentucky, Alabama, Virginia, and other southern States, because snake bites have already caused the death of some of the devotees of the faith.

The rituals are usually attended by ignorant back-country people who chant hymns and listen to a preacher, and work themselves into spasmodic convulsions, and jabber in what is called an "unknown tongue". The devotees then allow snakes to crawl over them and bite them.

More recently members of that strange cult had been burning themselves with flaming torches, and even drinking strychnine to prove their faith.

It was when the snakes appeared that the State police broke up the Virginia convention, moving among members and knocking the reptiles to the ground and killing them.—"The Advertiser", Adelaide.

[According to the best biblical authorities, verses 9 to 20 of 16th chapter of St. Mark, are not genuine. Apparently the original ending of the gospel was lost, and a later hand added the concluding verses, who used the customary figurative language to convey to the "illuminated" that the

(Please turn to foot of next page).

THE SONG AT THE CROSSING

(From "Facts and the Future Life," by Rev. G. Vale Owen.)

Often the dying are able to tell us what they see. One old lady on my visiting list raised herself up in bed when I entered the room with an eager look upon her dear face. I could see that she wanted to tell me something, but was rather doubtful how I would receive it. However, she and I were thoroughly good friends. She had talked quite openly about her death, which she knew was merely a matter of a few days. At length she summoned up courage, and informed me that earlier that morning she had seen in her room a great crowd of spirit people. They were dressed in beautiful robes of all colours, and all were looking so happy. They seemed to fill the room. They were not all standing upon the floor. Some were in the air.

We had a pleasant talk about the Land Beyond and the life they live there. She was overjoyed to know that soon she would be going there herself. There was only one regret that she had, and that was that, although she felt sure that some of those she had seen were friends, yet she could not recognise them because their faces were so radiant that she could not see their faces clearly enough.

A few mornings later her daughter, while dressing in another room, heard her singing happily. A quarter-of-an-hour later she went to her mother. She found the old lady lying there with a smile on her face. She had just passed away to join her bright visitors in the Homeland.

deadly teaching of serpent-worship could be studied by them without harm.

Eating and drinking are, to this day, well recognised figures for any intimate receiving. A man will say of a certain source of instruction that he could "drink it all in a month."—Ed. "H. of L."]

ST. PAUL ON HIS WAY TO EXECUTION

Young men came near and called him traitor who would soon be carrion. They put upon him filthy names; jests passed from mouth to mouth. They wagged the finger of scorn. But Paul did not heed them. His body was racked by pain; his mind was above and beyond pain. And later, as he told Timothy, he knew in that time love, compassion and union with Jews and Gentiles, bond and free even with those men of malice, his accusers. The peace everlasting comes not so easily, for peace which is union with others descends only from the calm that is above the frenzy of evil, hatred and self-will. But in that hour Paul by the Holy Spirit was joined in unity of peace with men of good and evil heart; and he forgave these youths, also Nero, Alexander, Menekhas and his several accusers. For he saw behind lust, cruelty and greed this unity of all men, and that evil came through ignorance and the separateness and division of their lives.—“When Nero was Dictator,” by Geraldine Cummins (p. 263).

—————:o:—————

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—————:o:—————

Spiritualism will flourish, and the light of immortality will spread.

* * *

To know immortality and understand spiritual life, is to have found the truth. It gives a new life that knows no death; it gives hope that knows no fear; it gives peace and joy that knows no sorrow.

FROM MY GARDEN OF GLEANINGS

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

No change of circumstances can repair a defect of character.—Emerson.

* * *

I love the man who can smile in trouble, who can gather strength from distress, and grow brave by reflection.—Thomas Paine.

* * *

Every man is a channel through which heaven floweth, and whilst I fancied I was criticising him, I was censuring my own soul.—Emerson.

* * *

Men in all ways are better than they seem. They like flattery for the moment, but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them, and speaking to them the truth.—Emerson.

* * *

It is not a long journey from here to heaven. Jacob found it was only a ladder's length, and it is the same now. Our loved ones are close to us, bringing help and good cheer. The angels ministered to Jesus—and the law has not been repealed.

* * *

“From the old lands to the new lands come Britain's young and free; with courage true we come to you from our homes across the sea. Now the old world and the new world shall travel hand-in-hand, and will answer one and all when the great traditions call; children of one motherland.”

* * *

I think love is given us so we can see a soul. And this soul we see is the highest conception of excellence and truth we can bring forth. This soul is our reflected self. And from seeing what one soul is, we imagine what all souls may be; and thus we reach God, Who is the Universal Soul.—Elbert Hubbard.

A SPIRITUAL BODY

“There is a physical body, and there is a spiritual body.”—St. Paul.

The truth that man is a spiritual being predicates that he has a spiritual body, now and here, and that the spiritual body is not merely some mysterious and incomprehensible form which he is supposed to assume by the change called death. The infant, the child, the youth, the man, is, in all these stages, the spiritual being in an ethereal body that is encased with an outer material body which is his means of relation to the physical world. This physical body is like the clothing, save that it is curiously interpenetrated with the ethereal body, and is its instrument of expression.

Thus one sees how health becomes an absolute moral duty. It is taken out of the physical category and elevated to the moral category. So far as in one lies he should seek to gain and to keep the condition of abounding health and energy just as a musician would seek to have his instrument in order.—Lilian Whiting.

—————:o:—————

Work and smile. A smile oils life's bearings!

* * *

And he that liveth to himself is dead,
And he that lives for love lives evermore;
Only in love can life's true path be trod:
Love is self-giving; therefore love is God.

—Morton Luce.

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