

The Harbinger of Light

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

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Inexcusable Attack on the Religion of Spiritualism

Reply by JOSEPH P. WHITWELL, Editor, in
"National Spiritualist."

A PRIEST WARNS

The following short article is an excerpt from a lecture which was published in the Buffalo News of Feb. 19, 1945, which, it was stated, was delivered by Rev. Eugene B. Regan at a noon Lenten service in St. Joseph's Old Cathedral.

We publish this, not for the purpose of raising a controversy with any religious denomination, nor to cast reflection on other people's beliefs, but for the purpose of defending Spiritualism and Spiritualists against constant attacks and untruthful and libelous statements that are being made against them by people in high places in all parts of the world.

It is our desire to show that "Spiritualism" is a noble and truly Spiritual Religion, in which many millions believe, not only as a matter of Faith, but also as a matter of fact, the evidence of which has been manifested in all ages of the world.

This evidence is the only reason or excuse for a belief in the continuity of life after the change

which has been called Death, which is the basis of the belief, as stated in denominational churches, that Man has a Soul which can never die.

Spiritualism is the one great source of comfort to the millions of heart broken, who, in spite of previous religious training and belief, still believe that their loved ones are dead and are lost to them forever.

The lecture was given within the precincts of St. Joseph's Old Cathedral, where, of course, people do not talk back nor ask questions, nor do we think that it was intended for general publication, but was rather intended for home consumption.

But so untrue and so misleading against the religion of Spiritualism and against Spiritualists is the article, that we republish it that the public may judge for themselves of the source and nature and intent of these constant attacks which are being made against the religion of Spiritualism and against its Ministry, by ridicule in some daily papers, over the air by radio, in the courts through unjust arrests, and in State Legislatures by attempts to enact legislation to prohibit the practice of the Great Spiritual Gift of Mediumship, the greatest gift of God to Man, and the only avenue by means of which the Spiritual Laws of the universe may be investigated, studied and understood, and thus become a part in the Spiritual growth of Man, while still living on earth.

We sometimes wonder if these sporadic attacks against the Cause of Spiritualism, which are so often made during the time of greatest need, may not be caused by a fear that the many well attested stories of spirit guidance and assistance, received in moments of greatest danger, which will be brought home and told by our boys after the war is all over, may militate in some measure against blind and unquestioning Faith and cause a questioning, the answer to which it is thought best to give in advance.

Or, is it possible that the scriptural promise given

in Psalm XCI, verse 11, has been entirely overlooked or forgotten, wherein it is stated that "He shall give his angels charge over thee, to keep thee in all thy ways."

The following is a copy of the article as it appeared in the "Buffalo News" of February 19, 1945.

Shun Seances, Priest Warns, in Lenten Talk

"The dark room of the seance is that place where fools rush in and angels fear to tread," the Rev. Eugene B. Regan, S.T.B., instructor at Mt. St. Mary's Academy, Kenmore, said today at the noon Lenten service in St. Joseph's Old Cathedral. Deploring what he termed the popularity of Spiritualism, particularly in England, among persons who hope to communicate with loved ones killed in the war, he said

"There never has been, and never will be communication with our dead through the dark folds of seance life. Fully 90 per cent. of these seances are unadulterated fakes, and the few that may be real are inspired by the devil.

"As Catholics, we are spiritists, but not spiritualists. We believe that God is a spirit infinitely perfect. In Spiritualism, there is always one who impersonates, and this impersonator is a spirit who seeks to lead us to evil things rather than good. Therefore, we type Spiritualism as a present day form of devil worship.

"If you want a direct trunk-line to heaven, you may have it by coming in piety to this great church or in the quiet of your home. Get down on your knees and shut out the noise of this world; then listen while He who sees in secret answers your humble prayers."

Our Reply:

Before stating the exceptions which we take to the statements made in the article quoted, we would ask, upon what basis have the religions of the world been founded? Are they the result of an instinctive impulse of the Soul, reaching out for the higher and

more spiritual things of life? Or are they the result of manifestations from the Spirit World which have been witnessed by man on earth, which have caused Fear, then Awe, and then Hope and Faith?

If the former, then we would say of it, judging by the conditions existing in the world at the present time, the impulse must have been very weak, if, indeed, it did not die aborning.

If the latter, then, indeed, are all men justified, by evidence, in a belief in the continuity of life and of consciousness after the change which has been called death, but which in reality is but "Birth into a larger and more beautiful state of Consciousness."

Referring to the opening remark and quotation of the article, "The dark room of the seance is that place "where fools rush in and angels fear to tread'," we rather wonder if his reverence has ever attended a "Spiritual Seance," and if his experience at such seance was such as to lead to the conviction that the communications received or the manifestations witnessed were prompted or inspired by evil spirits, or by the devil.

If such implication is granted, then we would ask, does this acknowledge, as an established fact, the possibility of "Communication"?; and surely Father Regan could not contend that the law of communication exists for evil spirits only, and is not available for use by the Angels. If so, what then becomes of the "Angel Guardians," the hundreds of canonized saints, to whom prayers are offered daily by devout souls, and whose prayers are heard and responded to.

The statement, "There never has been and never will be communication with our dead through the dark folds of Seance life," is a statement of opinion and not of fact. If the reverend Father had said that he had never witnessed such a manifestation, and did not believe that such could ever be, it would have been far less subject to criticism. We do not think that Father Regan is fully informed in regard

to all of the "Mysteries of Life," either on the material plane or upon the Spiritual plane of life.

"The statement that "Fully 90 per cent. of these seances are unadulterated fakes," as attributed to his reverence, is an unfortunate one, and is quite unsubstantiated. If such have been his experiences or the experiences of his confidants, then, indeed, have their selection of Mediums and of seances been most unfortunate.

Seances that have been attended by hundreds of sincere, earnest-minded, spiritual people, have been productive of the highest and most spiritual conditions and teachings which have brought light and knowledge to the mind and peace and comfort to the Soul.

The statement attributed to Father Regan, saying, "As Catholics we are spiritists, but not spiritualists," is one that we do not wish to comment on, excepting to say that we, as Spiritualists, do solemnly affirm that we are not "Spiritists," but we are "Spiritualists." As such, we strive to study, to understand, and to comply with the "Spiritual Laws of Life," and strive to be worthy of the honour of being truly a Spiritualist, in all that that beautiful term implies.

He says, further, "We believe that God is a spirit, infinitely perfect." This statement, if correctly stated, should read "GOD IS SPIRIT," and the inclusion of the letter "A," which is done by most Ministers, is misleading and unjustified.

Again we quote, "In spiritualism there is always one who impersonates, and this impersonator is A SPIRIT who seeks to lead us to evil things rather than good. Therefore, we type spiritualism as a present-day form of devil worship." Such a statement, coming from the lips of one who assumes to be a religious leader and a teacher of religious truth, is unworthy of reply. Does the Rev. Father really believe in the devil, hell fire, and other superstitions of the dark ages?

We once asked a Catholic Priest if the church

was not aware of the fact that communication with our loved ones in the spirit world was possible, the reply received being, "Yes, certainly we know it." "Why then do you not teach it?" The reply was, "We do." "Yes," we assented, "you do, in a manner, but why do you not teach it in a manner that it may be understood?" The reply then received was, "The world is not ready for it."

Who, then, is responsible for the darkness which clouds the world in regard to "Spiritual Truth"? Is it those who are bravely carrying on, striving through the means of their great gift of Mediumship to bring this hidden Truth to the world, or is it to those who, knowing of its great Truth, have striven, and do still strive, to keep the truth from the world for reasons of their own, which we will not attempt to define.

If there are those who, in their ignorance or folly, misuse this great gift, are not the ones responsible those who strive in every way to suppress any knowledge or use of this high and holy gift of Mediumship? If those who are prepared and well qualified to teach a proper understanding and use of the gift of Mediumship refuse to do so, then indeed will the communications come through by means of channels less prepared, and with the weaknesses of those through whom the manifestations are received.

If two thousands years of preaching of orthodox Christianity as at the present time understood and taught, has produced so little of the Spiritual in Life, is it not time that the voice of the Angels should be listened to and heeded?

The prophets and the seers and the sages and the saviours of the ages have brought their Messages of Spiritual Truth to men on earth, but "Men have known them not and have put them to death."

What are our boys over there fighting and dying for? What has become of the four freedoms? Are freedom of thought, freedom of speech, freedom of religion, as understood, loved and practised by

Spiritualists in the Religion of Spiritualism to be persecuted and crushed by misrepresentation and untruth? We protest most earnestly against this subtle form of persecution, and demand the same rights and the same measure of respect for Spiritualists and for the religion of Spiritualism as are usually granted to religious denominations. There is no more excuse for promoting religious misunderstanding and religious hatred than there is for creating race hatred, which has deluged the continent of Europe with the blood of millions of innocent victims.

We ask for understanding! We plead for peace!
We demand respect!

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SYMBOLS ON ANCIENT URN LAMENT JESUS' DEATH

Inscriptions and symbols on the several ossuaries (receptacles for the bones of the dead) found in a tomb on the road to Bethlehem indicate that some members of the family to which the cave belonged were probably followers of Jesus Christ.

This is the opinion Prof. E. L. Sukenik, director of the Museum of Jewish Antiquities at the Hebrew University in Jerusalem, and other authorities have expressed in a Hebrew University report.

One of the ossuaries bears the earliest known use of the Cross, and in the accompanying text in Greek, Jesus is specially mentioned as the "Master Jesus."

The rest of the inscription is not a direct description of the crucifixion, but is a moving lamentation at Jesus' death, with expressions of woe repeatedly used.

This family vault, near Allenby Barracks was underground, and digging was necessary to reach it.

Hebrew, Aramaic and Greek ossuary inscriptions were cut in the stone—possibly only a few days after Jesus' crucifixion.

AVIATOR TELLS HOW IT FEELS TO DIE

"I was steering a fair course, rather high, when I came to grips with one of the opposite camp. I had no thought of falling a victim. My desire was to get in first and finish him.

"The moment came quickly. I felt myself descending with great force. I thought I was sinking into unconsciousness, but actually I was falling through the air as well. I felt great pain. Everything got darker and darker, until it was altogether black. Then a pin-point of light whirled all around me. Everything I had ever done or witnessed seemed moving around me at terrific speed. It was like a bad dream.

"Then I saw fates, especially those of fellows who I knew had "gone out." I was afraid. I wondered what had happened to me. I did not realise I'd been killed. I thought it was all fantastic dreaming. I wanted to say, 'Hello, Bill! Hello, Ted!' but I seemed tongue-tied.

Confused at First

As I became conscious—that is, as the dreaming and the whirling all about me stopped—I saw a lady beside me. I thought I was in a hospital. I felt my head bound, and something cooling put to my lips. I felt restful arms beneath me, and tried to raise myself, but I was too weak, as if all the blood had been drained from my body. I fell asleep. When I came to, I was really in a hospital.

"I was soon fit and strong, and then I was told what had happened. I had never thought of dying. I had expected to come back with the rest and see the jolly old times return. We don't give enough thought to what is in front of us. If we understood more we'd be more helpful in our attitude of facing up to things. We would know that there is no need to fear the consequences of our actions.

"The spirit world is very much like the one I've left. I go about and see people, and now that I'M

NOT AFRAID, I speak to them, and note the strange things about me. I have received kindness and been healed, and made aware of a real world. I know, too, that it is possible, when I understand the laws, to go back to those I have left and, by attention to detail, affect them, and put into their minds the consciousness of my safety and well-being.

Just People—Not Angels

“The moment that I realised that I was really “dead,” an overpowering fear set in. We’ve been TAUGHT to fear death. Like so many others, I had smiled tolerantly at the teachings of the Churches, but now I wondered what might be going to happen to me.

“But there are so many good people to minister to us—ordinary people, not angels, tend you and help you just as here.

“I never knew my grandparents on earth, and none of my immediate family is dead, but these kind folk have been to no end of trouble to find my relations—some I’d heard of and some I’d never heard of. They told me they’d been waiting on the chance that something might happen to me.

“It’s been a gradual process getting to know people here. It’s good to know that I’m still alive, can still do a day’s hard work.

“I have in my secret heart desires that I can now talk about without feeling shy, for I have no fear now of people laughing. One or two of these friends actually seemed to know of my innermost desires.

“I am told that my time is drawing to a close. How I came here I don’t know. I know that none of you can see me, and so it’s easier to speak.

Why Be Afraid?

“While I am here I know that I’ll be taken care of and that I’ll be able to go away safely, rejoicing in the opportunity given me. I have found a true billet and am safe and sound after hazards. I have

recognised friends and relatives, and have found a new sphere of service, for which I shall soon begin to prepare.

“And now I appeal to you. Why be AFRAID to tell all you know, so that people like myself may share your knowledge and BE PREPARED to face all eventualities?

“Let the young folk realise that religion can be real without all the goody-goody sanctimonious talk of church and school. Let them know that all that is necessary is to live freely and joyfully.

“I KNOW THAT LIFE CONQUERS DEATH.”
—“Psychic Observer.”

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IMPORTANT

As we go to press early in the month, alterations of address, changes in advertisements, or cancellations should reach us on the first of the month prior to the issue in which the change is desired.

Unsolicited contributions are not returned, nor replies to letters sent unless in each case return postage is included.

Contributors and correspondents are requested to be as brief as possible.—Ed., “H. of L.”

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EMERGENCY FUND

We acknowledge with gratitude the following donations:—

H. M. & J. A., Coolah, £10; W. G. H., Merbein, 42/-; R. J. McF., Ferntree Gully, 30/6; G. P., Gordonvale, 30/6; H. R. C., Vectis South, 20/6; R. W., Claremont, 10/6; M. S., Tecoma, 10/6; W. A. P., Coberg, 10/-; G. A. T., Carnambah, 10/-; J. H., Lower Hutt, 9/6; J. E. S., New Plymouth, 4/6; M. C. D., Bulawayo (Exchange), 5/3; small balances from subscriptions, total 14/6.

HOW TO INVESTIGATE PSYCHIC PHENOMENA

By J. J. Morse (1848-1919), one of the most gifted trance speakers of his day; in the epithet of W. T. Stead, Morse was the "Bishop of Spiritualism." He was Editor of the "Banner of Light" in Boston in 1904; in 1906, he edited the "Two Worlds." His mediumship and general propaganda activity was an important factor in the spread and growth of English Spiritualism.

The following rules for forming spiritual circles are introduced for the assistance of all who desire to enter into the investigation in their own homes. They have been compiled by the author, and embody the results of his experiences, extending over nearly forty years.

It is an erroneous idea that the phenomena of Spiritualism can only be obtained in the presence of "seasoned" mediums. Sometimes most wonderful results have been obtained by private families unaided by any previously developed media, private or professional.

A private circle, formed of members of the family, is best. Of course, there is no absolute objection to the presence of any experienced medium or investigator. Indeed, the assistance of such a person might prove a decided advantage. After the evidence of the operation of an outside force has satisfied the circle that "there must be something in it," attention should then be directed to an examination of the intelligence directing that force, with a view to determine its source and nature.

What Is A "Circle?"

The spirit-circle is a gathering of persons who desire to establish relations with the world of spirits, and receive communications therefrom. As such communication is a matter of fact—proved by oft repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed, the following should receive careful consideration:

The Place

This should be a comfortably warmed and cheerfully lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles for enquiry should always be held in the light.

The Sitters

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles, from five to seven sitters are sufficient.

The Arrangement of Sitters

The sitters should be so arranged that a lady alternates with a gentleman at the table used. There is no need to restrict the sitters to any particular form of table. When the communication is established, changes in the seating of the sitters may be desired by the communicating intelligence. Such change should invariably be made and adhered to at subsequent meetings, unless and until otherwise directed.

The Phenomena

Do not look for "marvellous phenomena" at first. The simplest phenomenon that demonstrates the existence of an agency external to the sitters is of more importance to the enquirer than the more extraordinary phenomena, which are at first accepted with reserve. The initial phenomena will most likely take the form of tilts or movements of the table. Such "tilts" or "movements" can be made to serve as a method of communication with the unseen operators by using the following code of signals, i.e., one "tilt" or "movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions, which should

be addressed to the agent at work as soon as the movements are obtained. Should "raps" be heard, the above code of signals can still be observed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the person so influenced with a sheet of paper and pencil, and await results. Should any sitter become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely dangerous.

Forms of Communication

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, personations, and writing are among the more general forms resorted to. In most of these cases, the medium is put under a psychological "control" by the spirit operating, and during the continuance of the state, may deliver addresses, describe spirits present, and also scenes in the spirit land; personate the character of departed friends, and repeat characteristic actions and personal incidents—names, dates, etc.—connected therewith; and, either by aid of the Ouija Board or similar agent, or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating. Generally, the fact of communication is most easily established by the process known as "table movements" as above referred to. Seat the company at the table, and follow the code of signalling previously mentioned when motions or sounds are obtained. There are many other forms of communication, but these now stated will suffice for all practical purposes to help the enquirer in the early stages of investigation.

The Duration of Circles

Let the circle be continued for not less than one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental; hence, no one should be discouraged if phenomena

are not obtained at the first few sittings. Stay with the same circle for eight sittings at least, and if no results are then obtained (providing the above conditions are observed), you may conclude that the requisite psychic elements are not presented by the sitters. In that case, the members of the circle should try the plan of introducing fresh visitors of a suitable character. A single change is frequently sufficient.

General Suggestions

1. Endeavour to retain the same sitters at each sitting.

2. Music, vocal or instrumental, is advised to open each meeting. It is not an absolute necessity.

3. Avoid excitement or fatigue for some hours before attending the circle. Never indulge in stimulants previous to a sitting. The forces used are drawn from the physical and psychical parts of our nature, and are therefore affected by the bodily and spiritual states of all concerned.

4. Do not sit with, or admit to your circle, anyone whom you dislike, or in whom you have not perfect confidence. Avoid acrimonious discussion. Honest scepticism is no barrier to the enquiry, but prejudice and suspicion are undesirable anywhere.

5. The absence of visible results is no proof that no advance has been made. Often most is done when the least is evident to any of our senses. Much may have to be done by the spirit operators before the object of the meeting is accomplished. They are the workers; therefore it is not unreasonable to ask that you bring to each meeting of your circle the requisite most desired, patience and perseverance.

6. If you have any deep-rooted religious objection to the subject, or any bigoted aversion to it, leave it entirely alone. You are unsuited to the enquiry, and will derive no benefit therefrom. While the facts crave no one's favour, they fear no one's

(Please turn to foot of next page).

"I ALWAYS GET EVIDENCE WHEREVER I GO"

(By A. B., in "Light")

Let me say right away that I think that Survival after death is true. I believe in it for three reasons: (1) Because of the evidence I have obtained for myself (not so much as I would like); (2) because of the evidence of trustworthy friends, and (3) because of the accumulated mass of evidence in books and journals, not overlooking the "Proceedings" of the British and American Societies for Psychical Research.

Yet, I would like to warn the inexperienced psychical investigator that first-class evidence is not always easy to come by. He may have a rough road to travel before he finally secures the one special bit of evidence that brings final conviction. Before that prize is secured, he will have used up much money, time, and patience in the process.

That is my experience, though I have been told by well-meaning old ladies (both sexes) that the fault is mine; I am too sceptical and full of suspicion, and do not go out of my way to assist the "spirit friends." By the latter remark I take it is meant that I always evade mediums' leading questions. So be it, I am quite content to investigate in my own way, and I am in very good company when I think of Dr. Richard Hodgson—about the toughest nut that ever any medium had to crack.

My friend, Mrs. X., is always giving me advice. (I will not mention her name, as I know she reads "Light," and I would not hurt her feelings for all the wealth in the world.) For the minute, I overlooked the fact that my readers may not know her, so with a few deft, well-chosen words, I will intro-

opposition, but a scientific enquiry, as this is, is no place for the ventilation of intolerant opinions or prejudices, religious or scientific. —"Psychic Observer."

duce the lady, not that she is one of an uncommon type, there are three millions like her in these islands—not excluding the Isle of Wight.

Mrs. X. is a big woman—but not larger than her heart, and that is saying something. And generous, too—thinks nothing of giving her sweets' coupon to the soldier's kids next door. Not one shred of guile is in her frame, and in pre-war days she was the target, as she is today, for every door-to-door newspaper canvasser. She has not been very long in the Spiritualist movement—only three or four years, that's all. Survival was no puzzle to her when she came into Spiritualism—had always believed in it from her school days. "Of course, I know Survival is a fact, it was really spirit communication that attracted me." Well, that's Mrs. X. as I see her. Oh! you know her sister! Mrs. D., just round the corner! It's a small world, isn't it?

Mrs. X. always lectures me when we meet. "Don't be so stiff and stubborn when you go to sittings. Be like me, open out as I do; I always get evidence wherever I go."

"Every sitting?"

"Every sitting!"

Long ago, a wise man said this world was what you made it, and if that is true Mrs. X. must find it a very pleasant sphere. How I envy her. "I always get evidence wherever I go." I had never seen her in action until some time ago, when she gave me that privilege at a small circle in the house of a mutual friend. Then much that was mysterious was made clear to me. Quite fittingly, the medium opened with our hostess, then came Mrs. X.'s turn.

"A dear, sweet-faced, silver-haired lady stands beside you."

"My mother, without a doubt."

"Yes, she gives the name Mary."

"Oh! that's my sister," said Mrs. X., rather dryly.

"Your mother says she is not interested in our movement."

"No, she is strongly opposed to it."

"Your mother is now speaking of your father."

"We are all so worried about his health."

"You must not worry about him. You have done your best for the old man, and soon he will rejoin your mother. When that happens, think of two loving hearts united. That should be your consolation."

"Does mother think that he should be operated on?"

"Most certainly not. He cannot stand it." (Sound advice, as Mrs. X.'s father must be about 75, as she is at least 50.)

"I'm glad to hear that."

"I am now getting the names of Agnes, another Mary, and Jane."

Mrs. X. thought for a moment and said, "Jane is a cousin, Mary is an aunt, but I'm not certain about Agnes, unless she means a servant girl we used to have."

"That's exactly whom she means."

"But Agnes was only twelve months with us!"

"Twelve months or twelve years, she still remembers you."

"What does my mother say about the boy?"

"She is watching over him."

"Will he get through his big examination? A great deal depends on it."

"Of course he will, as if such a clever son could disappoint his mother."

"He's not my son, there's only girls in my family. I was thinking of my nephew, Tom."

"Your mother says she loves all her grandchildren alike, but she has a warm corner in her heart for one of the girls."

Mrs. X. beamed. "She will be meaning my daughter, Margaret, named after her."

"Yes, Margaret is that girl."

Just then Mrs. X. flashed a triumphant smile that implied, "Now, Mr. Sceptic, do you see how it works?"

"Now your mother mentions Harry and George."

"George is father's name, that's what I've been waiting on. How pleased he will be when I tell him." Mrs. X. ignored the name of Harry.

And so Mrs. X.'s mother went on until she reached the climax.

"Now, my dear, do not worry about those overseas. All is well and nothing will happen."

Mrs. X.'s face positively glowed. "I must tell Margaret about that, she is so worried about Frank in Burma. Mother was at their wedding, and thought the world of Frank; I knew she would not overlook him."

Two hours later Mrs. X. was in rapture as we struggled home through the black-out. She was so sorry I had received so little evidence, but was very jubilant of her own success. "Didn't I tell you that I always got evidence wherever I go?" Then she reviewed it for my enlightenment.

"My mother came and mentioned my sister Mary by name, letting me know that Mary dislikes Spiritualism. She knows all about father and his illness. You heard her giving his name, George, and did you notice she advised against his operation. She also mentioned cousin Jane and aunt Mary, and then remembered a girl who was in service with us. Then she said my nephew, Tom, would pass his examination. Wasn't that a splendid piece of evidence when she specially mentioned my daughter Margaret? That was how she got her own name through, clever, wasn't it? How excited Margaret will be when I tell her that she knows all about Frank and that he will come to no harm."

Mrs. X., for the third time, was recapitulating the evidence when a passing policeman shone his torch on us. "Oh, dear, I must run home, Margaret will be expecting me to 'phone her right away," she gasped. And so, with a hurried "Goodnight," she left me listening to the sound of her footsteps dying into silence.

Poor Mrs. X., or fortunate Mrs. X., how should

I regard her? Should I envy her for possessing such a credulous child-like nature and pity myself for being so critical and carping? In my heart, I secretly envy her position—it's worth a million pounds—to her. But oh, the pity of it all!

Nevertheless, I cannot help thinking it is just as well that critical and cautious investigators like Hodgson, Lodge, Barrett, and Mrs. Sidgwick established Survival on such a solid basis, otherwise well-meaning but simple people like Mrs. X. would have made it the laughing-stock of the world, regarded only with contempt by the serious-minded.

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OH! LET US PRAY

(By G. N. Crowell)

The day was long; the burden I had borne
Seemed heavier than I could longer bear.
And then it lifted—but I did not know
Someone had knelt in prayer.

Had taken me to God that very hour,
And asked the easing of the load, and He
In infinite compassion, had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one hurt and distressed,
The answer comes—how many times those hearts
Find sudden peace and rest.

“Someone had prayer and faith. A reaching hand
Took hold of God and brought Him down that
day:

So many, many hearts have need of prayer—
Oh! Let us pray.”

—————:O:—————

No doubt those are alive who have broken loose from the chains of the body as from a prison; it is yours, that is called life, that is really death.—
Scipio.

THE ATOMIC BOMB AND THE SEANCE ROOM

(By Harry Edwards, in "Psychic News")

The recent development in man's control of atomic energy should bring a closer understanding of the processes involved in a number of phases of psychic activity.

The scientist of today, by associating different forms of atomic energy, is able to create new substances, with new potentials, such as radio-active matter, explosives, etc. By his treatment of these energies, he produces law-governed effects.

The fact that man, with his limited knowledge of these primal energies, is able to so manipulate electrons, neutrons and protons to create new forms of matter, brings much that happens in the seance room and in spirit healing within the limits of human comprehension.

Parallel at Sitzings

In the seance room, conditions are established in which atomic matter is created, such as when a spirit being materialises for the time, or when ectoplasmic instruments are formed.

Substances so produced are atomic in construction. They have weight, are often of heavy density, possess temperatures, and can operate normal physical matter.

The immediate dispersal of the created substance can be easily understood as the "holding" force is withdrawn and the materialised form reverts back at once into the primal energies from which it was produced.

This performance has been carried out thousands of times in seance rooms. It has its parallel in the atomic bomb, which directs energy to the breaking up of other atomic structures and returning them to their primitive forms.

Choice Made By Science

The tremendous difference between what takes place in the seance room and the discharging of the

atomic bomb, is that the former is a well-controlled, creative effort - carried out easily and naturally through the advanced wisdom of the spirit operators, as compared with the giant factories, employing scores of thousands of people, using many tons of material, etc. The two processes are as the sublime is to the most crude.

Had scientists devoted sympathetic attention towards the understanding of the psychic processes utilised by their spirit contemporaries, instead of brutally condemning the evidence we have given as "impossible, against the laws that govern matter" and therefore fraudulent, the advance of human wisdom would have been all the greater today. Such advance would not have been directed to the wholesale destruction of humanity, but for the furtherance of the best interests of the whole family.

It has often been witnessed that growths, tumors, osseous and other formations have "disappeared" under the healer's efforts. This has been deemed "impossible" by the medical faculty. Yet, now, it becomes a practical proposition in the light of the latest scientific achievement.

Whenever a human physical disharmony is removed by the spirit healer, it must mean that an atomic change has taken place. This change can only be in the atomic construction of the cells that form human tissue.

Human knowledge permits us to obtain ordered change by the association of one atomic property with another. Further, by the division of the atomic forces, ionisation and radio reception are obtained.

If man is able to do this, is it so unreasonable that still wiser discarnate minds can carry out pre-determined changes in the atomic formations and associations within the human body in order to remove disease?

Scientists are so far more concerned with the forces that comprise the various grades of atoms. Their further study will lead them along the road already indicated to them by our spirit mentors—

that each atomic energy is a varied radiation of ether.

It will be further seen that some forces, such as magnetism, cohesion, radio, electric light, etc., are in themselves vibrations of ether, the basic substance of the universe.

Used In Healing

The potentials, and manipulation of the etheric potentials, are not only a heritage for man, but also of the spirit people who, unfettered by the limitations of the physical body and realm, are far more easily able to direct these basic powers—as witness the phenomena of healing and seance-room manifestations.

The most difficult to understand of spirit action is that of absent healing, but this, too, now comes within the orbit of mental vision. Firstly, there is the transmitting through the tuning-in of the spirit part of the healer to the spirit healers themselves, directing the thought-requests for healing.

The spirit healers are then able to direct the correctly-toned qualitative forces necessary to obtain removal of unwanted atomic substances and the restoration by change of the affected cells.

Problems of Disease

It has been claimed that by concentrated effort costing £500,000,000, science has advanced 100 years in five. If a tithe of this effort had been expended by the scientific and medical experts in intelligently trying to understand the work of the spirit operators, the whole code of human conduct would have been immeasurably bettered.

Cancer (as an example) is still an enigma. Many thousands die because of it every year. The sum total of mortality and suffering from this one disease alone exceeds the total war misery.

It is beyond the power of the spirit guides to give any information regarding its cure that is but one step beyond man's comprehension. The ability

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CHRISTIAN CHURCH FOLLOWS PAUL, NOT JESUS

(By J. A. Goodrick, in "Psychic News")

Was Jesus God or man—or was he "man of God"? Shaw Desmond, who is well-known for his many books on Survival, enters another field in his latest work, "Jesus Or Paul?" (Skeffington, 2/6).

Professing to ask questions and leave the reader to answer them himself, he nevertheless leaves his own answers unmistakably in the mind of the reader.

Probably this is all to the good, because they are the answers to which the majority of thinking men and women would inevitably come after reading the author's painstakingly sincere arguments, reasoned out from the only evidence available to the objective thinker—that in the four Gospels, the Acts of the Apostles, and the letters of Paul to his followers.

It is upon Paul and his followers that Desmond hangs a good deal of his argument.

He Blames The Disciple

He contends that so-called Christians, from the time when Paul took over the ecclesiastical reins after the death of Jesus, to those of the present day, are not really Christians at all, but Paulinians, more faithful to a doctrine built up by Paul around Jesus, coloured with pagan notions culled from the Old Testament, than to the simple ideals of the "man of God" they have unthinkingly rejected.

Are the churches of today the churches of Jesus or of Paul? he asks, and proceeds to show, by actual quotation, the vast difference between the compli-

of the guides to communicate knowledge is limited by man's prevailing knowledge.

Had there been the right co-operation with our best trained minds in psychic research, we could have looked forward to an era of wisdom in which the atomic bomb would never have had the need to be created.

cated doctrines of Paul, as adopted by the churches, and the simple message of love taught by the Nazarene.

It was Paul, he says, and not Jesus himself, who elevated his Master—the Master he had only seen in a psychic sense and not in the physical body—to the position of the First Person in the Trinity.

Will Annoy Orthodox

There is no doubt that church people, who believe literally what they read in the Bible, and see no inner meaning in its beautiful passages, will bristle with indignation at what Desmond states fearlessly on this point. But what he says is with no lack of respect for Jesus and His teaching.

Rather is it with love and understanding, and even with reverence, because, as he points out, Jesus referred to Himself as the Son of Man. He looked upon Himself, so the author suggests, as “a” son of God, in the same sense that all men are sons of God—even if most of us are not such good sons as Jesus was.

The purpose of the book is not to stress the truth of Survival, but to explain Paul’s psychic experience on the road to Damascus, when the Spirit of Jesus appeared visibly before him—as the spirits of ordinary “departed” men and women appear now, and always have appeared, to the vision of those gifted as was the medium Paul.

The Voice He Heard

Desmond says, for the benefit of the uninitiated, that the psychical researcher, in what is becoming an exact science to which leading scientists now give their assent, will probably be more chary than anyone, apart from the professional sceptic, of accepting this vision of Paul.

‘But,’ he adds, referring to the voice heard by Paul when the vision appeared, “knowing that the ‘direct voice’ is now admitted by leading scientists, some of them of international fame, and by men and women of reputation in all branches of life, he will

at least admit the possibility of the Voice which Paul heard."

It seems a pity, in this connection, that the author did not use the story of the resurrection of Jesus as an illustration of spirit manifestation; but then, as he points out, that is not the purpose of his book.

Instead, he dilates at length on the crucifixion, and shows how Paul and those who have followed him instead of following Jesus, have linked up the "blood sacrifice" notions of the Old Testament with the death of their Teacher on the cross for the purpose, it is suggested, of putting religious fear into the hearts of their wavering flocks.

Desmond quotes the hymn sung in many places of worship today

"There is a fountain filled with blood,
Drawn from Emmanuel's vein's—
And sinners plunged beneath that flood
Lose all their guilty stains."

He might also have quoted:

"What can wash away my sins?
Nothing but the blood of Jesus.
What can make me pure within?
Nothing but the blood of Jesus."

But, as the author points out, there is no word in any of the four Gospels of Jesus teaching anything like that.

It was a relic of the Old Testament revived by Paul after the death of Jesus, when he "wrote up" the story of the Nazarene for the benefit of his followers, much in the same way as some newspapers today "write up" an individual for the benefit of ungrateful readers who say, "Oh, its just newspaper talk."

Sacrifice of Blood

But Paul's "newspaper talk" has gone down with his followers for 2,000 years, and the idea still persists that the sacrifice of Desmond's "man of

God," and mine, on the cross, and the shedding of His blood, like an Old Testament lamb on the altar, was for the forgiveness of our sins if we will only believe it was.

I do not believe that Desmond's book, a book that will shock and pain many Christians, is written in any irreligious and scoffing sense, any more than these words of mine are.

His words will probably help many people to understand Jesus and His mission better than they have done before, because it will show those who confuse the life of Jesus and the doctrines of Paul, adopted and considerably embellished by some religions, that whether He was God or man or "man of God," He was, as Desmond says, certainly not an impostor.

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ON MEETING PEOPLE

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One wayside pulpit displayed a rather startling sentence: "Remember, everyone you meet is fighting for his life." Can it be true? Most people are like ourselves. What meticulously hidden struggles are we engaged in? Why is Dopey the most beloved of all the seven dwarfs? Is it because we see ourselves in his clumsiness, his eagerness to do the right thing, his stupidity. He makes more mistakes than we do. How comforting to see that such as he can be attractive, lovable!

Let us learn to look on the people we meet, not as the efficient, successful people they pretend to be, but as secret and often defeated strugglers like ourselves. Let us allow God's Spirit in us to go out silently to greet God's Spirit in them. Let's make a short formula to use when entering a crowded bus or subway, remembering "how much each person there needs God and how much God loves each. How near He is to them, how dear they are to Him." —Muriel Lester.

ARE YOU AFRAID TO PRAY?

By Gertrude K. Peterson, in "Nautilus"

Once upon a time, I was afraid to pray. But I'm not afraid any more, because I have made discoveries about this praying business which have changed my feeling of uneasiness about it to a growing understanding of what it is and what it does.

What is prayer? Is it simply talking to the Father within us? Yes, within us. Jesus told us that the kingdom of heaven is within us. Since He said it, it is, of course, true, and if the kingdom of heaven is within us, then God must be there, too. No more fearful praying for me to an awesome Creator who is somewhere off in space. Instead, a simple conversation with the loving Father who is always right here with us, wherever we are. A Father who loves the world He made and the folk He made to inhabit it.

Of course, the word "conversation" does not imply a monologue, where we do all the talking ourselves. There are two involved in this, and when we have talked to God, using our own natural words just as we would talk to any understanding friend, we must remember to listen to Him as well. And—be sure of it—God will answer.

I used to be afraid that God, being such an immensity of power, wouldn't, by any stretch of the imagination, be interested in just me and the problems which, although they seemed so large to me, must appear insignificant to him. Now I know that the most infinitesimal problem is not too small to talk over with God, nor is there one too large. And, best of all, His interest and power are mine and yours all the time. There is no possibility that you could lack God's entire attention and love simply because he was also concerned with my problems.

What does this do to one? When I realised this quality of being all things to all of His children

all of the time, I lost my fear of not getting my share in this world. And along with that came the feeling of largeness that comes from not envying others what they possess, because I had become sure that our Father's love and help was great enough for all, all of his children.

My mother once told me that when my twin brother and I were babies, people had asked her which of us she loved the more. She would reply, "You might as well ask me which I love the more, my baby's hands or its feet."

I have never, from babyhood up, had reason to doubt my mother's or father's love, nor their willingness to do anything in their power for my good. God's love is like that, multiplied many, many times beyond our human comprehension. Jesus himself told us so. Think back to the time when you were a child. Recall the complete confidence you had in your parents, and know that your Heavenly Father's love is like that, only much more so because He is not limited by human weaknesses or failings.

These things I have learned from prayer. Remember that I said in the beginning that prayer is a two-way proposition. After we talk to God and tell Him how we feel about things, thanking Him for the blessings we already have, and do this with a real desire for His will to be done in our lives, we must listen and let Him talk to us. Oh yes, he will!

I first started praying because a greater grief than I could bear had come to me. I turned blindly, helplessly, to a Power greater than myself, because I was bleakly, starkly, at my wit's end. Furthermore, my previous neglect of spiritual matters made me feel that I had, to put it bluntly, a lot of nerve to expect God, whom I had so long ignored, to listen to or talk to me now. I felt pretty humble. I tried it early one morning, when no one would catch me at it, because I was afraid of ridicule. I wasn't sure God would answer me, but I had to try, because

everything else had ended in complete humiliating failure.

And so I prayed. Prayed very poorly, no doubt, but at least earnestly. I prayed, and then became utterly quiet, listening for my answer. Lord, I believe, help thou mine unbelief. And the answer came! And it has been coming ever since in the form of illuminating, constructive thoughts, convictions and directions regarding myself and my affairs, including my relations with God's other children.

It did not come all at once, for God, in His wisdom, knows just how much a child can bear; and most of the changes had to take place in myself, not in the other fellow, as I had thought. Day by day, a little at a time, as I obeyed my current instructions, these conversations with our Father (your Father, too, remember) have changed the great grief to a great blessing and started me out into a new way where living is an ever-increasing adventure.

And because God is your Father as well as mine, all of the time, he is here with you at this moment, here to tell you exactly what to do with that problem of yours, be it ever so impossible seeming to you; ready with practical, comforting directions that work—all yours for the asking. If you truly want a solution to your problem, don't be afraid to pray!

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BLACK PAGES IN HISTORY

We cannot boast of our civilised intelligence. We have black pages in history. Many mediums were imprisoned for communicating with the so-called dead. They were martyrs who suffered for the truth during the reigns of French Kings. They were defended by Napoleon and Josephine of the First Empire.

"THE LIFE BEYOND THE VEIL"

Republication of the Rev. Vale Owen's Wonderful Books

In the League President's Report of our Work during 1944, published in "The Greater World" for December 30, it was announced that this Association had undertaken to reprint the four volumes of "Life Beyond the Veil"—the illuminating Scripts received through the mediumship of the Rev. G. Vale Owen. It has been a great loss to the Movement that these books have been out of print for so long, for it is generally agreed that no other communications from Spirit Realms have had such a wide appeal to the world at large. This is due partly, we know, to the extensive publicity given to them by that great newspaper proprietor, Lord Northcliffe, who, ignoring general prejudice and cynicism regarding the possibility of such communications, published them in "The Weekly Despatch" in 1920-21, and spent a great deal of money in announcing their appearance.

How were these spirit messages received? This is a natural question, and the answer is given by Vale Owen in the first book of the series, "The Lowlands of Heaven."

Then comes the next question: "What was this clergyman like?" Those who did not meet Vale Owen might well picture a dreamer, a man separated from the usual things of daily life—a saint or an ascetic. But although all who knew Vale Owen personally had no doubt about his spirituality, they would not agree that he was a man who "lived in the clouds"; rather, he was one who needed human love and the gladness of physical life.

We are very grateful, therefore, to the Rev. G. Eustace Owen for giving us a few details about his father, which show that he was a practical man with a sense of humour and a great tolerance for the weakness of others, which means that he was a good companion as well as a good Christian.

The Rev. G. Eustace Owen writes:

"All our family are pleased that the Script is not to be allowed to remain in oblivion. The rising generation, particularly, need the comfort and illumination of its message. We are all so glad that "The Greater World" have so keenly and so boldly taken up this re-publication. May their confidence be justified and their labours blessed!

"In his book, "With Northcliffe in Fleet Street," J. A. Hammerton alludes to the Rev. Vale Owen as 'that typical visionary of the half-Christian, half-Spiritualist sort.' That view is held by many people who knew him through his writings; but it is not a true portrait. My father was a visionary without being a crank. While having a clear view of life's spiritual basis, he was most practical and methodical in all his ways.

"I remember how gently he dealt with others, how broad-minded he was in argument, his tolerance of opponents, and how he endured persecution with immense patience. Many an opponent's sword was blunted by his understanding of the one who wielded it! Yet he could be severe when necessary. Cruelty in any form always aroused his indignation.

"I have never known anyone more direct in thought and words, or one who so detested shams. Beneath his graciousness lay the hardness of a good soldier of the Cross, so that he bore scorn and persecution without wavering. Quietness sometimes conceals a real courage. Humour was another strong characteristic of G.V.O.

He always had plenty of friends. They seemed to spring up like flowers wherever he went, often among those who were enemies. Those who differed from him felt no doubt of his sincerity. The Lord Bishop, who made my father's position in the Church well-nigh unbearable after the publication of "Life Beyond the Veil," distressed by what he regarded as "madness" in a man he had always respected, was still more distressed at the inevitable break in their friendship. The same was true of

his brother clergy, most of whom could not accept the new revelation.

"In his book, 'He Laughed in Fleet Street,' Bernard Falk describes a meeting between Lord Northcliffe and my father, in "The Times" office, when the former asked him to accept £1,000 for publishing extracts from the Script in the "Weekly Despatch." He continues:

'Vale Owen shook his head. For this part of his writings, he said, he could not take any money. He had been well paid by the publicity given him, and by being able to carry out the sacred duty of placing his revelations before the world. Knowing well Vale Owen's poverty, I was genuinely sorry to hear him refuse payment, but he was not to be dissuaded . . .'

"I mention this only because, under a photograph of my father in the same book appears the caption: "The Rev. G. Vale Owen, who despised money." That caption is harmless except that it gives colour to the notion that father had little idea of the power for good that wealth can be, and the sordidness of poverty. To us who new him so well, that belief is fantastic. But in the matter of payment for the Scripts, my father preferred to be thought an unworldly fool rather than go against his principles. Who can doubt the rightness of his decision, in spite of—nay, because of—the self-sacrifice it involved?"

Our Publishing Difficulties

Under war conditions, the publication of these four books has presented many difficulties. However, we set to work last September to put the first of the series, "The Lowlands of Heaven," into type. After a struggle, the necessary paper was procured, but even when the book was finished at our own printing works, we had to wait months before it could be bound, the binding firms being overwhelmed with work.

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WHAT A THOUGHT LOOKS LIKE

Possibilities That Make One Think

(By Harold Morton, Mosman, Sydney)

It is a well-known truism that thoughts are things, but how many people have ever seen a thought? Many people claim to have seen one—some have even gone to the length of drawing them. And why not? There are more things in heaven and earth than hitherto dreamed of in our philosophy. Telescopes show the detail of the heavens, microscopes the detail of the earth. Sir Robert Ball, the celebrated astronomer, took two years to train his eyes to see certain faint lines in a stellar photograph. Why not invent an instrument able to bring thought-forms into perspective, or train a bodily sense to such a pitch of keenness that they become visible? Why not see such thoughts? Sound can be changed into electricity and back again into sound, as in the telegraph and wireless. We can hear objects when their vibrations are transmitted to a microphone.

“Some human faces, when translated into sound, make distinctly unpleasant noises,” reports Sir Philip Gibbs, who thinks it just what one might expect.

All the books will be printed in large, clear type, and each volume bound in a different colour for easy recognition. The intention of the G. W. Association is to make it possible that one and all can procure these Scripts; and gladly they have shouldered the financial responsibility of issuing them at far below cost price—2s. 6d. each (postage 3d.). It is hoped, however, that readers and friends who realise the wonderful influence that can be exercised by these unique books, will send free-will offerings towards the great expense entailed. (Address: G. W. Association, 3 Landsdowne Road, Holland Park, London, W. 11. Park 7264.)

To see a thought is likewise sometimes to see an objectionable sight, though others are exquisite perfections which poets and artists fail lamentably to portray in words or colour.

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Let us first ascertain the facts regarding the action of thought. Thoughts can be exchanged by people at a distance. Sir Oliver Lodge is prepared "to confess that the weight of evidence is sufficient to satisfy my own mind that such things undoubtedly occur; that the distance between England and India is no barrier to the sympathetic communication of intelligence in some way of which we are at present ignorant; that, just as a signalling key in London causes a telegraphic instrument to respond instantaneously in Tehran—which is an every day occurrence—so the danger of death of a distant child, or brother, or husband may be signalled without wire or telegraph clerk to the heart of a human being fitted to be the recipient of such a message."

Is this, perhaps, the beginning of a new departure in science? Dr. William Brown, the great English psychologist, is convinced that "we cannot set any fixed limits to the power of the mind over the body." With hypnotism, auto-suggestion, and telepathy proven facts, we see new vistas for experiment and investigation. If thought can operate at a distance, is it beyond possibility that the vibrations of thought create forms? Vibrations of sound create forms, and they can also be used to destroy. One may shatter a wineglass by singing into it on a note too high for its component parts to resist, so that they scatter in all directions. One may create beautiful geometrical forms by drawing a violin bow across the edge of a sound plate that has been sprinkled with sand.

* * *

Perhaps the very thoughts of man automatically build forms out of "such stuff as dreams are made of," or in more scientific language, from the material of the plane where thought functions.

And if a thought may be seen, why not an emotion? Perhaps we shudder that our secret thoughts should be laid bare to the public gaze. Perhaps, too, we dread the exposure of our emotional content to the world. And really, the statements of these investigators are most disconcerting.

After an outburst of irritability, we may compose our facial expression so that no trace remains. Alas, it is not so with the emotions. The strain of five minutes' anger will be visible for 48 hours or so in the "aura." Happily, it also works the other way. Nature may have provided us with a rugged exterior. That cannot hide the beauties of emotion and thought going on within, for there we appear without the camouflage of this world.

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Dr. Wentworth-Shields, late Bishop of Armidale, referred to this theory of auras in a notable sermon on death. "There are clairvoyants," he said, "who tell us that even here on earth every human being is surrounded by an etheric aura, which inter-penetrates the physical body and which can be seen by those sensitive enough to encircle and stand out beyond the margin of our flesh, and its tints and colours betray our character." This is obviously an evolutionary descendant of the halo depicted in sacred pictures around the heads of the Holy Family—or is the halo, as these theorists claim, a relic of a truth about auras known by sages of old, but since forgotten?

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It will be remembered that the miraculous deaf, dumb and blind Helen Keller toured the United States lecturing. After each lecture, the audience was given the opportunity of asking questions, which it proceeded to do in questions from the sublime to the ridiculous. There was a great truth in her witty reply to the query, "Can you feel colours?" for she answered, "Yes, I can feel blue." "Exactly," say these informants on this remarkable branch of new investigation, "and when you feel angry, it

would be more in accord with the truth to say that you feel red, not that you see red." There is a definite colour for every emotion we may feel. The aura, as the encircling globe of light around us is called, will light up with the rose of affection, the green of sympathy, the violet of aspiration, or be darkened by the brown of selfishness, the grey of fear, and even be filled with the black and vivid scarlet of violent hatred.

Of course, it is rare to find the field occupied with entirely one emotion. Man is a complex individual, and when his affections are aglow it is natural for beautiful rainbow effects to be caused by sympathy and courage and idealism, whichever accompany affection. Similarly, the man who hates has also a natural aptitude for the brown of selfishness and other objectionable qualities. Curious results are obtained when two emotions of different orders flash out simultaneously—emotions which clash in the general colour scheme of the aura. Such a happening is observable when in righteous indignation a strong jet of sympathy accompanies an intense scarlet arrow of anger aimed at the perpetrator of injustice.

* * *

In her book, "Ghosts I have Known," Mrs. Violet Tweedale says she was born with the power to see auras, and had attained a "grown-up age" before she discovered that everyone could not see them. She reports how Mr. Gladstone received news of Irish trouble in 1882 while in her presence, and "he was suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither." Among her descriptions she related that "King Edward was blessed with a very fine aura of colour, of power and greatness." The latest discoveries in this line are the achievements of Dr. Kilner in his celebrated slides which, at any rate, enable the etheric aura of people to be visible.

While the form made on meeting a friend in the street is a harmonious crescent-shaped form of rose,

green and golden yellow, the intense love of a mother for her child automatically takes shape like a beautiful winged globe. Selfishness constructs a brown form with claws; men at a street accident produce indefinite cloud-like forms of green mingled with rose; the natural but intelligent grief of a man at a funeral produces a horrible grey form, while a more enlightened person, who thinks of death rightly, constructs a form full of hope and strength, a striking contrast with the other.

* * *

It is in the realm of music that the finest forms are constructed. The characteristic effects of Mendelssohn's compositions are delicate filigree-work of different colours inside a baloon-like structure.

Aringing chorus by Gounoud played on an organ will give a more brilliant and massive effect than Mendelsshon, but Wagner's forms are more like enormous mountain ranges of deep colour.

The great accumulation of evidence collected by expert investigators over a number of years has assured many people that this is not only a theory, but a fact. A few years ago, the promulgator of such would be subject to ridicule and persecution, as was Galileo. There are still some places where a man might be run out of town for entertaining such advanced ideas. Fortunately, the modern scientific world is glad to welcome for examination any theory, however seemingly impossible to the layman, for most of the wildest phantasies of the past are demonstrable facts in radio, television, aviation, and surgery today.

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STUDY SPIRITUALISM

Every person should make a special study of Spiritualism. It is invaluable as a health-giving religion; that is what we want. Its teaching is the transformation of the spirit of man by the adoption of higher ideals.

GREAT DEMAND FOR LORD DOWDING'S NEW BOOK

(Reprinted from "The Greater World.")

Lord Dowding's new book, "Lychgate"—of which 7,000 copies have already been printed—is an account of his experiences in Spiritualism, with comments and arguments on various aspects of the work. In parts he goes deeply into various aspects of belief, with special emphasis on Theosophical teachings, with which, in the main, he agrees. He very definitely supports the theory of Reincarnation, with which, of course, we ("The Greater World") are not in agreement, but he provides a possible explanation of the reason when he mentions: "It doesn't necessarily follow that rebirth will take place on this earth." Of reincarnation generally, he remarks with characteristic breadth of mind: "I accept it to be true, but I shall have no cause for complaint if other people do not."

Dealing with his platform work, he says that his message to Spiritualists is that they should "reach up ever to higher and higher sources of inspiration"; and, later in the book: "there is no soul or spirit so high that he does not gain an added grace and blessing from our humble prayers"; there is a timely warning in his reference to "the dangers to which people lay themselves open when they undertake, in a spirit of curiosity and sensationalism, and without due safeguards, to attempt conscious communication with discarnate spirits."

Throughout the book the author speaks with great love and reverence for Jesus Christ, and his attitude to our Saviour is shown in the reference: "Jesus Christ can be visualised by us in our prayers, and furthermore He is the highest Entity which we are capable of visualising. He is our Mediator, and if, therefore, we address our prayers to the Father through Him, in love and faith, we need not torture our brains with speculations . . ."; and of prayer:

"if millions of people pray, the effect is obviously very greatly increased, while if they all pray simultaneously the effect will be overwhelming." Of service, his words find an echo in the hearts of all Christian Spiritualists when he says: "This is true Spiritualism, the giving rather than the receiving, the glad and happy comradeship with the Saints and Angels of God for the service of mankind in the beloved Master's name . . . it is not A religion, it IS religion."

The following passages indicate the tone of "Lychgate" and the author's spiritual outlook:

"A message from the Rev. G. Vale Owen: The Man of Sorrow shall be your inspiration. Where He leads we can but blindly follow. For though the path is narrow and stony, His handicap takes away all sense of loneliness.

"There are many paths to the Top of the Hill, and not all follow the Path of Jesus. Yet one who follows the Tao or the path of the Lord Buddha, if he have reached enlightenment, will recognise our Blessed Master and what He stands for.

"The words 'seek and ye shall find; knock and it shall be opened unto you' are as true now as on the day when they were spoken. But it is of no avail to seek with a vacant mind nor to knock with empty hands.

"I do assure you that I write of these matters with the most profound humility. A little corner of the Veil has been lifted for me and I pass my knowledge on to you for what it is worth. But if you, too, are a seeker after Truth, you, too, must seek and read and ponder and discuss and evolve your own philosophy. For that is the only philosophy worth having.

"We must become as little children—not childish but childlike. We must cast back our minds as far as they will take us, to the days when we were little children at our mother's knee; before the cares and responsibilities of the world had moulded

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THE SOUL OF THINGS

A complete set, three volumes, of "The Soul of Things"—being psychometric researches and discoveries made by Prof. William Denton, a Boston, U.S.A., geologist—has been presented to our Reference Library by the Misses Fletcher, of Eaglehawk Neck, Tasmania, who had already enriched our bookshelves with other valuable works.

Dr. Nandor Fodor, in the "Encyclopedia of Psychic Science," writing of Prof. Denton's work, says:

"Prof. Denton's sister, Mrs. Anna Denton Cridge, developed the gift of giving descriptions of character, surroundings, and personal appearance, to the colour of the hair and eyes, of the writers of letters held in her hand. He immediately applied the mysterious faculty to geology, and found the the history of geological specimens had passed before the gaze of the seer like a grand panoramic view. The vision was sometimes rapid like lightning, sometimes it could be easily followed. All sources of error were carefully excluded. From thousands of experiments conducted from 1853 to 1883, Prof. Denton concluded that the existence of the psychometric faculty is unquestionable.

From a fragment of lava from Kilauea, Hawaii—the origin and nature of which the sensitive had no

our minds into the grooves of materialism and self-sufficiency, and try to recapture the atmosphere of love and trust and innocence in which we then existed. We must return in humility to the starting point before we can go forward. The greatest things in life are the simplest, and the highest Spirits are the most humble."

* * *

"Lychgate" is a most readable book, and some of the passages are beautifully phrased, while the freedom from dogmatic assertions is most welcome. It is published by Rider (7s. 6d., postage 2½d.).

idea—the following picture was sensed: “I see the ocean and ships sailing on it. This must be an island, for water is all around. Now I am turned from where I see the vessels, and am looking at something most terrific. It seems as if an ocean of fire were pouring over a precipice, and boiling as it pours. The sight permeates my whole being, and inspires me with terror. I see it flow into the ocean, and the water boils intensely.”

A pebble of limestone, being given to Mrs. Denton, she said: “I feel as if I were below an immense body of water, so deep that I cannot see down through it, and yet it seems that I could see upward through it for miles. Now I am going, going, and there is something above me and around me. It must be ice. I am frozen in it. The motion of the mass I am in is not uniform; it pitches forward, then halts and pitches again, then goes grinding, pressing and rushing along—a mountain mass.”

Fossils, minerals, etc., have brought forth accurate descriptions . . . Prof. Denton says and literally means: “From the first dawn of light upon this infant globe, when round its cradle the stormy curtains hung, Nature has been photographing every moment. What a picture gallery is hers!”

The discoverer of psychometry was J. Rhodes Buchanan, an American scientist (1814-1899), Dean of the Faculty and Professor in the Eclectic Medical Institute in Covington, Kentucky. Professor Denton was his able co-researcher.

“The South of Things” is now the prized and valuable treasure of our Library, and we are grateful to the donors for their esteemed gift.

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NEW HOPE FOR THE WORLD

A new life is sweeping upon us; it is the spirit life. From all countries come the reports of Spiritualism—with new hope. Societies have taken up the call to enter the investigation, and are doing so with splendid results.

RED RHODODENDRON

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

Up in the Dandenongs recently, I saw a bright red rhododendron flaunting its flaming beauty in the sparkling sunlight. So shaken was I by its radiance that I took off my hat and stood bareheaded in the presence of this tremulous glory, as one of old took off his shoes before a burning bush at sunset. "What is the name?" I asked. "Unknown Warrior," came the reply.

On Armistice Day we keep tryst with the warriors, known and unknown, to whom we owe our lives and liberties and whatever hope there is for a better way of life. One by one I think of those I knew and loved—my brothers, my schoolfellows, who came not back from the last crusade, and those for whom there has been no homecoming in this war—Henry, Ken, Doug . . . one by one . . . scores of them. I see them with my heart in the tingling, shining joy of their youth . . . as they came to say goodbye. Where are they now?

My friend, Dr. Norman Maclean, had a garden boy at Morven. When the war broke out, John, like many another, added a year or more to his age and enlisted. In the dread days when it lay in the balance whether we would survive as free men or become the serfs of Potsdam, came the news that John would never more return to his Bonnie Scotland.

"I cannot walk in the shrubbery without a memory of John fluttering down like a feather from a sea-bird's wing," confessed Dr. Maclean, and went on to tell how he was arrested there by the sight of a Pink Pearl rhododendron. And suddenly came the pricking thought: How strange that the Pink Pearl which he planted should be radiant with beauty while John lies a lump of compost in an unknown trench in St. Valery. And now the Pink Pearl is

a thing of such beauty that the passers-by pause on the road to look at it, and John . . . What has happened to John and Jim and Geoff and the rest of them?

They are not in their graves in Libya, New Guinea, an English churchyard, or somewhere in battered Europe. All that was laid there was the broken body. Wonderful as these bodies are—fearfully and wonderfully made, as the Psalmist said—they are flimsy by their very nature. An invading germ, the prick of a thorn, or a fragment of shrapnel, may put an end to their usefulness, and in any case they are bound to wear out with the years.

But the laying down of the body means no more to personality than the discarding of a suit or dress. We are spirits using these bodies woven on the loom of time as our temporary means of contact and expression. There is more to us than can be seen. There was something in the light of the eyes of these men, something in the softness of their voice, or felt in their presence near us—these things are not dead. They are the crowning things of life, and make them more than all the rhododendrons and all the “great big, wonderful world.”

Life goes on; it changes its form, that is all. Mind is more than matter, and goes on thinking, knowing, and remembering. From the spiritual world we come, to it we belong, even in this material stage, and to it we go. There we shall have what St. Paul calls a “spiritual body,” textured to the conditions of the roomier universe. I believe that those who come not home to the suburban villa, the country cottage, the homestead that they knew, have gone to their real home, which Jesus called “The Father’s of Many Mansions.” They are with friends and loved ones. There they will work out their discipline and destiny according to what they were when they passed over. But we shall find them again, and we shall know them again when we, too, pass through the Gate of the Morning, and the full day dawns and the shadows flee away.

One mother's son—one of many who gave all they had, even their lives, for Australia. The fact that these men died for us calls to us with an untold tenderness and sympathy and gratitude.

There has been no talk in Australia during these late years of a "war to end war"; but if the flamboyant phrase was not on our lips the resolution behind it has not faded from our hearts. Wherefore, let us again, in the words of Lincoln at Gettysburg, "highly resolve that these dead shall not have died in vain"—so far as in us lies.

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SPIRITUALIST PHILOSOPHY

From an article written by Herbert Godfrey in
"The Christian World."

"Psychic News" quotes: "In the Beyond, each of us will be given the privilege of making restitution to those whom we have wronged. We shall then progress. We grow there, as we do here. I think that the Churches would do well to consider whether the doctrine of Atonement does not give a false sense of security. There is no conclusive evidence in the Synoptic Gospels that Jesus taught this doctrine. The only witness for it is in Matt. xxvi, 28, but the words 'for the remission of sins' have no support in Mark or Luke."

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MEDIUMS OF LONG AGO

The ancient sages had the gift of prophecy. Homer, the Greek poet, thought his angels came to him in dreams, sent by God, Jove. According to Job, "God speaketh in dreams." A Roman law required those who received spirit messages to report to the Augurs to be given to the Senate. Mediums were vehicles between angels and mortals.

SPIRITUALISM OF DOUBLE VALUE

The beauty as well as the forcefulness of Spiritualism rests in its versatility of action. First, in its essential quality of bringing conviction of truth to the examining mind is the power of appealing to the reasoning faculty. But this must seek its demonstration in the so-called phenomenal aspect of Spiritualism. That is to say, proof must be given of the personal identity of communicating spirits. An entity claiming to have been your mother must give evidence of the variety of that statement. Phenomenal Spiritualism has both its objective and subjective methods of demonstration.

The objective comes in the form of physical demonstrations—the moving of furniture, rappings on or from within solid substances, materialising of hands, faces, forms, and so on—while the more subjective phenomenal phases are produced in trance mediumship, clairvoyant seership, automatic writing and speaking, and so on, in which the sensitised brain of the medium is more or less influenced, while at the same time the matter given is entirely apart from any information or knowledge possessed by the medium.

As the thoughtful investigator becomes convinced of the reality of phenomenal demonstration and of personal identity beyond death, he naturally seeks logical explanation of life and its processes here and hereafter, and thus comes in the philosophy of Spiritualism, ready to give a scientific instruction on the why and wherefore of not only human existence and progress, but also on the cosmic law of evolution from “the nomad up to man.” Hence, Spiritualism is of double value to the world, and just as the noon-tide light follows the beauty and reality of the dawn, so philosophy and its light of reason appealing to the head, follows the splendour of the phenomena in Spiritualism, the whole making up the utility and glow of a wonderful day.

ANNIE BESANT CAME BACK TO HIM

The passing of Dr. George Sydney Arundale, president of the Theosophical Society, recalls that Annie Besant, his predecessor, returned to him shortly after her death.

Arundale, whom Annie Besant regarded almost as her own son, told of her spirit return on the high seas between Los Angeles and Suva, in a 6d. booklet, "Conversations With Dr. Besant."

"At her first return," he said, "there was a semi-materialisation which quite overwhelmed me for a few moments until she adjusted me to her presence."

That was not the only occasion she came back.

On the same voyage, when sailing between Honolulu and Pango Pango, Arundale noted, "I had a talk this afternoon with the president."

She gave him advice about the Theosophical Society, saying that "the lodges have become confused. They are weak and uncertain. The members pull in a hundred directions . . . Now do not let your delight at being so near to me and seeing me make you inattentive."

Of her semi-materialisation he wrote: "Her hair was white. Her body firm and in all the flush of youthful vigour, even though old in appearance. She was wearing a white silk sari edged with gold. . . She put on this body with its appurtenances I could feel, so as to give me pleasure and ease.—"Psychic News."

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MILLIONS OF INVESTIGATORS

Spiritualism has been suppressed by professional religionists of all cults who have made their religions into commercial enterprises. That day is passing. Now we see the world entering into psychic science, with societies in every city, whose members are counted by millions.

JAPS. FEAR THE DEAD

The Japs. are far more afraid of Mr. Roosevelt now that he is dead than they were when he was alive. This, according to Esylt Newbery, in a broadcast talk, explains the message of condolence sent to America by the Japs. when the President died. She was giving some interesting sidelights on the Japanese beliefs concerning departed spirits. "Most people in this country", she said, have no idea how much the Japanese fear, not death, but 'the dead'. The Japanese believe that after death souls pass on to the 'land of shadows', where they deteriorate in character, become spiteful and jealous, and are restless and unhappy, always longing to return to this world. These spirits of the dead are far more powerful and influential, the Japs. think, than they ever were in life, and the great thing is to propitiate them and keep them if possible contented in the spirit world." One way of doing this is by the annual "Feast of Lanterns", which takes place in late June, "when spirits come by special invitation to visit their families and friends on earth." The lanterns are to enable the "ghosts" to find their way after dark! There were several Japanese subscribers to "Light" before the war, so we may hope that a few seeds of truth concerning the future life were planted in that enigmatical land of Bushido and Hari-kiri, the inhabitants of which are now perhaps more concerned with Nemesis.—"Light."

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BOOKS WANTED

As so many books on Spiritualism are out of print, Mr. Chas. Neil, 8 Hatfield, Waruda St., Kirribilli, desires to purchase second-hand copies of:—

The Aquarian Gospel; Recovery of the Ancient Magic, by Max Freedom Long; On the Edge of the Etheric, The Rock of Truth, and The Unfolding Universe, by A. J. Findlay, and other books on Spiritualism.

THE PSYCHOLOGY OF PRAYER

(From an address given in November, 1895, by
Mrs. M. H. Wallis.)

How often, in the religious services of this and other countries, do we find the recital of the prescribed prayers to be a mere jumble of words; though with reverential air and solemn demeanour, how often those who are supposed to be united in the true spirit of devotion are but presenting the mere shell of outward conformity. This is not prayer! for in true prayer there exists sincerity in the consciousness of need.

Prayer is not confined to thought or word. As the soul becomes conscious of a need, so does the desire for that need to be supplied become a prayer. The poet has truly said, "Prayer is the soul's sincere desire, uttered, or unexpressed," and so the man who is clear of brain and mind can no more help praying than he can help breathing.

Both on this side and on the spirit side of life we are in turn interfering with or assisting others, and being interfered with or assisted by others, in the path of mental and spiritual progress. Your thoughts and desires thus radiate to those whose personal thought sphere is akin and responsive to your own, while those who are not of the same thought plane with you may not be affected thereby.

Thus, the gathering together of a large number of persons in one place, of one accord, is a potent force towards reaping the desired result, and, whether the thought thus felt by each be voiced in prayer or borne upon the wings of silent aspiration, the thought is equally potent.—"The Two Worlds."

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We have to struggle for a new glimpse of God and spiritual life. We fight for a new conception of God and eternity. In the process of mental evolution, we see today that the long lights of earlier religions are guttering to go out, and we have to get at new resources.