

The
Harbinger of Light

Vol. 76.—No. 9.

SEPTEMBER 1, 1945.

A
PSYCHIC DIGEST

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

Price 9d.

LEADING FEATURES:

Psychic Science: The True Science.
Miraculous Healing of Joe E. Brown.
A Sitter's Influence upon a Medium.
Japan.

Spiritualism, the Revealer!
Reason and the Bible.

THE CHRISTIAN SCHOOL OF LIFE.

(Registered)

MISS ELLORY MAJOR, Principal.

Headquarters: 149 West Street, North Sydney.

Brisbane Branch: Albert House, King George Square.

Melbourne Branch:

Camberwell Branch: "The Hub Hall", Bourke Road.

TEACHES:

Esoteric Inner Spiritual Teaching.

Unfoldment of the Psychic Faculties.

The Science of Numerology. The Science of the Hand.

Write for particulars

"THE HARBINGER OF LIGHT"

Box 64a, G.P.O., Adelaide, South Australia.

Subscription Rates.

Australia and Tasmania, 9/6 per year; 5/ per half-year in advance, post free.

Exchange on cheques to South Australia from other States is 7½d. Please add exchange to the subscription.

All British overseas subscriptions are 10/6 per annum, post free (postages costing 1/6). This includes New Zealand.

United States of America and Canada subscription, 2 dols. 60 cent, post free.

Hurstville (N.S.W.) SPIRITUAL CHURCH

Dispensary Hall, McMahon St.

—
Sunday Services, 7.15 p.m.

Development Classes.

—
MRS. E. BURGESS, President.

Geelong Christian Spiritual Church

Protestant Hall, cr. Little
Malop and Yarra Streets.

—
Sunday School, 2.30 p.m.

Evening Service, 7 p.m.

—
President: Cpl. F. Thomson

CHARLES NEIL,

Representative and Wholesale Agent for

THE HARBINGER OF LIGHT

for New South Wales and Eastern States.

Importer of Spiritualist Books.

Trumpets for the Direct Voice, 7/.

Write, enclosing self-addressed envelope to

8 HATFIELD, WARUDA ST., KIRRIBILLI, SYDNEY
N.S.W. Phone X.B. 4669.

The Harbinger of Light

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

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

Vol. 76.—No. 9.

PRICE 9d.

SEPTEMBER 1, 1945.

Psychic Science: The True Science

Such well-known personages as Sir Oliver Lodge, Sir Conan Doyle, Professor William James, Professor Henry Sidgwick, Dr. Walter F. Prince, to name but a few, have devoted much time to the subject of psychic research, and in many cases have believed the fruits of their investigations to be genuine.

One of the most noted psychic investigators in America at this time is Dr. Hereward Carrington, who has won for himself the singular reputation of a man who has always been more eager to expose a fraudulent medium or tricked-up psychic stunt than he has to give a good one credit.

Dr. Carrington himself sums up his attitude with: "My contention is that it is possible to be just as scientific in the investigation of these phenomena as any others. Science consists not so much in a body of facts as a method. The facts of science are constantly changing, the method never. It is possible, we believe, to be quite scientific in the investigation of (say) a haunted house, and quite unscientific in the analysis of table salt! It all depends upon the personality of the investigator and the manner in which he conducts his investigations. It is this fact which, in the opinion of many

of us, constitutes psychical research a true science. Once the subject-matter of the investigations granted as actually existing, it will find its place among the other official sciences. It is a science which intimately concerns the future of mankind—since all men must ultimately die.”

Impressive, then, is the fact that Dr. Carrington has witnessed numerous demonstrations of psychic levitation that have been satisfactory to him as well as to the other investigators present.

One such outstanding case was that of the famous medium, Eusapia Paladino, of Naples, Italy, who before her death in 1918 submitted to many searching tests and experiments. The production of phenomena in her case was typical of other accredited mediums. Through her a force, the nature of which has defied analysis, seemed to be released.

Objects “Alive”.

With her body as a channel, various objects which she contacted seemed to become “alive” as with a vital current. The vivification of the object was easily discernible to the onlooker who touched it.

These experiments were conducted to meet all rigorous scientific requirements, which Dr. Carrington states, eliminated any possibility of trickery. For it seems that although no such institutes exist in America at present, there are laboratories for the specific purpose of carrying on psychical research in practically every important city of Europe.

And as this force was generated in varying degrees, the object, such as a sizeable table, or even the body of the medium herself, could be readily levitated to various parts of the room.

Those participating in this research believe sincerely, as Dr. Carrington says, that “it represents not only the ‘coming science’ and a body of scientific truths, but also the germ of a cosmic philosophy which can be built upon these facts, and these alone—a philosophy enabling us to formulate a rational

interpretation of the universe—clarifying and illuminating the meaning and destiny of life.”

Probably one of the most spectacular cases in America was that of “Margery”, the famous medium, whose demonstrations became the subject of an extensive controversy, when not even the highly reputable scientific gentlemen who were investigating her psychic powers could agree as to their worth or merit. Dr. Walter F. Prince resigned his long-retained presidency of the American Society for Psychical Research as a result of the “Margery” episode.

J. Malcolm Bird believed that “Margery” operated under genuine spiritual control, and sought to give her the prize of £400 which had been offered for proof of real spiritual powers.

Houdini Disputed Claim.

Houdini disputed the claim, and declared “Margery” a fake after being present at two seances. Retaliation was made when “Margery” and sympathetic investigators charged Houdini with trickery on his part.

There are those to-day who still argue the merit of “Margery’s” mediumistic powers. In her case, the invisible force was supposedly controlled by her dead brother, “Walter”. Levitation, it seems, was one of “Walter’s” hobbies. One investigator described what he saw at one of the seances while the medium was sitting in her famous glass case—which was supposed to forestall any charges of trickery. The investigator says:

“At Walter’s request, a luminous disc resembling a doughnut in two dimensions was held in through the hole in front of the cabinet by a member of the group present. I could see the luminous disc distinctly from my position at the right of the cabinet.

“From time to time the disc was seized by an arm within the cabinet and levitated about to a height of between four and five feet.

“Next, at Walter’s request, a megaphone with

luminous bands at each end was placed in the cabinet through the door. Similarly, the megaphone was levitated about the room."

The claims for the accomplishment of levitation by the disciples of Yoga in the Far East have for many years resulted in as many diversified opinions and arguments as were occasioned by "Margery". Some accept without question the countless stories of Yogi levitation as merely a component part of the mystic India so obscure to the Western mind. Others who return from travelling extensively in India say that it simply isn't done.

To those who have "gone but have not seen" Theos Bernard, who was the first white man to visit the sacred city of Lhasa and be admitted by the Lamas into the Tibetan holy-of-holies, answers: "To a real Yogi levitation is just an exercise, a means to an end, not an end in itself. A Yogi who might easily suspend his body in the air would not do it as a demonstration to satisfy idle curiosity."

—"The World News."

————— : 0 : —————

THE SECRET

Are you trying to climb where the chosen are, where the feet of men are few? Do you long for a job that's worth one's while? Well, here's a thought for you.

The pots of gold at the rainbow's end are sought by the teeming mob, but the fairies who guard them choose as friend the man who loves his job. It isn't the kick, it's not the pull, that brings the strong man out, but it's long-time work, and it's all-time work, and the cheerful heart and stout.

Have you faith in yourself? Do you want to win? Is your heart to do athrob? There's just one thing that can bring you in with the winners—love your job.—Anon.

OUR SEVENTY-FIFTH BIRTHDAY: "THE HARBINGER OF LIGHT"

The Oldest Spiritualist Publication.

A former patient of Mr. W. H. Terry, and who under his tuition became clairvoyant (a Mrs. Lees), early in 1870 predicted the establishment of a journal dedicated to Spiritualism. Once, when in the clairvoyant state, she described a bright, noble-looking spirit holding a scroll in his hand. Presently he unrolled it, and she read the words, "Harbinger of Light. Dawn approaches, error is passing away. Men arising shall hail the day."

"There is printing under the inscription," Mrs. Lees said. "It is a newspaper, and you are to write it." Mr. Terry, to whom the message was given, was incredulous. Having no literary training, he felt he couldn't attempt it. But Mrs. Lees reiterated, "You are to write it."

After consultation with some friends, the commission was accepted, and a start made. The first number of the magazine appeared on September 1, 1870. The only financial help received was a guarantee from two country societies to take fifty copies each for six months. Mr. Terry, therefore, had to assume full responsibility for the venture. But our spirit friends saw to it that no loss followed. Its founder-editor carried on for many years, its receipts just covering the publishing expenses—nothing more; there was never a margin "bob" to pay him for his services connected therewith, nor to pay any of his contributors. This has been the financial history of the journal until the present day.

In 1905, after editing the "Harbinger" for thirty-five years, Mr. Terry appointed Mrs. Charles Bright to succeed him. She occupied the editorial chair until her passing over in 1913. She was succeeded by Mr. W. Britton Harvey. Mr. Harvey's editorship lasted for twenty years, assisted by the present editor for four years, prior to his passing in 1935.

For some years we have tried various plans to increase our circulation, for the more subscribers we have the wider will be our influence, and the larger and better we can make our publication. We have sought the advice of experts, and of our subscribers, but without material results.

Ten years ago we wrote: "Two problems present themselves, one respecting the matter to be published, and the other concerning the price. With respect to the matter, is it advisable to change our style and follow that of the popular press? Or should we continue to be an educational medium and a representation of the Higher Spiritualism?" In answering these questions we were influenced by the definite instructions given to the founder of the magazine at its inception by those on the Other Side, who not only inspired him, but have been behind its editors ever since.

In 1931 the present editor had a sitting with a medium who was a stranger to him. Both Mr. Terry and Mrs. Bright manifested, and not only told him that he was to be the future editor of the "Harbinger of Light", but gave him careful instructions how it was to be conducted. To the sitter his editorship was most improbable, if not impossible.

Since assuming the editorship our policy has been the same wide outlook as when the magazine was commenced. Under its title were the words, "A monthly journal devoted to Psychical Research, Spiritualism, Progressive Thought and Spiritual Philosophy". The first sub-title of the magazine was "Zoistic Science" (the science of life, past, present and future—Ed.), Free Thought, Spiritualism and the Harmonial Philosophy.

At times we receive letters that criticise this policy, and the writers would have us confine our columns to a narrow creedal view of Spiritualism. This we will not do. Having ourselves broken from creedalism many years ago, we have no intention of shackling the journal with the chains of any creed.

(Please turn to foot of next page).

MIRACULOUS HEALING OF JOE E. BROWN

(By Constance Palmer.)

[Capt. Don E. Brown, 25, son of actor Joe E. Brown, was killed October 8, 1944, in the crash of an Army bomber near Palm Springs, Calif. The Army Ferrying Command said Captain Brown was on a routine flight from Long Beach, Calif., air base, to Utah when the crash occurred. Brown had just been promoted to a captaincy, after having been commissioned a second lieutenant in the Air Forces, July, 1941.—Ed. P.O.]

Joe E. Brown limped slowly down the length of the hospital, but somewhere in the South Pacific.

He had gone on his trips to entertain the boys—first to Alaska and the Aleutians, and then to the Solomon Islands and Australia. The only difference was that the second trip—the one to the Solomons—he and his wife, Kathryn, dedicated to their son,

Over fifty years ago Mr. W. H. Terry insisted that “we have only facts and philosophy, and not creeds to formulate. All the facts are not known,” he said, “nor is any philosophy worthy of the name possible without a full knowledge of the facts of life, past, present and future.”

This, then, embodies our plans for the years that are before us; and with Luther we can say: “God helping us, we can do no other.”

Since writing the above we have received the we have received the following message from Mr. Terry through a Home Circle in Tasmania:

“Tell Mr. Huston how proud and pleased I am at the brave way he has kept the “Harbinger” alive, especially through these trying war years. Tell him his friends on this side of life will never forsake him, nor let him down. That after the war the influx of population to Australia will advance the cause of Spiritualism considerably, and that things will brighten very much.”

Don, who died in an airplane crash when he was training in California.

In the living-room of his home in Brentwood there is a glass case with the simple placard, "Captain Brown", and in it are the Bible and insignia that belonged to his son.

"A person finds out a lot of things about himself in a shock like that," he said; in one moment his life is changed. A mother's life is changed, too. To-day's parents—thousands of them, alas—must get such news: get it, take it, and see what they're going to do about it. And then slowly, in the days and weeks that come after, there's readjustment and a clearing-up of values."

Why Some Go to Church.

Joe doesn't go to any one church: he goes to all of them. He finds something in every religion that helps him. He has a sublime faith in the Supreme Being. Yet he never expected this faith to be paid off to him as it was.

"I don't believe in preachers reading prayers out of books when they don't actually feel deep in themselves what they are saying," he says. "Lots of people just go to church to be seen and get credit from other people for going. Lots of them go there to sleep.

"You can worship God in a green field or a factory or in your own kitchen, doing things of service to others, as well as you can in a church. I believe there is too much mystery about religion. I believe that God is love, and without love you haven't anything."

When Joe went on the trip to the Solomons he was a sick man, suffering mentally, suffering physically the excruciating pain from sciatica. Arthritis had so crippled him that one leg was definitely shorter than the other, and he hasn't walked without a cane for more than two years.

Joe Tried Everything.

On the plane taking him to Hawaii there were no blankets, and by the time they got to Oahu in

the Hawaiian Islands, he was so ill he had to be carried to the hospital.

Days he spent entertaining the boys on Oahu and other islands in the group, and nights in any hospital he could find.

"I took every kind of heat treatment they'd give me, and stayed right in their battling, with two strikes on me every time I went up to the plate."

Just as in Alaska and the Aleutians, Joe found the boys on Rabaul, Tulagi and the other islands literally with nothing in the way of entertainment.

They had been actually carried away from civilisation and everything to which they had been accustomed. They had been set down a primitive life, tropic, strange and lonely. They were entirely dependent upon each other for any meagre entertainment.

But out of that loneliness and often frightening strangeness, Joe found that they had developed strength and self-reliance. He found it true that there are no atheists in foxholes.

Those boys, many of them little more than children when they went into the Service, were now always ready to joke and wise-crack in the palm-thatched hospitals. Yet when the padre came to talk with them and to pray, they joined him gladly, and they were not ashamed to be seen reading their Bibles.

"I learned to lose fear after I'd talked to them," Joe said. "In fact, I found I just didn't have any fear. The doctors and nurses told me I'd better not go into the wards where the boys with contagious diseases were, but I never thought of not going. I shook hands with them and cheered them up just the way I did the wounded boys.

Not a Miracle.

"The infections didn't get me. No illness attacked me, and that's the way it was meant to be."

Thus through those soldiers' faith Joe learned a faith that helped him, who had come to help them.

Then came the miracle. Joe feels shy about dis-

cussing it, but Kathryn Brown, with all the joy of a loving wife whose heart was heavy for him, tells you:

"We don't try to explain how it happened, but suddenly Joe was well. On one of the rough, make-shift plank stages, out there in the South Pacific, he found himself dancing. He just couldn't believe it: he who had been hardly able to walk when leaving home: there he was, dancing.

Prayers that Heal.

"Joe and I talked it over after he came back. We'd taken out a big package of letters that had come from all over the country when it was known Joe was going to the South-west Pacific. Mothers had written those letters—mothers of the boys in the Service out there—and they all said they were praying for Joe's safety and well-being because he was trying to bring a little happiness to their sons.

"We believe that those prayers healed Joe. Or maybe it was the prayers of the boys he visited. Something did. His shortened leg has come back to normal now. And from that day on he hasn't had a twinge of pain."

Some people talk about the sorrows that have hurt them deeply; others find relief and a greater joy than they have ever known before in helping other people.

Joe E. Brown is one of these, and perhaps in the seas of laughing faces that have looked up at him so eagerly, he sees just one face that he misses very much.—Reprinted by the "Psychic Observer" (from "Movieland", December, 1943).

THE AQUARIAN GOSPEL

PRICE 18/6

MR. CHAS. NEIL

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

METHODISM AND SPIRITUALISM

(By John Lobb, F.R.G.S.)

It is common knowledge that the Rev. John Wesley fully believed in the power of the so-called dead to manifest themselves to those left on this earth. Methodists have only to read Wesley's Journal, vol. iii, page 308. He says: "I willingly take this opportunity of entering my solemn protest against this violent compliment which so many who believe the Bible pay to those who do not believe it. I owe them service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but the suffrage of the wisest and best of men, in all ages and nations.

"They will know (whether Christians know it or not) that the giving-up of these things (i.e. communion with the Spirit-world) is in effect giving up the Bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air—Deism, Atheism, Materialism—falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments, besides, which abundantly confute their vain imaginations. But we need not be hooted out of one: neither reason nor religion requires this."

Mr. Wesley gives, in his journal, an interview he had with the Indians, when he went over to Georgia, in July, 1736. He said they told him, "we talk of them (the spirits of the braves, etc.—Ed.) "and to them, at home and abroad, in peace and war, before and after we fight, and, indeed, whenever and wherever we meet together."

Dr. Adam Clarke, one of Methodism's ablest scholars and commentators, in his critical notes on

(Please turn to foot of next page).

DON'T BE DOPED

Warning by Famous Healer.

The fight for psychic healing is a long battle waged by all unorthodox healers, trying to break down an orthodoxy which seeks to become a monopoly. A man with "the largest private general medical practice, either registered or unregistered", has just written a booklet, "Don't be Doped!" which he calls an "exposure of state medical tyranny".

He is C. C. Abbott, Britain's most famous herbalist, who has a long record of healing successes, even in so-called chronic incurable cases. He became interested in herbalism because, by its means, he was cured of tuberculosis when a miner, and was told his case was hopeless. In the seance room, Spiritualists have frequently heard healing guides prescribe herbs for the treatment of diseases. Abbott, though not a Spiritualist, is very sympathetic to our case.

No Health Policy.

He opposes the new State medical scheme, because, he says, it "legislates only for sickness, and fails to initiate the policy of creative health." Patients should be allowed to choose their own prac-

I Samuel xviii, writes: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe there is an invisible world, in which various orders of spirits live and act. I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

This is only what thousands of Spiritualists in our home land can attest, and millions in all parts of the world, viz., to see our departed friends, and converse with them face to face.

tioners. The Government scheme places unregistered practitioners beyond the pale.

Abbott refers to the introduction of the National Health Insurance scheme in 1911, and says that Great Britain now has more doctors per head of the population than any other country in Europe. "At the same time", he writes, "while the number of doctors has increased, we have a corresponding increase in the number of deaths from various dangerous diseases," and there has been a vast growth in the manufacture of drugs, vaccines and seriums, out of which fortunes have been made.

His criticism of the Government scheme is:

"There is no proposal to establish new national standards of fresh air and good food and adequate leisure for the individual; no radical programme for wiping out slums, overhauling the Factory Acts, curbing the adulterators of food, and the patent medicine touts, or abolishing atmospheric pollution in the industrial areas."

In this booklet he tells readers:

"You may search Hansard—or read reports of the conferences of the B.M.A.—without finding much insistence on the truth that it is not by doctoring the community that we can find health, but only by removing the root causes of illness."

Abbott quotes this statement by one unorthodox medical man, Dr. Joseph Greer, formerly Professor of Genito-Urinary Diseases at the College of Medicine and Surgery, Chicago, and one-time Physician-in-chief of the Harvard Medical Institute:

"Medical men differ as do theologians. Chemists, mathematicians, and astronomers do not differ. They can prove their facts and demonstrate them to others. As long as doctors are unable to 'prove up' there should be no monopoly in the practice of medicine."

To give one school the exclusive right to heal the sick, said Dr. Greer, was as bad as giving one church the absolute power to save the soul.

Orthodoxy Fails.

During this war it has been made illegal for anyone to treat certain diseases which medicine says are incurable. Of this, Abbott makes the scathing criticism:

"The fact remains, and cannot be controverted, that medical orthodoxy has failed to help humanity to find the true art of living; and there is not one disease, the treatment for which is covered by the protection which the law gives to the registered man, which has been definitely conquered."

Another striking condemnation is:

"The witch doctor and the medicine man of tribal days could produce a wide range of potent concoctions, some good, some indifferent, some harmful; but at his worst he could never equal the black magic now enthroned by the chemical doctors of to-day."

When the Imperial Cancer Research Fund was launched in 1901, says Abbott, the mortality from this disease was 842 people per million people living. A few years later the fund announced that radium was discovered as a "cure". In 1937, the death rate increased to 1,633 per million people living!

More Cures.

In 1921 insulin was proclaimed as a "cure" for the growing scourge of diabetes. Yet, in 16 years, despite the widespread use of insulin, the deaths from this disease rose from 108 per million people living to 178.

The liver "cure" for pernicious anaemia was in vogue for ten years from 1927. During that period the incidence of deaths from the disease increased by 30 per cent.

Abbott quotes this indictment by Dr. A. M. Ross, a member of the Colleges of Physicians and Surgeons of Quebec and Ontario:

"The spirit of progress in the arts, sciences, and industries of the world has wrought no

marked change in the healing art. It is to-day what it always has been, a colossal system of deception, in obedience to which mines have been emptied of their cankering minerals; the intestines of animals taxed for their filth; the poison bags of reptiles drained of their venom; the blood of cats and white puppy dogs extracted by vivisection. All these and many other abominations have been thrust down the throats of credulous and long-suffering human beings, who from some fault of diet, organisation, or vital stimulation, have invited disease."

Intolerance.

One chapter is devoted to the intolerance of medical orthodoxy which has resisted the progress of pioneers. These include Dr. Hadwen, acquitted by a jury on a charge of manslaughter, Sir Herbert Barker, who has now achieved belated recognition, and Dr. Robert Bell, called a quack because he used natural methods, who sued the B.M.A., and was awarded heavy damages.

Abbott dreads the creation of a medical Gestapo—"a conspiracy against the laity", to use the words of Bernard Shaw.—"Psychic News."

————— : 0 : —————

Spiritualism is more light in the valley of darkness. It enables us to gather glimpses of the beautiful summerland, and to grow old gracefully and naturally, not fearing annihilation or perdition.

* * *

Odd numbers were long thought of by the ancients as lucky numbers, and that superstition has come down to the present day. Chinese pagodas or sacred towers always have an odd number of storeys, from three to thirteen. They are intended to bring good luck to the district. In Siam every house must have an odd number of rooms, windows and doors; every staircase an uneven number of steps.

A MAN OF VALOUR

Press Opinions.

Air Chief Marshal Lord Dowding was described as "the man who had to make a decision that saved us from disaster," by Squadron-Leader William Simpson, D.F.C., in the "Sunday Express" recently. The decision was not to send our small but efficient fighter force to the rescue of France after the German invasion in May, 1940.

Members of the War Cabinet were sympathetic to the French plea for these fighter aircraft to tackle the Stukas that were dive-bombing French troops. Dowding was called in for advice.

The fighters must stay at home, he said. His 40 squadrons of Hurricanes and Spitfires were barely sufficient for home defence. Dowding foretold the Battle of Britain.

Judgment was Right.

The War Cabinet agreed with his decision, and turned down the French demand.

"Soon afterwards", said Simpson, "France was defeated. A hundred fighter squadrons would not have saved her."

The Battle of Britain was fought soon, as foretold by Dowding, at odds of seven or eight to one.

"Under his leadership", the airman added, "both Britain and the world were saved, and later salvation was turned into victory. . . . His epic victory was not only won under his direction, but planned by him in detail years before. He was responsible for the training of the pilots, as well as for the strategy and tactics employed."

Simpson told how three years before the battle Dowding built up, bit by bit, the whole intricate organisation of Fighter Command. He made good use of radiolocation, co-ordinated the working of the Observer Corps, A.A. batteries, searchlights, etc., and set up the warning system. All this was

done in days of peace, when men and money were short.

No other British commander had excelled his achievement, said Simpson, who compared him with Nelson. "Yet, unlike Nelson", he added, "feted in his day, Dowding is hardly known to the public at all."

Dowding and Winston Churchill were the only visitors for whom Beaverbrook, when he was Minister of Aircraft Production, would leave his office desk to escort them down the stairs and out to their cars.

Then Simpson mentioned Dowding's Spiritualism, saying: "Stuffy"—the name must have referred to his reserved and humourless manner—felt an unusual affinity for all his pilots. Gruffly he once told a gathering of them that he looked upon them as if they were all his own sons.

"This affinity extended beyond this life into the next. He has become increasingly pre-occupied with religion, and has written two books on Spiritualism.

"The first was never published. At the request of the Air Ministry he withdrew it."

Only five years after "winning a military victory of immeasurable magnitude, 'Stuffy' Dowding has retired to his religion and his home at Wimbledon: a lonely widower of 62."

Simpson's article ended with these words:

"It is strange that this remarkable man, who for months controlled the destiny of the world, should now be known for his literary contributions to the cause of Spiritualism, but largely forgotten as a modern Nelson."—*Psychic News*."

* * *

"When so great a man of valour as Sir Hugh, the man who won the Battle of Britain, goes to the length of permitting his name to be connected with the publishing of these letters, surely even the most hardened sceptic will pause before he utters his doctrine of doubt in the subject of life after death."
—"The Leader."

We hope this may be so, says "Light", and we believe that, to some extent, Lord Dowding's reputation in other fields will give weight to his entry into the lists of Spiritualism, but past experience teaches us that the highest reputation in one sphere of activity does not save a brilliant man from disparagement and innuendo if he is courageous enough publicly to avow his conviction of proved survival and communication.

Provincial Comment.

Lord Dowding's articles are also mentioned by "The Idler", of the "Stockport Express", who writes: "I have read a great deal about happenings in the world of spirits, and from the pen of Sir Oliver Lodge, Dr. Conan Doyle, and others, but nothing quite so startling as these descriptions."

After quoting one of the published messages, "The Idler" goes on to give his readers some rather out-of-date news about the Archbishop's Committee on Spiritualism, and quotes from an article in the "Expository Times" by Canon L. W. Grensted (Examining Chaplain to the Archbishop), in which he says: "Spirit Communications, with some small amount of variation, give a remarkably coherent account of the after-life and of the progress and development of the spirit through its various spheres."

"The Idler" seems rather more impressed by the evidence for Spiritualism than he was a few months ago, and he concludes his column very sensibly by saying: "Readers may now form their own conclusions about Spiritualism, but not, I hope, before reading the evidence given by leaders of the movement."

Answer Wanted.

Winefride Holywell, in the "Universe", refers to Lord Dowding rather sneeringly as "a distinguished new theologian" and "an enthusiastic spiritist". Lord Dowding pertinently asked: "Why

(Please turn to foot of next page).

A SITTER'S INFLUENCE UPON A MEDIUM

(By W. H. Evans, in "The Two Worlds".)

[Don't blame the Unseen for your troubles. Valuable results would more often be obtained if the sitters' personal influence could be subdued.]

One of the problems that presents itself to the student of mediumship is, to what extent does the personality of the sitter influence the medium with whom he is having an interview?

That the sitter does exercise some influence is certain, and in cases a sitter with a strong and dominant personality sits frequently with the same medium, that influence can be very potent.

Where a medium conveys definite evidence of an exanimate being, the influence of the sitter is probably at its minimum, but it is still there, and, it may be, affords a bridge for the communicator to cross.

We all know that a sympathetic sitter generally gets the best results because he goes out to meet the communicator. He is a great help to the unseen guest in helping to supply those conditions that make the work easy for him.

It is not in such cases that the influence of the sitter distorts or deflects what is coming through the medium; but in those cases where teaching is given the sitter may play a more important part in what purports to come through than is realised.

"Inner Teachings."

Unfortunately there are many who are ready

should the age of miracles cease at the command of the Church, and God's revelations be cut off at the Council of Nicaea?" To which the only comment in the "Universe" is: "Few of the 'Sunday Pictorial's readers can answer that one, I guess." We wonder whether Winefride, being apparently a reader of the "Sunday Pictorial", can answer it, or whether she will justify her own guess, in silence.

to accept anything which comes through a medium under control without question, and ideas that are inherently illogical are accepted without that scrutiny, to which all communications should be subjected.

In such cases the sitter, if he has decided ideas of his own, may get them reflected back to him through the medium, and naturally feels encouraged to believe that his ideas are correct. The distorting effect of such sitters in such cases is very real.

One at times hears of "esoteric" and "inner teachings" spoken of by those who receive them. Sometimes such teachings are reserved for those who are lucky enough to have the money to spare for them, but I have yet to hear any that are worth the cash given and which cannot be heard through more humble channels.

Human nature is queer, and vanity is common to most of us in some form, and there are a number of people who like to think they are favoured by the unseen to receive some glimpse of what is termed "higher teachings".

* * *

In my long experience I have never found the really advanced teachers on the other side making claims to superior knowledge, nor harping about "esoteric" or "inner teachings". They give their message, and leave it to the reason and judgment of their listeners to accept or reject according to its appeal to their reason.

The one thing to avoid is putting our minds into the keeping of others, whether they be "priests" or "guides".

One can easily see how a medium under control may be influenced by the dominating personalities of his sitters, especially if the medium has a strong streak of vanity in his make-up. This, while it may not be apparent in the medium's normal self, is one of the determining factors which causes him to assume the role of special teacher.

Subject to the Prophets.

The control may be desirous of helping his sitters, but as Paul pointed out long ago, "The spirits of the prophets are subject to the prophets," a fact which we are slow in realising.

Thus the control has to do his best with the sensitive at his disposal, and can only hope that something of his influence may get through and in some measure counteract the power of the medium's conceit and that of his sitters' vanity in receiving the message.

We must not blame the unseen for faults that are our own.

* * *

Mediums are sometimes praised, when they should be criticised in a sympathetic and helpful manner. One sometimes hears a piffling address spoken of as "marvellous" and "wonderful".

This fulsome flattery does harm to the medium as it tends to stop any effort for real improvement. We live in an age of superlatives, in which such adjectives lose all meaning.

If commonplace speeches are marvellous, what can we say of a really good address? Mediums have to develop, as most of them know, and some are satisfied with too low a level of achievement, and never make any real progress.

In such cases one may hazard a guess that the sensitive has been unfortunate in his sitters. The level of inspiration is, as a general rule, that of the highest mentality in a circle, but as water tends to find its own level, so the average intelligence of any circle will determine the level of inspiration coming through a medium.

There are Two Aspects.

What is why a medium needs to be careful of the kind of circle he sits in for development. A wise circle leader can do a great deal in getting good results, and can do much to nullify the influence of the sitters upon the medium, and get the fullest response from the control.

In such a circle platitudes will not be accepted as marvellous, and original statements will be seen at their true value. A critical and alert mind must be kept in all these matters.

* * *

There are two aspects to mediumship, and they interlock. One is the reflective state of the medium, wherein he tends to reflect the mentality of the sitters; the other is true mediumship, where he is a definite channel for communication.

But as these two states are so closely intertwined they have an influence upon each other, so that what comes through is a mixture of control and the sitters' influence.

How often one can detect the reflection of a sitter in the message given. Yet with it comes veridical messages. It is a problem for the sitter no less than the medium. For a sitter often becomes, without his realising it, an active partner in the seance.

Earnestness of Purpose.

To keep a reasonably passive state of mind and "wait" upon the influence of the unseen is not easy, but it should be done when and wherever possible. All messages that do not give evidence, but deal with any form of teaching, or where predictions may be made, should be carefully scrutinised.

Of course in the latter case one has to wait and see whether the predictions come true or not. It is where a sitter often sits with the same medium that this tendency to influence the messages must be watched.

Earnestness of purpose may even increase the danger, for he or she will be so anxious to get really good results, and so, quite unconsciously, exert a powerful influence upon the medium. Then we get what I may call a reflective, or looking-glass type of mediumship.

If these thoughts are kept in mind, and an endeavour made to subdue the personal influence of

(Please turn to foot of next page).

JAPAN

(By R. H. Naylor, in "Prediction", June, 1943.)

[Page 1084 of the January, 1939, issue of "Prediction": "Japan will pursue her Asiatic adventure: China's yellow earth will be littered with graves and Japanese ambitions. The limelight which now plays so fiercely on central Europe will turn on the isles of the Pacific (especially the Dutch East Indies and British zones in the Far East and North America. Britain will link up with the U.S.A.")]

My readers were never long in doubt as to relationships between Japan and the U.S.A. and the ultimate certainty of war between them. In the early stages of the present war, for instance, everybody expected that the U.S.A. would first declare war on Germany. The stars decreed otherwise, and I made no secret of the fact. Thus in the "Sunday Express", 29/9/40: "The U.S.A. will make war, driven to it by Japanese policy. That may not be until Uranus enters Gemini in 1941-42." This same warning was repeated on 26/10/41: "Probability is that the U.S.A. will be at war with Japan before she fights Germany."

"The Far East will decide Europe's Destiny!"

As a keen student of human nature, I never could understand Napoleon worship. One searches in vain through his recorded speeches, writings and life history for any trace of the super-man he was supposed to have been. Most probably like many great "conquerors" who brought death and famine and misery to the nations, he was merely a pawn in the hands of destiny. But he did say one thing worth recording in letters of fire on every council

the sitter, there can be very valuable results gained. Acquaintance with the medium should be of help to the sitter, but he must always be on guard against himself influencing the sensitive.

chamber in Europe: "The Far East will decide Europe's destiny."

The stars also say just that. Weighing carefully my words, I tell you that the Nazi menace in Europe is a small thing compared to the Japanese menace in the East. That menace is no longer confined to the East. Study the equinoctial charts for the next five years, and you will see grave warnings—warnings that the Japanese octopus will be reaching out his yellow tentacles towards the west.

Japanese under-water and surface ships already have percolated through into the South and North Atlantic. The fall of Singapore with the most terrifying disaster that has ever overtaken our Empire. Plainly do the stars warn us that the one thing we must not and dare not do is to delay ruthless and effectual counter-measures. Most of us have the comfortable idea that after we have dealt with Germany we may then at leisure "set about" Japan. By that time Japan will have consolidated her position in the East in such a way that it would take a decade or more, with all the war potential of the Western powers, to loosen her grip.

Even now the might of Japan grips nearly 2,500 islands in the eastern seas. "Islands are the kingpins of modern war." She dominates an area beside which the European theatre of war is small.

Was the Japanese Irruption Inevitable?

Faithful readers, especially those with a philosophic bent of mind, will no doubt ruminate upon the problem of whether or not Japan's clash with Britain and the U.S.A. was inevitable.

It might here be interesting to turn aside for a moment and examine the matter in the light of astrological lore. My own theory is that in the broad sense destiny predetermines the shape of things to come. In a lesser sense mankind, individually, or collectively, have, if they choose to use it, the power of shaping destiny.

Thus in the broad sense I have always regarded

a clash between the white and yellow races as inevitable. It seemed to me that sooner or later when the white races after centuries of wranglings and wars and alliances had finally become merged into one great group (as without doubt they will) there will surely be a world-shaking clash or clashes with the yellow races. All these upheavals are a necessary part of the process whereby the peoples of the earth are finally to be welded into one people. In a properly organised and entirely sane planet it is unthinkable that individual nations can be allowed to exist as separate cells—isolated and bellicose—from the rest. Frontiers must and will disappear as the centuries go by. Unrestricted travel, unrestricted trade and unrestricted inter-marriage will be essential. But all this is centuries, and perhaps milleniums, ahead.

Though, as stated above, an unthinkable vast war of wars between the white and yellow races must occur, yet I see no reason to believe that the present clash with Japan could not have been avoided. Again and again, during the last half-century, warnings have been given from many quarters. The fact that Japan has been allowed to act as she has acted is one more proof that the management of the Western world has been in the hands of incompetents and ignorant leaders concerned only with the comparatively small issues of the European power game.

Who are the Japanese?

For some decades it has been the fashion—particularly among certain “precious” writers—to glorify Japan, the land of cherry blossom, glamorous geishas, bland politeness and lantern-lit gardens. A pretty picture? Unfortunately such a visualisation of Japan is a beautiful lie

Examine Japan in the cold, detached light of the stars. The Japanese are a Virgo-Mars people.

What does this mean in plain English?

Virgo—sixth sign of the Zodiac, “Sign of the

Virgin"—is, in regard to mankind, especially concerned with the communal spirit. Thus any interested investigator can soon establish the fact that people born whilst the Sun is in Virgo (i.e. in the last ten days of August or in the first twenty days of September) are fond of everything communal—societies, schools, organised tours, clubs, and so forth. If they have political leanings they invariably become concerned with public welfare and health; if they are in business they have an exceptional capacity for organising and directing labour.

Now this peculiarity of Virgo, if normally developed and expressed, is of immense service to individuals or races. But if it is abnormally developed and expressed it becomes a menace, a blind urge, destructive as well as constructive.

What is what has happened with the Japanese people. As a race they have all the characteristics of Virgo—exceptional cleanliness, frugality in food, great industry, the nattiness and neatness which is the hallmark of Virgo. But the development of the Virgo urge has not stopped there. The communistic sense has become so morbidly over-developed that Japan is, as it were, in the grip of an exaggerated hive spirit. Like the bee, the Japanese has no individual life of his own apart from the national hive. The Japanese man, woman or child, as such, just does not matter. He matters only as a tiny unit in the national hive.

This coldly impersonal hive spirit, this hideous sinking of the individual in the mass, would be bad enough for any nation. But in the case of Japan it is deliberately and wickedly stimulated and exploited. It has been welded into a something called Shinto.

It is difficult to explain to a Westerner exactly what is meant by Shinto. Astrologically, Shinto is a compound of Neptune, Saturn and Mars. It is a kind of national delusion: an obsession which grips the Japanese as an individual and as a race.

It has its roots in fetishism and phallic worship,

but it has become merged with scraps of Confucianism, Buddhism, ancestor worship, worship of the Royal Family, adoration of the national entity. In fact, it hypnotises the individual Japanese with these hallucinations:

- (1) That he is one of a divine race and a blindly faithful subject of a divine Emperor; that (therefore) all other races are inferior barbarians. Study the astonishing implications of such a belief—a belief that is an integral part of the Japanese character!
- (2) That Japan is divinely appointed to conquer the world and to subjugate the peoples of the world. By inference the Japanese can do no wrong, need observe no tiresome moral code in his dealings (or misdealings) with other peoples.
- (3) That the individual just doesn't matter; the only thing that matters is the welfare and continuity of the Imperial Japanese Hive-State.

There is no parallel to Shinto in the life or mind of the Western races. It is an unquenchable fanaticism, an uncrushable something which makes the Japanese utterly oblivious of the feelings, the rights, the lives and the deaths of every other race.

Just at present we are quite rightly concerned with those who have suffered under the Nazi yoke: we are about to devote large sums of money, transport and supplies to European refugees. Nobody will cavil at such a praiseworthy objects. But let us not forget that in Japanese hands are tens of thousands of white folk—men, women and children of our own race and kindred races. What of them? Are we to leave them to their fate and give first thought to others who, however urgent their needs, are not our own? Let us put first things first, care for our own first.

And the Europeans . . . ?

The Japanese, then, number nearly 100 millions; they have controlled something like one quarter of the globe; the bulk of the world's rubber and tin (key necessities for war) are in Japanese hands, together with much of the best oil. Stroke by stroke they have smitten the peoples around them with the most perfectly-timed blows. Always when propitious stars were in power. Their numbers are growing, growing, all the time. In Japan there is no nonsense about "limitation of families". They have as many children as possible.

Compare Europe. An observer from another planet, free from our wishful fantasies and self-delusion, would see in Europe a decadent and dying continent. Whilst the East is burning with a conflagration that is likely to engulf the whole world, Europe fiddles. Fiddles with fatuous plans for "post-war reconstruction", when even the war itself is far from won. In this very island we fiddle with cranky arguments as to whether or not millions of bored men in uniform shall be forbidden to enjoy themselves on Sunday; or married women shall have wages from their husbands. And all the time we are sliding into a situation which may mean, within a decade or two, millions of whites dying in the jungle slaughter-fields of the East—sacrificed to blindness and procrastination.

Time will Show . . .

As one who believes in the lore of the stars, and as one who believes that truth always pays in the end, it has, since the outbreak of this war, been my lot to suffer much criticism and abuse. My warnings about France, Scandinavia, Greece, Crete, North Africa, the submarine peril, the Japanese menace in the East—many of them published in "Prediction"—at the time evoked howls of ridicule and protest. Even when my predictions were fulfilled, and popular expectation proved wrong, the

(Please turn to foot of next page).

GHOSTS I HAVE KNOWN

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

(Continued from August issue.)

I remember again a curious adventure that took place on a lonely road outside Ryde one evening. I was staying with some naval people down there, and was return with my hostess, Eileen Dyer, a girl of my own age, and her brother Johnnie, a young naval captain (one of my first flames) from a tennis party. We had stayed on for supper, and it was about ten o'clock; a warm, sleepy summer night, not really dark, but pleasantly dusk, with a young moon and a scattering of tiny stars above, and the trees throwing long black shadows along the country road we were walking. . . .

On the left-hand side of the road ran an old stone wall—all that remained, I was told afterwards, of a ruined monastery. A few yards ahead from where we were walking the wall came to an end; a tall, quick-set hedge joined it, and a lamp-post stood just at the "join". I was talking to my two friends, and I don't remember quite at what moment I noticed that there were three monks walking quietly along beside the wall on the further side of the road. Two in front and one behind,

ridicule and protest merely gave way to envious hatred of the man who wrote the predictions.

This article, therefore, is set down that those with eyes to see may see; that those with ears to hear may hear. The writer knows full well that the delusions of smug orthodoxy are proof against the warning written in the starry heavens. Knowing that and more, he would once again affirm:

Sooner or later Western civilisation will have to fight for its life against Japan.

And if we leave it until "later" the fight will be infinitely more bloody, infinitely more horrible.

black-robed, with their hoods drawn over their heads and their hands buried in their sleeves. . . .

I made no comment, as monks are not uncommon sights in the Isle of Wight, where there are a good many religious communities. But when a moment later I looked across the road again, I saw that they were no longer there, and I stared, for now we had drawn level with the place where the wall joined the hedge; the lamp showed plainly that there was no division between wall and hedge—so where had they gone? Ten-foot wall met ten-foot solid green hedge—the monks could not have jumped over. yet where could they have gone, with the road stretching straight before me, and no turning on either side which they could have taken? I was so puzzled over this—though it still never dawned on me that the monks were not real—that on arriving at the house at last I burst out with the query:

“What can have happened to those three monks?”

To my blank astonishment Eileen and her brother gaped at me and said: “What monks?” And when I told my story there was a pause of amazement and Johnnie Dyer said crisply, “Well, you’ve seen our local ghosts, that’s all—the Three Monks! Good Lord! . . . ”

It took me quite a time to persuade the older members of the party that I was not romancing, and that I had truly never heard the tradition that three monks walked that road—two in front and one behind. They were, it seems, the ghosts of three monks who, some three hundred years ago had been found guilty of dabbling in witchcraft, and buried alive somewhere in the grounds of the monastery that had once existed behind the old wall. . . .

* * *

Another interesting ghost that I encountered was in an old house in Lambeth—and again, I mistook it for a real person! I had come early for supper with some artistic friends who had taken the

ground floor of the house, and finding them out buying delicatessen, salad and what-not for the usual Bohemian supper, had made myself comfortable before the fire with a paper, when I "felt" someone in the room. I looked up, and saw a man regarding me from the other end of the mantelpiece. A fat, red-faced, cheerful-looking fellow in a rather flashy suit, the kind "bookies" wear . . . drab trousers, check coat, red waistcoat. I blinked and stammered out apologies, thinking that he was another guest, but his oddly Dickensian aspect puzzled me; then suddenly panic seized me, and I jumped up crying, "Who are you?" and as I rose he retreated swiftly backwards into the inner room, from which I knew there was no exit. I knew now that he was not "real", and I bolted into the outer hall, and sat shivering on the stairs until my friends arrived, when we searched the flat; as I had expected, there was nobody there at all. Subsequent enquiries proved that the place was supposed to be haunted by a defaulting bookie, who, ruined on the turf, was said to have committed suicide somewhere in the house—so my gentleman visitor was explained. Though why he should have come to visit me, I simply cannot imagine! He was only rarely seen as a rule.

(To be continued.)

—:o:—

Man usually tries to avoid that which he fears. Few have the courage to face ridicule and persecution, and, for this reason, great truths are so long delayed in their general acceptance. Let any who question this review the history of man's progress.

* * *

Australia observes Sunday more carefully than does the United States. The presence of U.S. troops in Australia was used by some as an excuse to attempt to introduce Sunday amusements. But from General MacArthur's aide-de-camp came word that the General did not wish any change made, and hoped that the Sabbath would still be observed as strictly as before.

SPIRITUALISM, THE REVEALER !

(An Editorial, by Ernest W. Oaten, in "The Two Worlds".)

An objection that is frequently met with is that despite the claims of Spiritualists, very little information comes to us concerning the nature of the life beyond. I am afraid that such objections are prompted more often by the desire of the critic to criticise, than by a clear study of the facts.

When Spiritualism came into the world in its modern form 90 years ago, the old theological ideas seemed firmly rooted. Death was looked upon as the end of activity and striving; the term of man's active life in any progressive sense was limited to the three score years and ten spent on earth, and there was a general opinion that at the end of the period men lay in their graves until the resurrection morning. Scores of hymns expressed this:

"On the Resurrection Morning,
Soul and body meet again."

Theologically and dogmatically that is still the conception of the Prayer Book. At some undetermined period in the future there would be a general resurrection, and a division of men into the good and bad, the sheep and the goats. Those who passed the scrutiny of the spiritual Judge entered into the life of heaven, to do nothing, or engage in musical exercises for ever and ever. For the rest there remained only a state of misery and condign punishment. True, the Roman Church had an idea of life beyond death in purgatorial realms, where there was a chance of purification and betterment, but this in its turn was followed by a heaven of blissful rest. There was no thought or idea, or teaching, which embodied the conception of a busy, useful life beyond death.

Those ideas have gone completely; there has dawned upon men the consciousness that the so-called dead are not only alive, but are in active asso-

ciation with their loved ones on earth. That in fact we may walk "hand-in-hand with angels", or, if not angels exactly, with our advanced "companions on the homeward way". I do not hesitate to say that in the main this change in the conception of the state of life beyond death is due almost entirely to the millions of messages which have come through to us from the other side of life.

The majority of men to-day tacitly accept the idea that death works no change in personality: an idea which would have been scouted with scorn in orthodox circles three-quarters of a century ago. The old idea that the dead were beyond recall, that they were sleeping in their graves; gone away to some distant heaven; or immured within a place of punishment, lingers on only in a few orthodox backwaters.

Millions of men and women are accepting the truth that there is no great gulf between the dead and the living, and the idea of the patronage of saints who live in some distant heaven no longer occupies a place in public esteem. There is a growing recognition of the fact that the dead are around us, and that they have some consciousness of what is happening to those left behind. The ministry of angels is no longer attributed to the existence of some race of super-human beings of a special creation. The angels of the modern world are those who have passed through earth's discipline, who know its trials and vicissitudes, and who have become labourers in earth's vineyard because of the love they bear for those who still remain.

It is perhaps still true that many investigators imagine that if a message comes from beyond the grave it must emanate from some radiant being who is incapable of error or misjudgment. But even this idea is gradually losing its hold, and there is a general acceptance of the idea that the spirit world to which we shall pass is an active and natural human life.

I have said that the dead are all around us.

They are living in a world which is real to them because it impacts upon their perception, but which appears unreal to many of us, because it is just beyond the range of our sense perceptions. The psychic senses can bridge that gulf, for they are the senses of the psychic body, which will presently enable us to live in the other world.

It is very questionable whether this earthly existence is life at all. It is probably true that it bears no more relationship to actual life than the struggle of the germ within the egg. Individual life exists within the germ during the months of gestation, but we hold the opinion that an individual is not "alive" until the day of his birth on earth. We do not regard the period of incubation in the shell as a part of the life of the chicken; yet without it the chicken could not be. The Chinese have a far more real conception: every child at birth is one year old. It may well be that this "life of mortal breath" is but a period of gestation, compared with the life abundant upon which we shall enter after death. That is the idea which lies behind the message sent by an Irish spirit: "You don't begin to live until you are dead."

For better or worse, then, the old ideas are gone and Spiritualism is chiefly responsible for the change. That change is so tremendous that it is surprising that it has come about in less than a century. When one, however, comes to consider the nature of the next life, he is face to face with the fact that all intelligent life depends upon reaction between one's perception and one's environment. The inertia of matter makes it difficult for us to manipulate and mould it into the forms we would have it take, yet science is showing that we can change matter from inert forms so as to make them more fluid. Coal, for instance, represents a certain amount of stored-up energy; to convey that energy from place to place it has to be laboriously handled, loaded and unloaded, with much labour and cost. But let us take our coal to the pit-head and turn its

energy into electricity, and it becomes a traveller pursuing its course along a wire already laid. It becomes fluid and more easily manipulated, directed and controlled. Death is but the liberation of the spiritual energy associated with the physical body. Death is the pithead where it emerges from the prison-house of matter and becomes fluid and free.

There must be thousands of volumes which endeavour to outline the nature of spirit life, but those revelations are not understandable until we recognise the difference which has taken place by the transference of life's energies to a higher rate of vibration. It must take time for men's minds to become accustomed to new and larger ideas, but intuition and imagination, plus experience, are helping intellect to interpret spirit life in rational terms. Something else is true: we are beginning to dimly perceive that it is impossible to understand the physical world until we catch a glimpse of the super-physical!

—————:o:—————

LOVE

Definition: Love is the highest form of human co-operation. It implies willingness to see your partner as he or she really is; to love despite faults; to demand nothing, and to be ready to forgive all.

Cynical: A tremendous amount of marital misery is due to the almost general belief that romance is everything.

Love and Fear: Perfect love casteth out fear—and it's as true in sex relationships as anywhere else.

—————:o:—————

The man who denies the phenomena of Spiritualism is simply ignorant.

* * *

What a privilege to walk in a world where we meet only gods!

PROPHECIES OF A YORKSHIRE PSYCHIC

John Wroe, of Bradford, Who Gave a Message to Queen Victoria.

(By D. O. Smith, Pontypridd.)

Few people outside Yorkshire, Eng., have ever heard of John Wroe. John was born on the hillside overlooking Bradford, England, at the end of the eighteenth century, and he passed away in Melbourne, Australia, at the age of eighty-four. He came of poor parents, and had but little education.

Early in life he began to predict future events with remarkable accuracy. While working as a wool comber he predicted his employer's decease within three months. This came to pass, and from then on young Wroe was noticed and his forecasts noted.

As he grew up he had many emotional storms and experiences, similar to those of other psychics. It is recorded that he did not know for days on end whether he was in the body or out of it. His success as a prophet gave Wroe something of a hearing among a few friends, and he finally formed a society, known as "Christian Israelites", which had quite a following before he died, and several of its churches are still in existence, their headquarters being at Ashton-under Line.

The Wroe Records.

More than thirty years ago I had occasion to make a long ocean voyage, and I borrowed the Wroe books from an ex-member to read on board. I gave them a thorough perusal, and was surprised to find many beautiful literary pearls scattered through the eight leather-bound volumes. Wroe's observations covered an immense range, and I can remember many that impressed me at the time. I still have one of his letters which he wrote to a friend, and his twelve sermons which he called "A Guide to the Israelites". Apart from these I am merely quoting from memory.

Wroe correctly predicted one plague of London when thousands died. This occurred in 1848-49, and should not be confused with the Great Plague of a much earlier period. He made several journeys to Australia, and on one of his first trips correctly forecast the exact number of States into which Australia would be divided, and said these would come under one national government. In addition, he foresaw the further discoveries of gold that would be made in certain parts.

When moving about among the families of his society he usually sensed their individual failings, and could not resist telling them! There is also a record of some excellent healing which he accomplished. Sometimes when the spirit was strong upon him he spoke in the first person, such as, "Pride and ambition do I hate: I will utterly remove them from off the face of the earth." He often asked that all he said should not be recorded, as it was not all inspired, but sometimes merely his opinion, but apparently his people began to regard him as a second Moses.

The following are some of his true prophecies:

"Ships of the air will be made; men will board one of these, ten or twenty at a time, and travel a thousand miles in a day."

"Machines that will fly will be made; the first successful one will be called the 'Ariel'."

"Nothing so far has ever been invented compared with that which shall be."

"All commodities will become cheaper than ever was known."

"Men will work for a shilling a day."

"The time will come when the sane will scarcely be able to take care of the insane."

"A new source of power will be discovered, which will be derived from the atmosphere." (A group of scientific investigators in America have partly confirmed this statement.)

"England must go through the narrows."

"No foreign sword shall go through England, but her own sword shall go through her."

"There will be a King or Ruler dethroned every year, but there will be a king ruling over England as the last crowned head."

Message for Queen Victoria.

John once received a message for Queen Victoria, and was instructed by his guide to hand it to her personally. This seemingly impossible task was duly carried out in quite an unexpected way. The message having been carefully copied, Wroe took it to a function where the queen was due to appear. It seemed impossible to approach near Her Majesty as the building was surrounded by soldiers, officials, and the usual great crowd. He was on the outskirts of the crowd, and was impressed to climb over an iron railing and run along a narrow passage to the entrance. As he drew near the queen emerged, and Wroe shouted to her that he had a spirit message for her. The queen turned slightly, and said: "For me?" "Yes, for thee," said John, and he handed her the envelope. No one attempted to stop him. What the message contained was not disclosed. No one can say how much State affairs have been influenced at times by messages from the invisible world.

Sometimes Wroe would excuse himself from company to go away alone and meditate. "I must be away to my gold diggings," he would say.

On one of these mental excursions he learned that heat does not travel across space from the sun, but is merely attracted, or drawn out of the earth rays. Swedenborg with all his scientific attainments; Hudson Tuttle, with his brilliant and versatile mind, and Andrew Jackson Davis, the master of an immense amount of knowledge—one and all fell into the popular belief of their day, namely, that the sun and stars were fires. Wroe was commanded not to read the doctrines and theories of his contemporaries.

Our dear scientists are fond of fires, and it is only within the last few years that professors have begun to doubt that the sun is a ball of fire. Professor Thomson, writing on astronomy a few years ago, said of the sun: "Whatever it is, we know it is not a fire." Professor Vicintini, of Italy, startled the scientific world about 1927 by his claim that the sun was an electric generator, and was neither intensely hot or cold. The idea of the sun being a ball of fire he classes a childish legend, and scientifically impossible. The heat and light he claims are the result of the resistance of the electric energy which our atmosphere causes as it contacts the sun's vibrations. Thus the claim of Wroe seems well on the way to be proven.

Wroe also forecast that the day will come when war vessels will be able to anchor over the spot where the House of Commons now stands. (This means that there is to be a gradual sinking of London, which is even now going on. At high tide the river Thames is higher than the street, and a few years ago many basements along that part were flooded out.)

Those interested in eugenics and the improvement of the race may be interested to know that according to Wroe the future race will be plump and strong; none of the thin wasting "screen-star" type will survive!

Wroe's guide was always referred to by himself as "The Lord", or "The Spirit", but with our present knowledge we would simply say his guide. That this spirit was wise there is no doubt, but that he got across to the followers and the world all he desired, or just what he wished to express, is very doubtful. We find him complaining that there was no one on earth capable of receiving undiluted truth. Therefore truth had to be given in small doses.

Wroe's Peculiar Teaching and Object.

If one looks into the elementary principles of Yoga-ism the first essential is the cleansing of the

bloodstream, so that the nervous system should be at poise and rest. In the Wroe theory the same principle is advocated. "I will cleanse their blood," is a favourite text of his. This cleansing of the blood, Wroe, or his guide, regarded as a preliminary to the coming Kingdom of God. As one cannot put new wine into old bottles, neither were men yet prepared to be fit temples for the Spirit. This seemed to be his idea. He defended the life of the orthodox Jew as far as food and the breeding of the race was concerned, but held in addition that the New Testament's ethical and moral principles were absolutely essential.

Although Wroe sent out preachers and never missed a good opportunity of addressing a crowd, he saw far beyond all this to a time when, "all preaching will become as swine's flesh." "Newspapers will gather more than preachers," he claimed.

He visited China, not as a missionary, but just to contact that land with his guide. He had a following in New York City and in Boston as a result of his visits to the new world. We find him saying when among his friends, "Hark, O Israel, I thought it was the voice calling across the deep blue sea."

The Future Race as Seen by Wroe.

"The kingdom will come as different from your imagination as day is from night." So said the prophet to his people, and the rapidly changing world to-day tends to prove that the kingdom will come in a perfectly natural way. But John lifts a corner of the curtain, and gives us a glimpse of the new world, where there will be no longer greed as master or gold as god. "There will be no locks and bars, and no thieves." "There will be three classes of people, strangers, aliens, and the redeemed." "All singing birds shall have the power of speech." "The atmosphere or climate will be mild like the month of May." "There will be no longer any dust or poisonous insects, or anything that hurts or

harms." "There will be no storms nor any rain; the earth will be watered by an upward sweat or dew." "The oceans will return to the hollow of the planet."

"Men will be able to look across from one planet to another as easily as a man would look at a cow in his field."

"An alien will be ploughing in his field when one of the redeemed will appear by his side materialised, and walk across the field with him; at the end of the furrow he will disappear."

"The earth shall produce sevenfold." Knowledge scientifically applied will probably help Nature to do this.

From beginning to end John's teaching sounded the note of the deathless life. Spiritualists and others have sounded the note of the soul's immortality, but Wroe taught that the time has come when men should prepare to conquer the death of the body. "The Redeemer" he pictures as deathless; they pass from this plane to the other with no corrupt body to bury, and they will return at will as easily as a bird alights on the ground.

Wroe was like St. Paul: he saw the kingdom afar off, as one born out of due season.

I have known several of Wroe's followers, and some of them come to our home circle from the spirit world. Last winter a lady control, whom I had known in Australia. She was one of the second generation of Wroe's followers. So I asked her, "Do you ever meet John Wroe over there?" She replied: "I have met him once; he was a great man in his day and generation; he is a very bright spirit here, and is above or beyond me."

The Sun Not a Fire.

A scientist explaining atomic forces in everyday language says: "The sun burns, not by the separation of molecules, but by two much more intensely hot methods, one of which is that of the

(Please turn to foot of next page).

WHO WAS HE ?

There was once a minister of the Gospel who never built a church and never preached a sermon in one; who never promoted a church bazaar in order to buy a new carpet, organ, or hymn books; who never founded a sect; who never denounced, burnt, killed or tortured those who differed from him in opinion, never received a salary for preaching, or a palace to live in; never wore a black suit, white tie, triple crown or red hat.

He never wrote a sermon or used a prayer book, or hired grown-ups or boys (draped in white gowns) to sing for him, and attract an audience. He never went to a theological college, nor advertised his meetings, or kept Sunday as holier than any other day.

His name was unknown in his own day, but now millions bow the knee to Him and even acclaim Him as God. Hundreds of thousands pay their last earthly possessions to catch a glimpse of a ragged coat which some imposter claims he wore nearly 2,000 years ago. . . . But they 'won't do' as He bid them." Who, among our readers, knows this neglected stranger?—"Two Worlds."

————— : o : —————

Ambition is the key of progress. Let perfection be your goal, but never fail that you have reached it.

atoms that form the molecules separating one from another. This kind of separation releases incredibly greater amounts of heat and energy than the molecule separations, but an even greater source of the sun's power is the fact that the atoms themselves come apart. Not all these inter-atomic forces are yet even known. Some of them are so powerful that they can only be guessed at."—"S.A. Advertiser."

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.")

I.

The Bible, especially the New Testament, plays so prominent a part in the formation of human thought that every man, woman and child should, without preconceived notions, passions or prejudices, make an open-minded investigation and reach an independent conclusion as to its origin, history and authenticity, so as to acquire a rational conclusion as to how these Scriptures should be regarded.

The Old Testament, which is sacred to the Hebrew people, consists of books that were selected by unknown Jewish Rabbis. The Gospels, or New Testament, in its general acceptation, comprise the Sacred Books of the Christian world, and as it purports to prescribe a rule of conduct, may we not enquire of and concerning it as an authority?

Should we worship the New Testament as the literal word of God, or should we consider its Books the work of men who endeavoured to hand down to posterity the teachings of the first great Christians? To reach a decision in this regard, I have examined history, and the conditions prevailing in that early period, in order to find, as nearly as possible, what Christ taught, as well as what it is said He taught.

Jesus Left No Written Records.

Let us remember that Christ wrote nothing. His teachings were passed by word of mouth from one to another for nearly eighty years before it is contended even Mark prepared any written account. Then followed the first recitals attributed to Matthew and Luke, all fragmentary, and the Book of John did not come until the close of the first century.

Let us remember also that the Disciples of Christ, those who journeyed with Him and listened to His teachings, were simple followers who made no record at the time of what He said and did. The real authors of the Four Books known as the Gospels, were never actually known, and so the formula, "According to the Gospels", was adopted. These original manuscripts disappeared probably at the time of the prescription of all Christian books by Emperor Diocletian in 303 A.D.

Along with the Four Gospels, later recognised by those in authority, were many others, some twenty-six. Origen, in the third century, cites a far greater number.

Did the biographers of Christ write the four books of the Gospels? What was their age when they accepted Christianity, and were they in fact living 80 years after, when it is claimed the first book was written?

Were not all the books, more than 26 in number, purporting to record the teachings of Christ, written by others in the latter part of the first century and later, based on word of mouth, passed down from one generation to another? Does any one in truth and in fact give us just what Christ taught, and no more? Did not priests and bishops, in re-writing those many books long in common use, interpolate and insert new matter?

What Did the Christ Actually Teach.

The question of who wrote the accepted books of the Gospels is of little importance. The great and only question for us to-day is: "What did Christ actually teach?" If He had reduced His message to writing, we would know. It is difficult now to find what is actually and incontrovertibly true concerning His life and work.

Before the Christian era there was a philosophic age, and there were many great spiritual leaders, whose writings, handed down, are among our richest possessions. Here are some of the teachings:

Whenever thou art in doubt as to whether an action is good or bad, abstain from it.—Zoroaster.

Do ye not unto another, what you would not have another do unto you.—Confucius.

Return good for evil.—Buddha.

If a man strike thee, and in striking, drop his staff, pick it up and hand it to him again.—Krishna.

One who is injured ought not to return the injury, for on no account can it be right to do an injustice, and it is not right to return an injury, or do evil to any man, however much we have suffered from him.—Socrates.

Let us not listen to those who think we ought to be angry with our enemies. Nothing is so praiseworthy, nothing so clearly shows a great and noble soul, as clemency and a readiness to forgive.—Cicero.

During this period the immortality of the soul was taught by the Hindus, Egyptians, Greeks and Romans, from which it is evident that the hope of an after-life did not come with Christianity. It was taught long before the time of Moses.

Christianity Supplants Rational Philosophy.

In the two centuries B.C. rational philosophy began to decline, the newer philosophy was no longer based upon reason, but upon mysticism, and when Christianity was given to the world, the minds of men were made more or less prepared by this trend of thought to receive a religion based upon faith.

Christianity made rapid strides, but as it began to spread, dogmatic churchality largely took the place of philosophic reasoning. The study of Nature and of moral philosophy was abandoned or forbidden; progress ceased; and reason was no longer the basis of spiritual progress.

In the first three centuries after Christianity was given to the world, there was great dissension

among its advocates. The Apostles Peter, John and James contended that the teachings of Jesus were intended for the Jews only. Paul, on the other hand, insisted that the New Religion was given for all.

In time other leaders arose, who combined the teachings of Jesus with those of Plato, and there grew up many sects with large followings. A still later cult, who were responsible for much of the confusion in the early days, were the Gnostics, who incorporated into Christianity some of the features of Platonism, Occidentalism and Dualism.

Up to the time of the Emperor Constantine, the whole Mediterranean world was honeycombed with Christian divisions, each interpreting, after its own fashion, what was thought to have been the teachings of Jesus. Environment coloured every interpretation.

Three Hundred Years of Controversy.

These primitive Christians did not place implicit confidence in the many manuscripts then in general use, and did not hesitate to make such changes and additions as they thought proper, which caused fierce dissensions among the leaders at that time. As a result there were no generally-accepted manuscripts of the teachings of Christ. These controversies, we must remember, extended over three hundred years, during which period there was ample opportunity to change and modify the history of what Jesus said and did to meet the conditions of that as yet formative age.

When the Emperor Constantine embraced Christianity he saw the necessity of uniting the various sects and adopting fundamental teachings for use in all the churches. He said to the warring factions in a letter to Arius: "You are great fools to dispute about things you do not understand." With this in mind, he called the warring factions to Nicaea in 325 A.D., in an effort to have them agree upon what books then in general use should be accepted.

The controversy was long; and bitter were the denunciations hurled on all sides. The fragmentary writings they had were copies and unsigned. It was openly charged that these alleged manuscripts had been changed from time to time by various of the sects, to suit their interests or beliefs. At this time 26 known "Bibles" were in use by various Christian sects, for all of which the claim was made that they were inspired, and the veritable teachings of Christ.

Constantine Demands Something Definite.

At last Constantine demanded that they come to some agreement; and the Gospels according to Matthew, Mark, Luke and John—among the many then in use—were finally adopted by 396 bishops representing the various sects. Among the known books, each purporting to be a record of the birth, life and teachings of Jesus, rejected were:

The Gospel of the Birth of Mary.

The Protevangelion.

Gospels of the Infancy of Jesus.

Gospel of Nicodemus.

The Epistles of Paul.

The Acts of Paul Thecla.

The First Epistle of Clement to the Corinthians.

The General Epistle of Barnabas.

The Epistles of Ignatius.

The Book of Hermas.

The last Gospel according to Peter.

Just why the manuscripts according to Matthew, Luke, Mark and John were accepted, and all others rejected is not known..

With the authority of the Gospels settled, came interpretations and beliefs, and in these there was again disagreement. The controversy commenced anew, and as a result of long debate, those present finally formulated a form or agreement now known as the Nicene Creed, which avers among other things:

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father, Who, together with the Father and the Son, is to be adored and glorified.

The acceptance of the Creed, so adopted and as later modified, has been thought necessary to salvation. In this regard, however, Matthew, Mark and Luke, the biographers of Jesus, make no mention of such requirement, and say nothing about "Salvation by Faith", nor do they hint at the doctrine of Atonement. They are also silent as to the necessity of believing anything in order to secure happiness in the world to come.

(To be continued.)

—:o:—

UNITY

"There are things that link the hearts of men with ties of brotherhood. The real, the worth-while things of life; the beautiful, the good . . . music, science, literature and medicine and art. A fellowship existing in the mind and in the heart.

"These things go beyond the bounds of blood and racial creeds—for they feed the hunger of our spiritual needs. Hatred burns itself to ashes. Tyrants have their day. But these are the eternal things that shall not pass away.

"Those who glory in their breed with vain and vaunting pride are the enemies of peace: they scatter and divide. . . . But those whose minds reach out beyond the accidents of birth, unite as one great family all peoples of the earth."—Patience Strong, in *Paths of Peace*.

BE A NATURE-CURE PRACTITIONER !

Learn Massage, Osteopathy, Physical Education, Physiotherapy, Chiropraxy, Herbal Medicine or Psycho-analysis. Our graduates earn big incomes in these professions. - Write for free literature of our thorough Home Study Courses.

CLAUDE BEALE'S HYGEIAN INSTITUTE

Bank of N.S.W. Chambers, Valley, Brisbane. 'Phone: M 5842.

PROGRESSIVE SPIRITUALIST CHURCH, INC.

122 WILLIAM ST., PERTH, W.A.

Sunday Service—3 p.m. and 7.30 p.m. Tuesday—8 p.m. Thursday—8 p.m.

First Saturday each month at Home—3 p.m.

Ministers—Rev. M. McDonough; Rev. E. Milner.

DEDICATIONS, BURIALS and MARRIAGES SOLEMNISED.

President—Mrs. V. GADENNE. Vice-Pres., Rev. MILNER & Mrs. WARE.

Hon. Sec., Mr. J. A. McDONOUGH, 122 William street, Perth.

Asst. Sec., Rev. M. McDONOUGH.

Treas., Mrs. E. M. PALMER.

Greater World Christian Spiritual Mission

Affiliated G.W.C.S. League,
London, England.

94 PARK TER., NORTH
UNLEY, ADELAIDE, S.A.

Sunday Divine Service, 7
p.m.

Open Healing and Inst.
Class, TUESDAY, 8 p.m.

Leader: Miss TINGEY.

SPIRITUAL RESEARCH SOCIETY

ZERCHO'S BUILDINGS,
157 COLLINS ST., Melb.

Founder: DR. J. M. MOOREY.

President: MR. GEO. REYNOLDS
49 Armadale St., Armadale, Vic.

Vice-President: Mrs. M. Stewart

Treasurer: Mrs. Cowan

SUNDAY SERVICES 3.15, 7 p.m.
Lectures — Demonstrations

STANMORE SPIRIT- UALIST CHURCH, 2 London St., Enmore (terminus)

Reached by Canterbury, Dulwich
Hill or Earlwood trams.

Services 3.15, 7.15 each Sunday.

Visitors and visiting mediums are
cordially invited.

W. Priestland, Hon. Secretary,
18 Rutland Street, Carlton,
Sydney.

LIFE AFTER DEATH PROVED.

MARION STEEL

Trance Addresses; also Clair-
voyance—

Sunday, 7 p.m.

Tuesday, 2.15 p.m.

Wednesday, 8 p.m.

TEMPLE OF LIGHT,

4th Floor,

Albert House, King George Sq.,
BRISBANE.

SCHOOL OF PRO- GRESSION

SYDNEY.

Floor 3 Wembly House,
841 GEORGE STREET.

SERVICES: Sunday, 3 and 7 p.m.
Wed. & Sat., 8 p.m.

MRS. BUTT, President.

Spiritual Followers of Christ,

136 CRINAN STREET,
HURLSTONE PARK.

(Canterbury Trams also 409 bus
from Ashfield Station passes
door).

Divine Service each Sunday, 7
p.m. Various speakers.

Ladies' Afternoon, Wednesdays,
2 p.m.

Developing Circle, Mondays 8 p.m.
Spiritual Leader: Mrs. Rubie, 16

Collins St., Belmore. Inquiries
may be made by phone UA7223.

All welcome.

VICTORIAN SPIRITUALISTS' UNION
(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND
MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM)

W. H. TERRY, MEMORIAL HALL.

107-109 Flinders Lane, Melbourne.

President—Mr. E. S. MAYGER.

Treasurer: Mrs. L. HOSKEN. Secretary: Mr. A. J. SLEE,
78 Ferguson Street, Williamstown.

BURWOOD
SPIRITUAL CHURCH

21 GEORGE STREET,
BURWOOD, N.S.W.

Established 1907.

Sunday at 3 p.m. Public Circle;
7 p.m., Service.

Wednesday, 3 p.m., Healing
Class; 7.30 p.m., Psychometry.
President, Mr. G. Carter; Vice-
President, Mrs. Atwill; Secre-
tary, P. H. Cormack, 14 Arthur
Street, Ashfield.

All Visitors and Speakers
Welcome.

George St. (Sydney)
SPIRITUAL CHURCH

Wembley House, Room 216, 2nd
Floor.

SERVICES: Sundays, 7.30 p.m.
Class Fri., 8 p.m.

MISS M. McALISTER, Leader.

ST. JOHN'S
CHRISTIAN SPIRI-
TUAL CHURCH

CARRINGTON STREET,
Adelaide, S.A.

Tel. U 7056

Sunday Service, 7 p.m.
Spiritual Leader:

Mrs. J. WATSON.
Hon. Secretary: Mr. E. E.
Mack, 4 Regent Street,
Parkside.

Parramatta Spiritualist
Church,

SCHOOL OF ARTS HALL,
Macquarrie Street, Parramatta.
N.S.W.

Sunday Services, 7.15 p.m.
Wednesday, 1 p.m., Psychometry
and Healing.
Thursday, 7.30 p.m., Public Circle
Friday, 1 p.m., Psychometry and
Healing.
JOHN A. SMITH, President.

THE SPIRITUAL CHURCH, BRISBANE
MEIN AND BOUNDARY STREETS

Sunday: 2 p.m., Sunday School; 3.25, Afternoon Service;
7.25, Evening Service.

Thur., 2 p.m., Ladies' Social Afternoon. Leader, Madame Loft.

Mr. C. S. Payne, President. Miss G. M. Biggs, Treasurer.

Miss D. J. Hough, Secretary (above address).

Wholly set up and printed by Shipping Newspapers (S.A.) Ltd., 116
Currie Street, Adelaide, for "The Harbinger of Light," and published
by J. T. Huston, 16a King William Road, Adelaide.