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A
PSYCHIC DIGEST

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

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Survival: The Gateway to Immortality
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Telekinesis and Apports
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Christian Spiritualism

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and Spiritual Philosophy

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

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JULY 1, 1946.

Survival: The Gateway to Immortality

(By George H. Lethem)
(Editor of "Light," 1931-41 in "Light")

In a lecture delivered so long ago as 1931, Dr. W. Temple—then Archbishop of York, now Archbishop of Canterbury—said: "It is not easy to estimate the place which the idea of Immortality holds in the actual religion of the English people; certainly it is nothing like so prominent as it has been in most previous ages of Christian history." Were he to lecture on the same subject now, he would have to record that the fading process has been continued at an accelerating rate, and that today even a profession of belief in Immortality is confined to a very small proportion of the people.

Two main causes have been operating to bring about this result. The first is the spread of the materialistic belief—based on what are erroneously supposed to be scientific grounds—that there is for Man no survival of conscious personality beyond physical death and therefore no possibility of Immortality; the second is the failure of the Christian Churches to combat this teaching by using the

abundant evidence of human survival provided by Spiritualism.

Yet, as a legacy from the bygone age of faith, the idea of survival, as a possibility, lingers in the minds alike of doubters inside the Churches and unbelievers outside, and it can be awakened when a direct challenge is made either to reason or affection.

Take the case of Robert Blatchford. As he explains in his interesting book, "More Things in Heaven and Earth," he had been, through most of his thinking life, "a convinced materialist, even a militant materialist," believing and teaching that the personality of man is bound up in the structure of the brain, and that, when the brain dies, the man dies and his personality ceases to exist. Those who can remember Mr. Blatchford's early writings will agree that this is not an over-statement of his position. Yet, he records that, when his wife died, he found it impossible to believe that she had ceased to exist.

"I found to my surprise," he writes (pp. 70/1) "that I did not believe she was dead. I could not feel that she was dead, that she had ceased to be. I could only believe that, though her body had ceased to live, she was alive. My daughters, who had shared my materialistic convictions, shared my new belief. They felt that the sweet and vital personality of their little mother had survived. This was not because of the great love which bound them together. It was not because of their deep sorrow in their loss. It was like the sudden flaming up of a new light. As I tried to express it to myself at the time: 'My position is illogical. I find it almost impossible to believe in human survival of death and quite impossible to believe my wife is dead.'"

The result of this challenge to his reason and his affection was that Mr. Blatchford read up the evidence for survival, the extent and completeness of which astonished him, and then he made personal

investigations which left him convinced that his wife had spoken to him and that therefore she must be alive beyond death. The psychic facts dispelled his materialistic belief in extinction of personality.

Hope Not Enough

At the other extreme, a Methodist minister who had proclaimed "the hope of Immortality" for years, lost his wife and found that a mere "hope" was insufficient to give him an assured belief in her survival. He wrote to the Rev. Leslie Weatherhead, asking if he could anywhere find assurance that his wife had really survived death and that he would meet her again. His inquiry was not about Immortality but about Survival. Mr. Weatherhead published the letter in a weekly journal for which he wrote, and gave the inquirer an answer which may have started him on the path to certainty.

There have been many Agnostics who have been convinced by the psychic evidence—including Sir W. Crookes, Dr. Russel Wallace, Sir Oliver Lodge and Sir Arthur Conan Doyle—who began their investigations believing they could show it to be based on fraud or illusion. As Dr. Wallace said: "The facts beat me."

But it is the people in Church and Chapel—or people who, although they may have ceased to attend Church or Chapel are still affected subconsciously by the teaching they received there—who are most likely, under the stress of bereavement, to turn towards Spiritualism, calling longingly, as the Methodist minister called, for knowledge regarding the lot of the loved ones taken from them by death, in the home or in battle.

These people often find themselves not only plunged into doubt as to the possibility of personal life after death, but confused by the contradictory doctrines of the Churches and sects regarding what happens after death, and yet afraid that Spiritual-

ism will ask them to believe something antagonistic to Christian teaching.

They will be helped and encouraged to inquire if it is made clear to them that the primary function of Spiritualism is not to proclaim religious beliefs, but to offer authenticated evidence of facts regarding man and his destiny which can be used as guides to belief.

That the teachings of the Churches are confusing, there can be no doubt. In the lecture already referred to ("The Idea of Immortality in Relation to Religion and Ethics"), Dr. Temple speaks of "the mediaeval scheme" still presented by the Roman Catholic Church, by which "universal immortality is assumed." In this scheme, "for those who are beyond pardon, there is Hell; for those who are pardonable, Purgatory; for those whose pardon is accomplished, Paradise; and alongside these, for the unawakened soul, Limbo.

Expressing disagreement with this scheme—which is adopted very fully by Anglo-Catholics and in part by other sections of the Christian Church—Dr. Temple asks: "How can there be Paradise for any while there is Hell, conceived as unending torment, for some? Each supposedly damned soul was born into the world as a mother's child, and Paradise cannot be Paradise for her if her child is in such a hell." Many others in the Churches—ministers and laymen—take a view similar to that of Dr. Temple and express themselves often in language even more pungent than his.

Dr. Temple's Views

Dr. Temple makes it clear that he has views of his own. He says that "the authentic Christian doctrine of the future life" is that Man is not naturally immortal but that "God offers Immortality to man, not universally but conditionally." In this he is at variance with the orthodox doctrine of all the Churches, as generally understood. Indeed, he seems to contradict himself, for he writes

that "as it is hardly conceivable that any human being descends altogether to the level of the animal during this mortal life, it is to be presumed that every personality survives bodily death."

As to the nature of the future life, Dr. Temple protests that "it is not to a mere survival of death that we are called, while we remain very much what we were before, it is to a resurrection to a new order of being of which the chief characteristic is fellowship with God."

Against this view may be quoted the famous saying of the ex-Bishop of London, Dr. Winnington Ingram, that death does not change the real man, who, five minutes after death, is the same in every respect that he was five minutes before death; from which it follows that he is not resurrected to "a new order of life," but that he continues the life he had been living on earth, with the same character, the same failings, and the same mental and moral outlook he had developed before leaving the physical body.

To these contradictions as between Churches and individual Christians may be added many others. There are Christians who teach emphatically that there can be no conscious life between the death of the physical body and its resurrection; and there are others who, with equal emphasis, proclaim that they are often beside those they love, and that they throng to Church services on special occasions, such as the Armistice services held before the outbreak of the present war.

There are doctrines proclaimed by Churches and by Christian teachers, and (as they contradict each other) they cannot all be correct.

It is one of the great commendations of Spiritualism that it provides facts regarding human survival by which these and other beliefs may be tested and a selection made by which the enquirer's demand for rational assurance may be satisfied.

This Day

It should be of special interest to Christian enquirers to observe that the facts vouched for by Spiritualism agree with those clearly indicated by Jesus when He said to the crucified thief: "This day shalt thou be with me in Paradise." Paradise, as scholars tell us, meant to the Jews not Heaven but the upper and more pleasant part of the spirit world (Hades). That Jesus and the thief should both go there—as doubtless they did go—that day indicated continuance of personal life for good and bad alike, without waiting for the resurrection of the physical body and without any prolonged sleep in the grave or elsewhere.

It was not, according to the Gospel story, until the third day that Jesus appeared to His friends and disciples; but His words indicate clearly that, even on the day of His death, He and the thief were consciously alive in the spirit world, from which He afterwards came to give assurance of the reality of survival.

For Jesus and for the thief, death and resurrection were simultaneous resurrection (Greek: *anastasis*) being the rising of the spiritual body from the physical body; and as the modernly-ascertained facts show, it is so with all men. Spiritualism proves this and proclaims it, but it is not a doctrine peculiar to Spiritualism.

For example, in "An Outline of Christian Theology," by the Rev. Dr. W. N. Clarke, it is stated (p. 458): "Resurrection takes place at death and consists in the rising of the man from death to life in another realm of life. The spirit does not rise thither alone, but whatever organism is needed for its use in that other life the spirit receives; so that the man, complete in all that personality requires, stands up alive beyond the great change that we call death, having in the same hour died and risen again."

That is a summary of what present-day psychic evidence proves, and it should enable any Chris-

tian enquirer to decide which of the teachings of his Church he can accept and which he must reject. It is not a question of accepting new doctrines—it is a question of selecting the Christian teachings that correspond with the facts established by patient research and vouched for by men of first-class mental powers and high scientific attainments, as well as by thousands of less prominent but fully competent investigators.

Of Immortality, or what lies in the far distant ages of eternity. Spiritualism does not pretend to speak with any degree of certainty—except that the prospects of progress are infinite. The point on which Spiritualism insists is that there can be no reasonable “hope of Immortality” unless Survival can be shown to be a fact, and that, therefore, the proofs of Survival are of prime importance as a basis for assured Christian belief.

From an address delivered in the Philosophical Hall, Leeds, at a meeting arranged by the Leeds Psychic Research Society, on Saturday, September 26th, 1942.

—————:o:—————

PHYSICAL AND PSYCHIC SCIENCE

Physical science has moved ahead centuries in decades. A linking of physical and psychic science may accomplish as much or more. We lose time, standing agape like primitive man, worshiping or fearing or deriding the testimony of our very senses to that which transcends our present puny mental scope. The magician, the psychicist, the neurologist and the biologist yesterday regarded psychic phenomena as a mirage or illusions.

Today they are passing the boundaries of local vision and actually finding in the psychic field an original object mirrored, as it were, in their own illusion or mirage. The physical object, and objector, passes through the mirage unobstructed, to be sure, yet the psychic reality is not dispersed. It is still there.

I DIP INTO THE FUTURE

(By Harriet Hughes in "The National Spiritualist")

My body lay in a cottage in St. Augustine that unforgettable January night in 1909.

Slowly, pleasantly, I drifted away, borne on waves of saffron and gold. Soon the billows of colours were still, and I was at rest in a radiant valley. I saw many homes of supernal splendour, a winding crystal river, a beautiful city in the distance, and, far above, a mountain gleaming with jewels. As I sat on the grassy mound, enchanted by the scene splendour, a woman in purple robes suddenly appeared.

"Welcome, Cousin," she cried joyously.

"I know your visit will be brief, but there is much to see before you return."

"I want to stay here."

"But you have many years of life on earth." Come," she added taking my hand.

Instantly, we were on an island in the river. Here were strange flowers of rare perfume, towering trees, bright-plumaged birds, and many fountains. We sat on a rustic bench in the magic grove, heard strains of celestial melody, and talked of those happy years when we were children together on the banks of the Cumberland, reading poetry and dreaming of great destinies.

At last my cousin told me that she lived with her grandfather and grandmother. When we entered a spacious room, simply furnished, both of my grandparents greeted me. "We await your mother's crossing," said Grandfather. "Often, in bygone years, we walked together in those calm Tennessee nights, and talked of stars and other eternal things."

Soon all three went with me to the home of my uncle, who lived high on the glittering mountain. He had been a writer on earth, and the translation had not changed his work. "There are numerous occupations here," my uncle told me, "but

age-old Utopian dream made real. We have poets, whose verse is sweeter than the music of the spheres, and seers who unroll the scroll of coming time." I noticed that my kindred seemed much younger than when I passed on. "There are no aged persons, as you knew them on earth. The burdensome years fall from them, and none seem past thirty or forty, no matter how long they have been here," Grandfather explained.

It was made clear to me that distance, as we know it, is no barrier. To illustrate the speed and ease of a return to earth, my uncle offered to go back with me. In a flash we were in Cantallian Springs, the childhood home of my mother and uncle. A hotel was burning, and a crowd had gathered. At Trinity, an old church three miles away that mother often attended, we saw an aged minister preaching the funeral of a little girl. A moment more and we were at the Arkansas home of my father's brother. A storm struck in fury. We moved unseen amid the storm, and saw this uncle hurled to instant death, and his little grandson miraculously saved. His dwelling and vast orchards were laid low. I wept at the death and desolation that lay around us. My guide consoled me with the reflection that, viewed in its vaster scope, no seeming tragedy of earth need grieve us. The stream of life flows on, and ultimately all is well.

"Next hour I have a conference with my publisher," said my uncle, "and we must return." Soon we were once more at his home on the height. "Our journey will prove, if you wish to check the accuracy of what we have just seen, that you have not been dreaming," my uncle suggested.

My cousin, who had awaited our return, had planned a visit to the Palace of the Future. A moment more, and we were seated in a magnificent marble palace, high on a hill overlooking a great city. Scenes of startling realism, similar to the best technicolour motion pictures of today, flashed on

each person does what he likes best. It is the the screen. I saw my youngest brother helping to bear a wounded comrade from a shell-shattered hillside in a tangled forest, while dozens of airplanes were circling above and shells were fast falling. The scene shifted, and my brother was marching in a grand parade in a great city, and I realised that the war was over.

Again, I saw myself with a little girl on my lap, and a man sitting by a cosy fireside in a country cottage. Once more, I wandered through many stately buildings at a great world's fair. Just before my final return to earth, I visited a great lake set in the midst of a vast plain. Multitudes of men, women, and children came to swim in its soothing waters, and found rest floating in its currents. I, too, was refreshed and invigorated.

Back in St. Augustine, I wrote down my epochal experience. An eye-witness to the storm confirmed everything as I had seen it. My uncle was killed, and his grandson was unharmed. I had never seen the Tennessee places, but a later visit revealed them as they appeared to me. I found the minister who preached the funeral sermon, and picked him from a group. The likeness was perfect. The screen scenes were verified by time. Our participation in the World War lay years ahead, but my brother, one afternoon in the Argonne had the exact experience I had seen long before. On his return from war he marched in a great parade in New York.

The man of the screen vision six years later became my husband, and the little girl our only daughter. For some years we lived in the cottage I had seen in that far-off Palace of the Future. When I visited the World's Fair at San Francisco its wonderful scenes were not new. I had already seen them. After the lapse of crowded years, I still believe that some mystic power bore me beyond earth's portals, and disclosed events yet to come.

JUDGES DECIDE FOR SPIRITUALISM

Step on the Road to Religious Freedom

(By Arthur Ford in "Psychic News")

History has been made during the past year relative to the status of Spiritualism and its mediums in New York. Two enlightened New York City judges have handed down decisions which are milestones along the road of legal jurisprudence.

Judge Greenspan and Judge Goldstein are both members of a race which has left the full force of religious discrimination. Whether this had anything to do with their decisions, it is difficult to say. It is far more likely that they were interested solely in interpreting the law accurately.

The Legislature of the State of New York has specifically exempted accredited ministers of the General Assembly of Spiritualists from the provisions of the laws governing fortune-telling, the statute invoked against mediums at times.

Last year, a number of mediums were arrested. In every case, where the medium was accredited by the General Assembly of Spiritualists, and in good standing in that body, and had conducted his services according to its rules and regulations, the case was dismissed.

Dr. John Heiss, president of the organisation, and Everett Britz, its treasurer, testified for the medium in every trial. It was noticeable that the Court exhibited keen interest in the statements of these regarding the tenets and principles of Spiritualism as a religion.

They made it quite clear that the General Assembly was much more interested in maintaining high standards, and in protecting the public from charlatans, than anyone outside the movement could possibly be.

Effect on Lawyer

Jacob Padawer, an attorney who handles all such cases for the General Assembly, did brilliant work

in clarifying for the Courts the legal status of mediums and Spiritualism. When Padawer took the first case, he knew nothing of Spiritualism. He is now convinced.

In one case, where the minister of a large Spiritualist church was arrested after giving a message to a policewoman at a regular meeting of the church. Judge Greenspan, addressing the policewoman, said:

"If this is a regularly organised church, I don't care what he did there. They have a right to practise their religion the way they see fit. If a person goes there for consolation, I do not care whether they prophesy or whether they do not.

"We can go into any church at all, be it Jewish or Gentile, Catholic or Protestant, and get our own ideas. It is not up to me to decide what shall be the forms and rites of their religions services. We have certain rites in my church and you have certain rites in your church. It is not for me or for you to decide whether they shall be practised or not.

"I will not allow this Court to be used against any organised religion, regardless of what my personal opinions may be. It is treading upon dangerous ground. I am not going to open the door for anyone to walk into my church, or your church, or anybody, church, to determine how they shall practise their beliefs. That is what this means."

Continuing his remarks, the Judge said: "I do not want to say this in a spirit of ridicule, because it is sacred to me. There are rites in my church that might look peculiar to you, and I might say the same about your church.

"Yet it is sacred to me. I would not attempt to interfere with the religious practices of any church or religious body. Everyone is entitled to his own beliefs.

"We should all be anxious to foster and encourage religious institutions, churches and synagogues, wherever existent, since according to their various principles and tenets of faith they are supposed to

inspire men and women to do justice, love mercy, and have a due regard for their fellowmen.

"I say again, I do not care what they did in this Spiritualist church so long as it was their ultimate goal to give spiritual aid and consolation to others. We need a little more of that."

Discredited "Mediums"

In every case, where the medium arrested was not accredited, but was simply using Spiritualism as a cloak for religious racketeering, there was a conviction.

The second decision, handed down by Judge Goldstein, concerning a man named Gilbert. This case was reported at length in the New York "Law Journal."

Gilbert never has been a member of the General Assembly of Spiritualists. He claimed to be a materialising and healing medium. He was arrested while clad in phosphorescent gauze, masquerading as a spirit doctor and performing "a surgical operation" upon a policewoman. Gilbert, realising that the game was up, confessed that he was a "fake."

In finding him guilty of fortune-telling, Judge Goldstein said, "I am suspending sentence on this charge, because it is far more important that his dupes should know by his own confession that he is a fraud, than that I should fine him."

Gilbert was then held for a higher Court on the more serious charge of practising medicine without a licence.

In this case there was a definite attempt on the part of the Court to distinguish between true spiritual healing and such methods as Gilbert employed. Quoting the Court of Appeals the Judge said, "The law exacts no licence for administration by prayer or by power of religion. But anyone who heals by any other method must have the training of the expert. The practice and profession of religion must be itself the cure."

(Please turn to foot of next page).

TELEKINESIS AND APPORTS

S.N.U. Class "B" Diploma Course

The term Telekinesis is applied to all physical phenomena which involves the movement of objects without perceptible cause. An object will stir without being touched, jump into the air, move across the room, and drop either slowly or suddenly. These movements sometimes indicate by their character, that there is an intelligent force directing them, hence their value in establishing evidence of spirit return.

The speed of an object can be quite alarming and it may flash past within an inch of one's face.

An object may sometimes be directed towards a certain person who if he holds out his hand for the reception of the object, it will drop into his palm. Sitters in a circle may change seats, yet the object will come to the same person.

Variations

Like all other species of psychic phenomena it has numerous variations. The lever on an electric switch may be moved and all lights turned out.

Carrington writes of a seance with Eusapia in Naples: "Once a gentleman seated to the left of Eusapia had his cigar case extracted from his pocket, placed on the table in full view of all of us, opened, a cigar extracted, and placed between his teeth."

In another place, the jurist quoted the Court of Appeals to the effect that, "a person should not be allowed to assume the practice of the tenets of any church as a shield to cover a business undertaking."

In summing up, Judge Goldstein said, "I have the greatest respect for those who have religious faith. Likewise I have the greatest respect for those who, believing in continuing life, are engaged in psychical research."

Psychic Force

The important thing to remember, in this and all other types of physical phenomena, is that the presence of a medium capable of producing same is essential.

The medium is indispensable for the supply of psychic force and ectoplasm used in the operation.

Psychic Energy, produced both by mediums and sitters, can however be stored in an enclosed space.

That is why it is usually necessary to have a cabinet for physical phenomena, so that it can accumulate, in readiness for use in the creation and movement of ectoplasmic rods and other structures.

The structure of ectoplasmic appliances varies according to the nature of the phenomena.

Dr. J. Ochorowicz has recorded some curious forms of spirit formed ectoplasmic appliances in his experiments with Mlle. Stanislaw Tomczyk: "Between her extended fingers the object would rise in the air, and float without apparent support . . ."

In fact, there was a support, a thread-like non-material line of force of which Dr. Ochorowicz says: "I have felt this thread in my hand, on my face, on my hair. It gives the same sensation as a spider's web. If it is cut with scissors its continuity is immediately restored. A whole number of filaments, surrounded, like a net, a ball which Mlle. Tomczyk lifted" (without personal contact).

The point to appreciate is that there is some form of ectoplasmic support, or appliance, created and used the spirit entity, and that it can only happen when someone with the necessary mediumistic power is present.

Apports

Sometimes however objects are transported from a room over a considerable distance, even when all windows, doors, or any other outlets are closed. The object transported in such cases actually penetrates the material walls.

This type of phenomena is known as Apports. The objects differ in size, may be either inanimate or living persons, and appear none the worse for their strange journey.

How matters can pass through matter in this way is still unknown, but meanwhile we accept the theory that the object is dis-integrated, de-atomised, and reintegrated at the end of its ethereal journey, by the will power of the spirits operating the process.

We are not so much concerned however about the mechanics of the process, as the evidence which such phenomena provides in proving that there is a spirit intelligence present which is causing the phenomena.—E.T. "Two Worlds."

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We tender our sincere thanks to all donors.

NO FEAR OF DEATH

(By Sheldon Shepard)

Time and space are concepts of the life of the senses.

Everyone catches a glimpse of the nature of the eternal in his dreams, for in dreaming he experiences a taste of what it is to free from time and space.

In dreams we gather past time and tomorrow and form of them a bouquet of experience with the now. We are at one moment here and on the other side of the earth; all places are mingled and intermingled in our dream life.

This is not because the sleeper leaves his body, but is rather because in the dream life the human being is everywhere at once, and all times are now. So is it also in the life free from the body, or in the state we call "death."

At death one does not "go anywhere"; he is merely freed from bondage to sense-thought; death brings the freedom of being everywhere and in all times.

It is during his sensate life that man "goes somewhere"; at death he is freed from the necessity of that focus of his experience. To all persons, whether they be called "good" or "bad," at whatever stage of their development they are freed from the life of the senses, comes this same freedom from time and space—the timeless, spaceless life of spirit.

Heaven, Hell, Purgatory, Devachan, and all other names applied to conditions after death, have nothing to do with place, but only with condition; all represent attempts to describe spiritual states and all are everywhere.

As in dreams there exist no walls, no barriers, that may not be over-leaped, no places except as they are made by one's own experience, so is it in spirit. As in the world of dreams there is neither

day nor night, nor a season but may be blended with all seasons, so is it in the free life.

Blessed are they now who understand while using the body that the really important part of their lives consists of the kingdom within, of boundless, free thought and feeling, of awareness of their oneness with the Universal.

Such are the free ones who at death enter readily and gladly into the "joy of the Lord," which is the state of growth called "Heaven." Heaven is not a place, but is the universal inner presence of peace and perfection which is at the heart of all. One is "in Heaven" now or hereafter in proportion as he consciously lives in the unseen perfection.

As all things seen are made of and by the unseen, the unseen is the master of life; man should therefore "seek first" the Kingdom of the Unseen.

Let man master his thoughts and feelings, let him live in the joy of heaven whatever his circumstances; and he will discover that he is blessed, that he has no fear of death, and that worldly things are transformed by the power of the inner kingdom.

This indeed is the way of life—the lighted path of peace and wisdom that leads to the sunrise.—
"Nautilus."

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There is no death—there are no dead—this is the message of Spiritualism. This is the message.

Spiritualism restrains and reforms those viciously inclined through the realisation of the abiding presence of their spirit friends, conscious of their thoughts and deeds.

DEGREES—HOME STUDY PLAN

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QUESTIONS REGARDING SPIRITUALISM

No. 2

(By W.S.P.)

Sponsored by Springdale Spiritualist Church,
Toronto

Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication by means of mediumship with those who live in the Spirit World.

It is a Science because it investigates, analyzes and proves Spirit Phenomena to be facts.

It is a Philosophy because it studies Natural and Spiritual Laws, which are the Laws of God, and discovers that the Universe and man exist through the operation of these Laws.

It is a religion because it demonstrates the Gifts of the Spirit as recorded in the Bible, 1 Cor. 12—Now concerning Spiritual Gifts, I would not have you ignorant.

Q.—What are Spiritual Gifts?

A.—Some of the outstanding ones are—Clairvoyance, Clairaudience, Clairsentience, Psychometry, Healing, Materialisation, Transfiguration, Prophecy, Inspirational Speaking, Writing, Drawing, Painting, Spirit Photography, and many others.

Q.—What is Clairvoyance?

A.—Clear Seeing, or the discerning of spirits. It is the ability to see with the Spiritual eye the faces and forms of the spirit body of those who have passed to the Spirit World. There is a Spiritual body—1 Cor. 15; 44.

Q.—What is Clairaudience?

A.—Clear Hearing or Soul Hearing. Mediums hear with the Spiritual ear sounds and voices of spirit friends who impart to them knowledge of the Spirit World.

Q.—What is Clairsentience?

A.—Clear Sensing or Soul Sensing, sometimes called Impressional Mediumship. It is the sensing

with the inner consciousness impressions from the Spirit World.

Q.—What is Psychometry?

A.—From two Greek words Psyche, meaning soul, and Metron, meaning measure. Soul Measuring. A Psychometrist receives impression from vibrations from articles impregnated with the Aura of the owner.

Q.—What is Spirit Healing?

A.—Spirit and Spiritual Healing is both mental and physical. The physical phase of Spirit healing is the laying on of hands by the medium, who is the instrument through which the spirit Doctors are able to send vibrations of energy and healing spirit power to the body of the patient and heal the sick.

The mental phase is the sending of healing vibrations by the power of thought, and healing thoughts are powerful living things.

Q.—What is Prophecy?

A.—The receiving of messages from the Spirit World foretelling things coming to pass.

Q.—What is Materialisation?

A.—Materialization is the reproduction of the spirit's former human body through Ectoplasm a substance drawn by Spirit Chemists from a medium's body, and moulded to look like the entities' former physical body. Full Form Materialization is when the fully formed spirit walks out upon the floor(while the medium is entranced in the spirit cabinet.

Our spirit friends then show themselves just as we knew them when living in the body.

Q.—What is Transfiguration?

A.—Transfiguration is when the spirit is able to use only enough Ectoplasm to drape over the medium, and then transfigure through them, and show themselves through the features of the medium.

Q.—What is Etherealization?

A.—Etherealization occurs when there are not

enough chemicals to build the body in solid form, and the spirit is transparent.

Q.—What do you mean by Trance?

A.—To be in Trance is when the body is in an unconscious or cataleptic state resembling sleep, brought on by the power of spirits. The medium's own spirit then leaves its body, which speaks through and uses the medium's body as if it were its own, as in Trance-speaking, healing, etc.

Q.—What is Inspirational Speaking?

A.—It is a form of mediumship, in which the medium is not wholly unconscious as in Trance. Spirits send thoughts to the brain of the medium, and through receiving these thoughts are able to speak by Inspiration of spirits.

Q.—What is Spirit Photography?

A.—It is another form of Physical Phenomena, whereby the spirits are able to utilise chemicals existing in the body of the Physical medium and reproduce a photographic likeness of their former selves.

Photography is produced partly through chemical action.

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A NEW ORGANISATION

We are in receipt of a prospectus, application for membership, and the book of rules of a newly-formed organisation under the title of "The Spiritualist Church of Australia Co-operated Limited." The secretary pro tem is Mr. Harold Osborne of 30 Redman Street, Canterbury, N.S.W., from whom all information can be obtained.

In a personal letter Mr. Osborne tells us that although the company has been just formed, it is the culmination of twenty years work in Bankstown, N.S.W.

It is quite a new idea, and we shall be glad to report its progress in a later issue.

CREATE A WIDE VISION

A glance over the pages of history reveals that those men and women who accomplished things, made new discoveries, and helped the race in the unfoldment, did not think of themselves, but what the result of their work would mean to others.

Every world saviour was the instrument in the hands of higher powers. Their messages were spoken or written in terms sometimes far beyond the understanding of the people; that they had a deeper concept of inner realities is without question, otherwise the truths they gave would have died.

There was something substantial about the teachings they gave; their principles were eternal verities, and regardless of the race or the time they remained fundamental. They became the foundation stones on which was erected the physical, moral and spiritual edifice. These same foundations abide today.

It is a joy to read the philosophies of the old teachers and to catch a glimpse of those principles upon which they pondered and out of which they moulded essential codes of living that have not changed even to this day. Principles never change. The language that interprets and gives life to them to this generation may be altogether different than it was centuries ago. A principle then and now makes no difference. If we accept it, make it a part of our daily life, and an anchor to which we hold regardless of the varied opinions and all the changes of present living, we do have something that is suitable, lasting and eternal.

At the different periods of race consciousness there were always those ready, perhaps selected by some higher power, to direct the minds of the race into channels that helped in the unfoldment of humanity. Every race has its seers, teachers and its leaders.

The message of the Christ is the last message

given to the race. Mankind accepts it as its ideal, but they fall short in fulfilling the ideal and the example of His life. To "love thy God with all thy strength, with all thy heart and with all thy mind; and thy neighbor as thyself" is difficult for individual performance much less to be included into the code of groups and of nations.

But, if we watch the occult trend of events we do see efforts being made by leaders to work a way out without placing millions upon millions of people in jeopardy. We may not understand all of the inner principles at work.

If we but consider: "as a man thinketh in his heart, so is he"; "what is thought of in secret shall be heralded from the housetops"; "what you put into life, you take out of it"; "he that takes up the sword, shall perish by the sword" and there are countless other principles along the same line of thought that will give us an inkling of what really lies back, or on the inner side of events.

Cause and effect can be seen to work in and through all things and manifestations. The world is now working with effects and their change can only come through a reversal of ideals and thinking. The effects as manifested by the present race-consciousness will have to burn itself out, or until a new regime steps in and makes the necessary changes.

The above is applicable to us as Spiritualists. We are all under the same law working through our group. Spiritualism has its place in the scheme of world-thinking. It will remain until it has filled its work of alleviating human sorrow, discouragement, and doubt.

As long as human hearts batter at the door of Death wanting to know what lies beyond, just so long must we answer the questions whether Death is the end or if it is an eternal surcease from all struggling grief and pain.

Spiritualism alone can answer these questions,

and to countless of thousands has it come as a boon in periods of utter darkness and despair.

Quite often the questions are asked, "What has Spiritualism accomplished?"; "What has it to show for almost a century of work?"; "Why don't its adherents work in the spirit of togetherness?"

Spiritualism has accomplished a great deal. It remains the only exponent of the teachings of life after death and proves its statement by its phenomena. Authentic and veritable facts are given to the sincere and earnest seeker after its truths, and the spirit world is just as eager to reveal themselves, give proof of their survival and identity, and to tell of their life and experiences in the unseen realms. That it has pierced the veil between the seen and the unseen is without question, and it gave the world its first knowledge of after-death states.

In the late sixties and during the seventies consideration was given to the establishment of temples and churches, homes for the sick and aged, asylums for the orphans of Spiritualists, libraries, maintenance of Spiritualist periodicals and the furtherance of its literature. Present day Spiritualists know to what extent these became a reality.

It is a thing to be regretted that Spiritualists do not manifest a greater sense of group consciousness. There are too many divisions to make any worth-while accomplishments a reality. Individualistic tendencies predominate, and lack of power to do something worth-while which would reflect the power and unity of Spiritualists. This thought may suffice.—"Progressive Thinker."

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Spiritualism demonstrates by direct evidence . . . that the so-called dead are still alive; that our friends are often with us, though unseen, and give direct proof of a future life.—Dr. Alfred Russel Wallace.

CHRISTIAN SPIRITUALISM

(By the Editor)

Christian Spiritualism is religion as taught by Jesus. It was a re-affirmation of the grand truth given to the world by Moses: "Hear, O Israel, the LORD thy GOD is ONE."

Jesus threw a new, tenderer and more personal light upon that truth by teaching that God is our heavenly Father. "Back to Jesus" does not mean lack of progress. It certainly does mean the sweeping away of the man-made dogmas and other accretions that hinder the realisation of his teaching. He taught the **principles** of the spiritual life which he manifested in his life and works, but did not imprison them in dogma. He gave no "Creed" or authoritative statement that **must** be accepted as necessary for salvation or anything else.

Spiritualism doesn't impose one either. As there are general principles in the teaching of Jesus developing from the recognition of God as our Father, so their recognition by Spiritualists are regarded by us as a "common position" of general "principles" which, however, are not binding upon any. We are urged to think for ourselves thus falling into line with the teaching of such thinkers as Socrates and Plato and many another that the great end of religion is to lead the mind of the enquirer to the discovery of truth, rather than to impart it dogmatically. Therefore the individual and the Movement (which is but the aggeration of individuals) are left open for the reception of more and more of truth as the mind apprehends it.

Religious Principles

As the writer sees them, the principles of Christian Spiritualism are:

God is our loving Father, and personally interested in us. Whose goodness is limitless, but who is subject to his own laws, and is therefore just.

All men are brothers because we are His children. That he loves and cares for all. That those of other creeds are not outcasts, nor are the wicked subject to cruel vengeance or shut out from His tenderness.

Access to God in prayer needs no intermediary, either of a person or by a sacrament. That God speaks to men today as ever in the past, and will tomorrow, only with clearer voice.

Jesus is the holiest and greatest of teachers, but not God. That man has not fallen nor is he totally depraved; but that he is slowly and surely rising.

Salvation is well-being. Knowledge of and obedience of the Laws of Life results in a Character that keeps us from sin and suffering, and develops in us a spiritual quality that the New Testament calls Eternal Life.

Heaven and Hell are not places, but states. Not separate worlds, but what men make of their own lives both in this world and in the after-life. Man can never go beyond the love and goodness of God.

The Bible is our text book of religion. The Old and New Testaments are human records to be studied with perfect freedom. They show how men gradually learnt and apprehended Truth, and learnt more and more about God.

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THE SPIRITUAL CHURCH OF NEW ZEALAND

On Easter Sunday, the 21st of April, the Spiritualist Church of N.Z. celebrated its 21st anniversary.

In the year 1924, through the earnest endeavour of the Executive members of the "National Association of Spiritualists" and the sympathetic help of several members of Parliament, a Bill was passed entitled "The Spiritualist Church of N.Z. Act," and in 1925 the registered Church came into being.

During this Easter season special services were held in each of the Branch Churches.

THOMAS WAS NOT THERE

(By "Era" in "Light")

"But Thomas, one of the twelve . . . was not with them when Jesus came."—John xx, 24.

We are not told why Thomas was not there, and there is nothing to suggest that it was his fault he was absent. But we are told how one Sunday evening the Disciples were gathered together in an upper room, talking about the things which had been happening to them.

The room was a hiding place, and they were there "in fear of the Jews." The doors were shut, so that they should be safe and quiet, and there was no light save the gathering twilight. But they were together, talking things over, and that was important, for there were rumours in the air and excitement. Some of the women, for instance, had come back with the strange and remarkable story of an empty tomb and, to add to the mystery, Peter and John had returned to confirm this. Mary, excited and perhaps a little hysterical, said she had actually seen Him.

What could it all mean? That was the question and such were the happenings that these followers of Jesus were discussing.

"Perhaps He will come again," says one, "if we have the right atmosphere for Him; if we are really prepared to receive Him."

So they sing together and pray and wait. Then, in the atmosphere of their singing and their prayers, someone notices, in the middle of the room, the presence of a gathering luminescent mist. As its luminosity increases an appearance takes shape, to build up before them into the familiar likeness and form of one they have known and loved. Fascinated and fearful they watch the appearance sharpen and strengthen and become solid to their gaze, until they are "terrified and affrighted," thinking they behold a spirit! For they know that such things

do happen! Make no mistake, this is no spirit of cheese cloth; this is the real thing in ghosts! It not only appears solid and real but, as if to arrest and calm their fears, it speaks in a familiar and tender voice.

"Peace be unto you . . . why are ye troubled? . . . wherefore do reasonings arise in your heart? . . . see my hands, my feet . . . I am no phantom of your imagining, I am real . . . handle me and see the wounds which men have made."

Amazed and still uncertain, they gather round to touch Him and talk to Him. And they "disbelieved for joy, and wondered . . ."

Time is precious though, the Master cannot stay. Already the luminescent mist begins to fade and the familiar form and features become changed and not so clear and solid. There is an ethereal quality about the appearance now; its brightness fades and the misty cloud becomes vague with a vanishing shapelessness, to disappear into the darkening twilight of the room. Jesus, their beloved Master, has gone again, as mysteriously and silently as He had come. In the room the Disciples are left dazed and standing in dumb wonder. The Master has left behind for their remembrance of Him a strange and beautiful stillness; it is as though He is still there.

"But Thomas, one of the twelve . . . was not with them when Jesus came."

What a shame that Thomas should have missed it. Let us go and tell him the good news. The incredible truth. We can imagine with what bubbling joy and effervescent enthusiasm the Disciples hastened to tell this thing to Thomas. How they gathered round him to tell the wonderful story of their experience of the Master's coming . . . but what is that stubborn, uncomprehending look which steals across the face of Thomas as he listens to their excited account? And then, over the sweated heat of their new-found conviction, there is poured the cold douche of the questioning doubt of the hard-headed, practical Thomas.

"What's the matter with you fellows? Are you feverish? Have you been imagining? or have you been drinking?"

"No!" says Thomas, vigorously shaking his head, "that sort of a story won't do for me! Unless I can see for myself the print of the nails in His hands and the hole in His side, and unless I can put my fingers into the print of the nails and my hand into the hole in His side, I will not believe."

For "Thomas . . . was not with them when Jesus came." The "one who was not there," is always at a disadvantage. Unfortunately, there are so many of us who "were not there when it happened." Unfortunately, too, that the other person's experience can never be our own. That is why there are so many doubters—people without personal experience—in the world. This was something quite outside Thomas's experience, and he just could not take it in. Can we blame Thomas for doubting? Surely we cannot. Jesus did not blame him. He said: "Blessed are they that have not seen, and yet have believed." He did not say: "Virtuous are they . . ." In other words, those who are able to believe without seeing are, indeed, well blessed!

But Thomas was not the only doubter. It was the women who first knew about the resurrection of Jesus, and believed. Note the singular justice of this: the women! last at the Cross, first at the Tomb, first to know the truth. When the women first told these things to the Apostles "their words appeared as idle talk." Only those who had seen for themselves believed the resurrection story. They were all doubters. Thomas happened to be singled out because he was not there at the time.

Thomas did not remain a doubter, however; he resolved his doubt. He was not just a negative disbeliever, but showed himself to be an open-minded seeker for truth, for, although this experience of which he had been told was something contrary to all his preconceived ideas, he was prepared to seek a new experience; even the experience of a

real live ghost, even the return of the dead. The search took him to the Upper Room, where he was not disappointed. This time he was there. Jesus did not intend that Thomas should be left out in any doubt. "See my hands . . . my feet . . . my side." Here is your experience, Thomas, take it and make it your own, and "be not faithless but believing." And Thomas, seeing for himself, said: "My Lord and my God."

What a lot there is to learn from this story. How much we all need an experience—a personal experience—in which we were actually there at the time. Thomas, the doubter, forsooth. Thank God for those who have had the courage, the intelligence and the independence of mind to doubt. If there had been no doubt there would have been no progress. Astronomy, Philosophy, Theology, Sociology . . . all would have stood still but for the men who doubted. Praise God for Plato and Socrates, for the men of the Renaissance, for Luther who doubted papal indulgence, and for the Nonconformist who doubted the authority of the Church. So it was with Copernicus and Kepler, Galileo and Newton, and the gentle Darwin; these men were great doubters, changing man's thoughts and enlarging his horizon through the acquisitive urge of their rebellious spirit of enquiry.

If only the Church, with its ecclesiastical and episcopalian dignity and its proud, unquestioning faith, would seek with an unhampered, questing humility the wonder of an upper-room experience, what conviction, power and blessing might be found to challenge a disbelieving and be wildered age. Alas! there can be no march forward without a bending of the knee, and there is nothing which stands so stiff and still as a narrow, religious, a priori notion. Meanwhile, men and women are left faithless and doubting for want of a personal experience such as came to Thomas.

Let us not be deceived by theological niceties or blinded by orthodox traditional conceptions; the

truth is that the resurrection of Jesus was, for Thomas, nothing less than the return from the dead of someone he had known personally, in the flesh. And in like manner, men and women today need their own personal experience of the resurrection of someone they, too, have known in the flesh, if they are to come to the same joyful conviction as Thomas. It is one thing to believe the 2,000 year old story of the resurrection of Jesus, but it is quite another matter to know as a personal experience that your own friend has risen. If there are important theological implications concerning the individual resurrection of Jesus, there are certainly inescapable personal implications arising from the discovery of a law of resurrection which affects all of us. Yet a rapprochement between the advocacy of faith on the one hand and the assertion of knowledge on the other still seems a long way from fulfilment.

Thomas was neither destructive and negative, nor stiff-necked and prejudiced in his doubting. It was because his mind was open that the search for truth led him whither it would—to the Upper Room and the great discovery. But men are not pure in their seeking, they look for the confirmation of their own particular brand of reality and gather into groups of like mind, imagining they have the whole truth all to themselves. We would do well to beware: for the human mind is such that it is able to believe (and disbelieve) almost anything. And man in his egotism and pride struts about the world of ideas when he is really only groping.

For truth is so vast and Man is so vain.

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

Truth is that principle in the presence of which nature, reason and intuition harmonise and agree and rejoice together as angels of God.

SPIRITUALISTS AND REINCARNATION

(By Dr. Frederic H. Wood in "The Two Worlds")

From time to time, this ancient controversy reappears in psychic newspapers, and sometimes arouses a bitterness unworthy of a community which has suffered so much from others in religious bigotry, intolerance and misrepresentation. It is not my intention to add to that bitterness here, although I happen to be a reincarnationist convinced by evidence from my own studies. What I want to suggest is that progress in spiritual knowledge can never be attained by disparaging those who do not agree with us. We are each entitled to our opinions, especially when we have arrived at these through investigation, and not through prejudice or hearsay. But we are not justified in attacking contrary opinions which may have been reached—by those who hold them—with a care equal to our own.

An Intellectual Monstrosity

We do not strengthen our case, either, by using big words of condemnation. I have great respect for the memory of J. J. Morse, a former editor of "The Two Worlds," and for his Chinese guide, "Tien Sien Tie." But when one of them declared that the doctrine of reincarnation was "an intellectual monstrosity, a philosophical absurdity, and fundamentally untrue," he was merely using big words, being a musician, I wanted to score them for trumpets and trombones. They had a Wagnerian ring about them which must have impressed many readers. If they did not impress me, it was because I know something about the keys of language, as well as those of music. Then again, when Mr. W. H. Evans described the doctrine as "hag-ridden," my fancy at once depicted Mr. Evans wrathfully pursuing Welsh witches, complete with broomstick and flower-pot hat. The trouble with most opponents of reincarnation is that they persist in calling it a "doctrine," when all the time it is either a

fact, or it is not a fact in nature, and before we decide that it is one or the other, we should try to be scrupulously fair to all the evidence on both sides. Let me give an instance of what I mean.

The Teachings of "Imperator"

The teaching of "Imperator," the control of Stainton Moses, is often quoted as authoritative, and rightly so. It is often said that he denied reincarnation. But, as Trethewy pointed out in his book "The Controls of Stainton Moses," p. 188, an important statement by "Imperator" on the subject was omitted from the copied records. Why? Was it because the later editors did not wish his real views on the question to be known? If so, they were no better than the B.B.C. religious despots who will not allow Spiritualism to be broadcast because—in their views—it is "not in the main stream of Christian tradition."

All great teachers of the past have had their sayings truncated and distorted by later scribes who opposed certain aspects of it. Jesus was no exception. One who had talked with him in life once told me, through Rosemary, that "all those matters which gave clear insight into the psychic practice of Christ have been omitted for two reasons: first, because the disciples failed utterly to understand them—even James and John; secondly, because they were considered to be a peculiar characteristic of the Master, rather than a great truth to all men." ("After Thirty Centuries" p. 121).

Assumptions

Another weakness of anti-reincarnationists is their assumption that it must imply that they think it implies. Debased Asiatic notions of it are dragged in, and hypothetical implications are stated and held up to ridicule. Still another common objection was recently voiced by Maurice Barbanell at a Spiritualist "Brains Trust." He said that "all the cases so far submitted as evidence for reincarnation could be explained on the basis of medium-

ship." That was not true. It did not explain the historic case of Marmarie Mayo, investigated by Col. Rochas; nor that of the Hindoo child Shanto Kumari a girl of eight whose case was reported in "The Two Worlds" of Jan. 10th, 1936. It is certainly not true of Rosemary, who is Vola, not the medium of "Vola" who lived in Egypt 3300 years ago.

It distresses me a little to find that the Spiritualist movement shows a tendency to become increasingly hostile to an aspect of psychic knowledge which has a far more important bearing upon ultimate belief than some of us think. Two recent letters in "The Two Worlds" indicated this. One said that the issue of reincarnation would sooner or later split the movement in two. The other thought this would be a pity, since reincarnation "had nothing to do with Spiritualism."

Toleration

Surely there is a middle path! I would be very sorry to see the movement split in two, but I cannot accept the view that Spiritualism should be confined merely to the publication of evidence for the survival of people we knew. We have been doing that for a hundred years, and it is time we turned some of our attention to the many far-reaching problems which lie behind that now greatly accepted fact.

In this article I have not given my own views on reincarnation, because this is not the place to do so. I only ask for tolerance, and the policy of an "open mind" on a controversy which is as old as Greek history, and one which may not prove to be insoluble if we refrain from attempting to run the universe as we think it ought to be run, instead of trying to find out how it is run by a Higher Intelligence than ours.

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Our present strivings for happiness are the creative energies which shall evolve in due time the celestial immortal realm your souls long for.

MAIN FACTS IN PHYSICAL PHENOMENA

S.N.U. Speaker's Course in "The Two Worlds"

What are the main facts concerning Physical Phenomena, Levitation and Percussion, Telekinesis and Apports, Direct Voice, and Materialisation?

First of all they are a result of a co-operative effort between terrestrial and celestial spirits to re-establish social intercourse interrupted by the change called death.

The effort to establish communication is met by many problems, due to the great difference between the two worlds of consciousness, despite the fact that they interpenetrate each other.

We have, however, certain factors in common. We are all spirits, and we all live according to the same Universal Laws, the fundamental law of all, being the Law of Motion. The basic difference between us is the difference between our frequencies of motion. To overcome this barrier many experiments have been made and numerous methods established.

Movements and Sounds

Tables are tilted and rapping sounds are made, according to a pre-arranged code, in order to convey names and messages from departed spirits, to those they have left behind on this planet.

These operations involve an interchange of energy on both sides, and the substance which conveys this energy is termed, in a very general way, Ectoplasm.

This Ectoplasm is made into rods of different kinds, which are used sometimes as levers for moving objects, and also for causing impacts with furniture, etc., to produce the rapping noises.

In this way the spirit people are able to overcome the problem of communication, and make direct appeal to the physical eyes and ears of those not possessing clairvoyance or clairaudience. This process, however, involves the mediumship of a

person, or group of persons who are capable of supplying the necessary energy or power.

Objects Transported

As the power increases, the spirit people are able to demonstrate their presence with correspondingly greater effort.

With more developed mediumship objects will be completely transported from place to place by invisible support. Each species of phenomena has, however, marked variations. These variations are the combined result of varying factors, e.g., spirits, mediums, recipients, conditions, etc. In accordance with the Law of Evolution, there is a process of adaptation according to the conditions of environment. The whole study of these conditions will be dealt with more fully when we consider the development of mediumship and seance work.

The Direct Voice

The introduction of Direct Voice phenomena marked a great advance in the struggle to establish more reliable means of communication with the spirit world.

To vibrate our material atmosphere with the sound of spirit voices, independently of the larynx of a medium, requires the building of a material "speaker."

The material used is ectoplasm, which is a living substance, drawn from the body of the medium. In the first stages of the process a trumpet is used, to act both as a condenser and an amplifier. The etheric organs of the spirits are thus clothed with matter, which enables them to speak to us.

Ectoplasmic Figures

The process is taken a stage further in full figure materialisations.

There are a few mediums who can, in deep trance, supply sufficient ectoplasm to completely clothe the entire figure of a returning spirit. The decree to which materialisation is effected varies greatly,

(Please turn to foot of next page).

A HUNDRED PROOFS OF SURVIVAL

The personal story of one man's quest for Truth—
and his discovery

(By A. T. Baird in "World Service")

Ten years ago, my mind was occupied with many things, but Survival was not one of them. I was simply not interested. Why should I have been? There was quite enough going on around me in everyday life without troubling about a very problematical life in a very problematical next world.

The years went by and—quite suddenly, it seemed—I found myself faced with the second oldest question in the world: Does human personality survive bodily death? This time it was not an academic question; it had to be faced and, somehow, an answer had to be given.

I was not certain how to go about it, but I knew exactly what I wanted—evidence and proof that human beings who once lived on this earth still existed, somehow, somewhere, I thought about the world's great religions. But what had they to offer other than an appeal to faith? And what is faith but the belief that two and two are five on Sunday, but only four on Monday? Stories of Survival in the dim and misty past left me unmoved; I wanted

from semi-transparent figures to very solid ones, capable of carrying objects, and having complete organs, blood circulation and temperatures approaching our own.

The development of the figures is subject to spirit control, and the process should not be interfered with, except by permission from the controlling guide, as the ectoplasm is very sensitive, especially to light, which should normally be reduced to a minimum.

Materialisation ranks among the best types of evidence of spirit return, as they can be seen objectively by any person.

facts—up-to-date, red hot facts. Where could I find them?

I had always known that the Spiritualists claimed to have all the answers and information, but I was a little suspicious of them. I look on them as rather queer folk who sat in darkened rooms and indulged in all sorts of silly experiments. Even so, I told myself, they were certainly the only sect who asserted that the dead still existed and, in certain circumstances, could communicate with us. So I decided to give them a trial, but to go about it very cautiously. Perhaps it would be safer to study their literature before doing any personal investigation.

I was more than surprised at the formidable array of books relating to Spiritualism and psychical research when I visited my local public library. Patiently, I ploughed through them all, and then came back for more. An up-to-date municipal service brought them in from other district libraries and for five years this went on. During this period, save for the newspapers, I indulged in no other type of reading. Books which had formerly been favourites with me—on biography, politics and travel—were forgotten.

While this study was going on, I was doing some personal investigation at private circles and open meetings. At these I occasionally received some small items of evidence, but—Oh! the nonsense and rubbish I had to endure! However, it was all in a good cause so I just set my teeth and carried on.

Eventually, I called a temporary halt to my investigations and demanded of myself a cold, straight and dispassionate verdict. The answer came, and it was positively in favour of Survival being a proven fact. The evidence was too strong to be denied. I had left the ranks of those who believe that the universe can be explained by material and mechanical law.

Looking back on all this, I sometimes shudder at the fierce intensity of my self-imposed quest. I

would not care to recommend it to anyone else. The nights I spent reading till the small hours, the travelling here, there and everywhere in all sorts of weather in the hope that this or that medium would "deliver the goods," the evenings and week-ends spent in the reference library ploughing through the Proceedings of the Society of Psychical Research—it was a long exacting task. But it was worth it all. I do not envy the placid souls who have an inherent belief in Survival. My own battle was good and hard but victory when it came, was the sweeter.

Reading the various books on Survival, I was continually struck by the fact that the majority of authors followed the same line. They start by giving reasons for their first interest in the question of Survival. Then they relate the items of evidence that convinced them of its truth (it was on these chapters that I concentrated. Next, the reader is told how the authors, or their wives, or some other relative had developed mediumship in the home circle. After that, the authors present their new psychic philosophy, and the final chapters give glowing accounts of the glories of the astral planes and spheres. I found that my interest inevitably waned after the chapters on evidence, and I was bored stiff by the lectures of the guides and opinions of the writers. That was not what I sought; evidence and still more evidence was the goal.

The astral regions I was willing to take on trust; I would explore them to my heart's content when I became a disembodied spirit. What I wanted to be certain of was that the human personality survived death. I searched in vain for a book which contained nothing else but points of evidence. That was all I hungered for, and Dennis Bradley came nearest but not quite, to meeting my wish. So there was nothing else for me to do but write a book that suited my own requirements. That is how "One Hundred Cases for Survival After Death"

(Please turn to foot of next page).

THE SILVER CORD

Life Here and Hereafter

(By J. M. H. Frederick and Olga A. Tildes)
(With forty full page illustrations)

This remarkable and comprehensive book, in two parts, serves to clarify, simplify, and demonstrate repeatedly, through types of manifestation, what life, death and "life after the death state" are really like. It presents a most striking and illuminating account of experiences in communication with those who have passed through "the portal we call death." The study answers hundreds of timely questions that most thinking people ask themselves and their leaders during the course of their lives. It interprets and carries on the practical and spiritual work and message of Jesus in an illuminating way. All religions, except Spiritualism, it is known, takes a person to his grave and expect him to have faith that God will take care of his immortal soul somehow. This book goes further than this; it teaches the way of life here and hereafter.

"The Silver Cord" is a veritable gold mine of information, philosophy, practical psychology, religion and psychic science. It is a book that will touch the emotions, mind and conscience of people; it is a study that dissolves all fear of death and actually teaches, without preaching, the fine art of living in a delightful manner. Most important of

published by Werner Laurie, London, (11/- post free) came to be conceived and completed.

I hope it meets the needs of the beginner in psychical research and that it saves him the time and boredom of ploughing through innumerable books on Survival. I wish someone had written it before; it might have saved me much trouble.

all, it adds knowledge to faith, and this is something for which thinking people everywhere are clamouring today. It is neither dogmatic nor arrogant, it is designed to be helpful to people of all creeds and nationalities.

The principal author, Mr. J. M. H. Frederick, had been a newspaper man with "The Akron Beacon" and "The Cleveland News" before he became superintendent of the Lakewood Public Schools and then of the Cleveland Public Schools. Mr. Frederick died before his great work was completed, and according to his wish, the work was finished by Miss Olga A. Tildes, who collaborated with him in its preparation for seven years. The high intellectual standing of its authors guarantees the high character of its contents. Mr. Frederick, one of Ohio's leading scholars and educators had a marvelously clear conception of Spiritual Truth as well as the ability to present it to other minds. Miss Tildes has completed the work with a spiritual understanding which makes the book all the more valuable. "The Masonic Outlook" is the authority for stating that Mr. Frederick was "one of the greatest Masons, finest gentlemen, and most distinguished leaders of Lakewood Freemasons."

The book treats of a subject which can no longer be relegated to the realm of a fantastic imagination, but one which is coming to be recognised as belonging to the domain of law and scientific discovery. Every open-minded person will read this book with great interest. It is a book for permanent keeping and for re-reading when one feels the need of that peace which must be found in life's hours of great personal loss.

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Happiness, like health, is the normal condition. There is only one real cause of unhappiness, and that is intentional wrong doing.—Lilian Whiting.

MY WIFE HAD "SECOND SIGHT"

(By J. R. Fergusson)

Four years ago, my wife (who has since died) and myself came to live at a house called Fernees at Aberfoyle, Perthshire. The wife of the former occupier had died a year or so earlier and the widower had moved from the house to another more than 20 miles away.

One morning a few months after we had taken up residence, I was in the kitchen with my wife when I noticed her give a sudden start. I asked her what was the matter. She replied: "I just saw a woman come down the stairs." I chaffed her, pointing out that we hadn't heard the outside door open—so where had her imaginary woman gone? But she was emphatic. She didn't, she said, expect that I'd see her, as she wasn't a "real" woman.

I went off to business and forgot about it. However, in the afternoon the former widower arrived unexpectedly and had tea with my wife. He came into my place of business after, and told me he'd visited the old home "which had an awful attraction for him."

On arriving home my wife's first words to me were: "That was Mrs. L—I saw on the stairs this morning," meaning the old man's dead wife. I ridiculed the whole thing, but nothing would alter my wife's conviction.

Some months later, at lunch-time, she told me she had seen the figure again. I suggested, laughingly, that she must be drinking, but her only reply was: Would I believe her, if the old man paid her a visit that afternoon. I said: "I would" for we had certainly had no intimation of a second visit from the old man. In fact the old man did turn up that afternoon, without any warning.

Later (on a third occasion, she saw the vision again and was so sure, as a result of this, that the old

man would make an appearance that she baked a few scones specially for his tea. This time, I was not surprised when he duly arrived.

Shortly after, the old man died, and my wife, very sorrowfully I thought, said she'd never see Mrs. L—— again. She never did. I remember asking her why and she said: "She was at rest at last." My wife had what we call "Second Sight" I know, but she wasn't interested in the Survival Movement. Neither was I, but I am interested enough now to believe there's a lot more in it than I, or many others, ever dreamt of.—"World Service."

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OVER THERE !

There is life after death! There is a beyond which none can realise. There are many different states and spheres, and there are all kinds and degrees of development; but then comes the refining element, the grand knowledge that colors all minds, that brings peace to all troubled thinkers—there is happiness such as no mortal can comprehend.—"Guidance from Beyond."

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SIGNS AND WONDERS

"Has there ever in the history of all the religions of the world been any other method of convincing the multitude than by signs and wonders? How can people be brought to a knowledge of the reality of the spirit life except by demonstration of the existence and of the power of spirit, by signs and wonders which only spirit can perform?" "Only because of signs and wonders they believed." "Except ye seen signs and wonders ye will not believe." John. iv. v. 48.—Mrs. St. Clair Stobart in "Ancient Lights."

TOP SPEED CLAIRVOYANCE

Spirit Brings Her Memorial Card to George Daisley Meeting

George Daisley gave a remarkable demonstration of clairvoyance at Bristol recently, though suffering from a high temperature and a septic throat.

"There is a gentleman with you who passed on March 16th, 1911, aged 72," he told a woman in the audience. "He is your father's brother John."

Then Daisley went on to give even more amazing evidence.

"Mother comes with her brothers James and Henry," he continued, "and her neighbours, Mrs. Annie Cook, Mr. and Mrs. Manning, and Mr. and Mrs. Lee. Mrs. Lee was a church organist at St. Michaels, the church you attended.

"She brings a great friend of yours who shows me her memorial card. It reads: 'In loving memory of Eliza Ann Johnson, who departed this life December 2, 1932,'

"On the reverse page is printed, 'Oh for the touch of a vanished hand and the sound of a voice that is still.'

"Father says, 'Remember my anniversary on June 19th, and Mother's on September 18th (wedding day) and also Xmas Day (their birthday).'

"Just before she passed, Mother said the 23rd Psalm. She was christened and married in St. Stephen's Church, and the funeral service was held in St. John's Parish Church in April, 1928."

All Accepted

All this information was given at top speed with lots of other personal details, and it was all accepted by the recipient.

To a man and woman Daisley said:

"The lady has a sister in the spirit world who brings her mother and two uncles, Jim and Tom. You nearly stayed away from the meeting. Just

before leaving home you criticised your hair, and a comb from which some teeth are missing.

"Mrs Green sends greetings and reminds you of happy days at Queen's Road. They were interested in your discussion of holidays and think Llandudno is an excellent idea.

"Mother says, do tidy those snapshots now loose in a book in the top right-hand drawer in your bedroom."

All this, too, was confirmed.

In other messages in this remarkable demonstration, a sailor who went down on the H.M.S. Hood, and his friend, lost in a submarine, both manifested. A bomber crew gave their names and the place at which they crashed.

Daisley never asks a question, merely pauses at intervals to ask if the evidence is true.—"Psychic News."

—————: o :—————

"Wait, and while you are waiting, observe, pray, and neglect no labour. However small and trifling it may seem, if true, and performed in the spirit of consecration, it is worth doing. So life becomes luminous and the tangles straighten out. And the complex becomes simple.

"Never mistrust nor suspect any one. If you are deceived, God will reward you by giving of your goodness to the offender. So that in time he will repent and change.

"The experiences of life come slowly, one by one, each carrying its lesson and its promises, will you but believe them. These are the true milestones, not the years; and a man's age must be reckoned in terms of feeling and knowledge. He has drunk of the Fountain of Youth, who having known, felt, and experienced all, still retains his freshness of heart, and who meets death with the dew of the morning on his face. For such there is no death; and of such children is in truth the 'kingdom of heaven'."—From Fragments by Cave.

DO THE DEAD RETURN?

(By Rev. W. B. H. Bickett)

My mother-in-law would not recognise my marriage to her son on account of religious differences. We were married five years at her death. I met her for the first time when I saw her body laid out for burial. She was buried in the morning.

That night she came to me and asked for my forgiveness and prayers. These she had to have to make her ascension into the Spirit World. She revealed much truth to me pertaining to the Higher Life. Death here is a new birth over there. The truth is revealed to every soul when he or she awakens to the reality of the New World and beauty all around them.

LOVE and HATE bind people together through the law of ATTRACTION.

RELIGIOUS BELIEFS bind people in groups. Gone is the Christ power that heals. Gone is the harmony. Hate breeds disasters, sickness and hardships. Our thoughts of envy, jealousy, unforgiving and condemning keeps us out of the earth's happiness and supply.

Sending out loving thoughts to bless mankind, giving loving service unselfishly brings our consciousness into higher spiritual happy contacts. Through the law of attraction, our own comes to us. We meet humanity on all planes of life through this same law.

Our earthly wrongs must be righted through service. Send love out. God must come back. The Law of Heaven must be on earth. There is no hell, only remorse for past wrongs done.

The masters and teachers are the leaders in the Halls of Justice.

Help the spirits with your prayers. They will bring blessings to you.

All mankind walks in the light of truth with un-

selfish service to all. Give of your substance. Give of your talents. The Father's richest gifts are merely given to us to be used to help others. If we refuse to use these gifts properly they will be taken away and given to those of the Chosen Ones of the Light for Service.

Let this message be yours as it was mine. Faith in God through Jesus Christ gives strength and guidance for in truth there is no death.

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TWO LITTLE ANGELS.

(By F. Etraud)

A young Belgian mother recently lost her two young children. One night they appeared to her as two little angels, moving about the room of the hotel in which she was staying at the time.

"Mummy, mummy," said one of them, "do please leave your light lit up all night. Please do not disappoint us."

She was rather surprised, but decided to comply with their request.

On getting up the following morning, she was startled to hear that thieves had ransacked several of the rooms in the hotel, taking away some valuables whilst the guests were sleeping.

The request of her little ones prevented the thieves from entering her bedroom on account of the light having been left burning.

—:o:—

A LABOUR OF LOVE

In our May issue we noted the loving work of making slippers for sick and wounded soldiers, up to date, 200 pairs. Our paragraph represented that they were made by one lady. This was our error. The slippers were made by two ladies, sisters. Even that is an excellent record.

FOOD PARCELS

(We have taken the following from "Psychic News." We often wonder why the Harbinger of Light is not informed of these happenings. We would gladly give space to such items.—Ed. H. of L.)

Greetings come from Leslie J. Plum, of 92 Flinders Street, Mentone, Victoria, Australia—and more than greetings. He tells me that in Melbourne a number of Spiritualist churches—the leading one being the Victorian Spiritualist Union—have started a fund to send food parcels to Spiritualists here.

He wants from twenty to forty names and addresses in Britain to which food parcels can be sent.

He suggests that perhaps some church or churches in an industrial centre will be able to get into contact with him. It is a generous gesture and I am sure it will be appreciated.

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PHENOMENA NOT FOR CHURCH SERVICE

"I wonder how many of our church services would survive if the Fortune-telling disguised as Clairvoyance were cut out? Please do not mistake me, I am not condemning either Clairvoyance or Fortune-telling. There is something to be said even for the latter. I merely suggest that it is unfortunate (to put it mildly) that a service of worship should be dependent for its attraction on a demonstration of Clairvoyance. I myself believe with Emma Hardinge Britten that the proper place for phenomena including Clairvoyance is not the ordinary church service."—Exchange.

————— : o : —————

Sick man, recovering consciousness, "Am I in heaven?"

Wife: "No! John, I am still here."

PSYCHIC PHENOMENA OF THE BIBLE

Compiled by **B. F. AUSTIN, M.A., D.D.**

Materialisation:

Genesis iii., 8.	Genesis xviii., 1, xxxii., 24.
Exodus xxiv., 10-11.	Ezekiel ii., 9.
Daniel v., 5.	Luke xxiv., 15, 16-29, 30, 31.
John xx., 19, 26.	

Spirit Writing:

II. Chronicles xxvi., 12. Daniel v., 5.

Independent Spirit Writing:

Exodus xxiv., 12.	Exodus xxxi., 18.
Exodus xxxii., 16.	Exodus xxxiv., 6.
Deut. v., 22.	Deut. ix., 10.

Trumpet Speaking:

Exodus xix., 13, 16, 19.	Exodus xx., 18.
Revelation, i., 10.	

Trance:

Genesis xv., 12.	Daniel viii., 18.
Daniel x., 9.	II. Cor. xii., 2.
Acts xxii., 17.	

Healing—Old Testament:

Numbers xxi., 8-9.	II. Kings v., 1, 14.
I. Kings xvii., 7-24.	II. Kings iv., 18-37.

Healing—New Testament:

Matt. viii., 5-13.	I. Cor. xii., 9-28.
Luke xiv., 2-14.	Matt. xii., 10-13.
Luke v., 17-25.	Mark iii., 2-5.
Luke ix., 11.	John iv., 47-54.
Matt x., 8.	Luke ix., 2.
Luke x., 9.	Acts iii., 1-8.
Acts xiv., 8-10.	

Healing by Magnetized Articles:

II. Kings iv., 29.	Acts xix., 11-12.
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Independent Spirit Voices:

Deut. ix., 12-13.	1. Samuel iii., 3-9.
Ezekiel i., 28.	Matt. xvii., 5.
John xii., 28, 29, 30.	Acts vii., 30-31.
Acts ix., 4-7.	Acts xi., 7-8-9.

Spirit Levitation:

I. Kings xviii., 12.	Ezekiel iii., 2, 13, 14.
Ezekiel viii., 3.	Acts viii., 39.
Possibly also Matt. iv., 1.	

Spirit Tests:

Genesis xxiv., 14-19.	Exodus iv., 14-31.
Judges vi., 36-40.	I. Sam., i., 10, 11, 17, 26, 27.
I. Sam., x., 2, 6, 9, 10.	

Spirit Communication in Dreams:

Job xxxiii., 15.	Joel ii., 28.
Genesis xxviii., 12-15.	Genesis xxxi., 24.
Genesis xxxvii., 5-8.	Genesis xli.

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