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The Harbinger of Light

A Monthly Digest devoted to
**Psychical Research, Spiritualism, and
Spiritual Philosophy**

•
Edited by
Rev. J. T. Huston, N.D.

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Religious Freedom for Spiritualists
H. of C. Bill Passes First and Second Reading
How It Feels to Die
A Christian Dream Tale
"I Do Not Believe in Spirit Return"
"I'll Be Seeing You"

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THE Harbinger of Light

FOUNDED 1870

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

EDITOR:

REV. J. T. HUSTON, N.D.,
16 King William Road,
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"I'LL BE SEEING YOU"

**How a Noted Man of God inspired a dying soldier
to meet the challenge of death**

By the Rev. Daniel A. Poling

Reprinted from "Digest of World Reading" by courtesy
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It was in a general hospital in France in 1944 that I sat by the bed of a boy. The chaplain had said, "He wants to talk to you. He remembers when you spoke in his home town. He was just a kid then and went to hear you with his father, and he's been waiting for you ever since he heard you were coming."

The medical major nodded assent and added, "It's all right; he's dying, and knows it. It won't hurt him to talk."

The boy's shaven head was bandaged. There had been a head wound, as well as others, and deep burns when his tank was blown up under him. His eyes were dark and sunken. His lips were cracked and fevered. Now and then a nurse came and moistened them with cotton dipped in a solution. He always smiled and turned his head to thank her.

"Sir," the boy began, "I'm not afraid to die. I have settled that. But one thing keeps coming up

to bother me — all that I'm going to leave behind. I've had a lot of time to think about that, and I can't get away from it. I guess you'd call it feeling sorry for myself." He smiled so infectiously that I smiled back at him.

"Sir, did you ever feel that you just couldn't get over losing some things — even for Heaven?" And the boy smiled again, only now there was an infinite hunger in the strong face.

"Yes," I said, "I know the feeling. I knew it first when they spoiled the old swimming hole. They put in locks on the river near my home, and sank the 'lower landing' under six feet of water. I just couldn't get over it, John. The channel where we dived for mussels and the sandbank where we lay in the sun were gone for ever."

The boy turned his head with understanding. "You make me think of my fish lines in the river," he said, and seemed eagerly waiting for me to go on.

"Well," I continued, "I was away when it happened, and a few years later when I went back I thought that I couldn't look at the place, but my curiosity took me right there. And then everything was different. I had the old swimming hole, John — had it for ever."

The boy was breathing faster, and his eyes were intense.

"It was like this," I went on. "The channel where we dived for the mussels and the sand where we lay in the sun were not under the water. They were in me! I hadn't left them behind; I had brought them along! They — and a thousand other memories of beautiful things — are all with me. I can never go back to them, but I have brought them all along."

The boy waited and then said, "But —" And I knew what he would have said.

"I've thought of that, too," I continued. "I used to fear death, not because of what I knew about it

but because of what I didn't know. It was fear of the unknown, and that fear is the only final and baffling fear, John."

He nodded assent.

"In 1935 I was in Singapore," I went on, "when I received word that my father was seriously ill. The 12,000 miles that separated us were the most appalling reality that I had ever known. To be 12,000 miles away and helpless! . . .

"But a few years later, when my mother died, I suddenly discovered there were now no separating distances and no dividing oceans. Ever since she died, we have been together. And now it is like that with my son, who died in this war.

"As I think of those whose physical presence I shall never know again, always I think of them as with me, and there is no interference, no interruption."

John was listening, though his eyes were far away. Then he said something I shall never forget. "I've had that same feeling about Ray — my buddy — who was killed by an anti-personnel mine on Normandy Beach the day I was first hit. He died without saying a word. Just before it got him he yelled to me, 'Down! Machine-gun nest!' — thinking of me, sir. I crawled to him but there was nothing I could do.

"His head wasn't hurt. I put my face against his, and then I knew that Ray wasn't there. But I knew something more, sir; I knew he was somewhere! His body was smashed, but he wasn't. I can't tell you why I knew it, but nothing else made sense. Every day now, that feeling becomes stronger. Ray isn't dead. He's around.

"Tell me —" his voice rose — "am I kidding myself? Am I crazy?"

I shook my head. "No, you're not kidding yourself, and you're not crazy, son. Ray is somewhere. Either the Power that began Ray's life and carried him from under his mother's heart to Normandy

Beach was willing to see him end like that, or the Power that could create was helpless before that exploding mine. John, either of those alternatives doesn't make sense."

The boy strained to lift his head from the pillow. "Then you believe," he whispered, "that they wait for us and that we shall know them?"

"Yes," I replied. "I believe that, because I believe that it is after what we call death, John, that life — your life and mine and Ray's — really begins. I believe that this life is but our childhood. And, of course, if you and I live beyond the grave, then that which makes it possible for us to know each other now — the you of you — goes on, too. Just as we remember here, we shall recognize each other there. I can't prove it, but I believe it — I am very sure about it. John, it is as real to me as your bed!"

He turned his head a little. "I believe it, too, sir, and it makes God very friendly — just like your own father."

There was an almost supernatural intensity in the boy's gaze, and so I went on to tell him this story:

"A month before my mother died, I spent a few days with her in the old home. She had been an invalid for several years, but her mind was alert, and when I left her she said, 'My son, if when you come again I am not here to greet you as always — then, my son, you will know where to find me!'"

Now I knew that I had finished my hospital visit. The face of the boy was more beautiful than any sunset. He pushed his burned right hand across the sheet and I reached out my hand and steadied it. Then he said, "Sir, please pray."

I do not remember my words in the prayer, only these words that are not mine: "Let not your heart be troubled: ye believe in God; believe also in Me. . . . I go to prepare a place for you."

The boy did not open his eyes as I stood up to go, but he said, "I'm taking them all along, sir, and I'll be seeing you!"

A CLUE TO MAGIC

"The Secret Science behind Miracles," by Max Freedom Long, Cosmon Press, Los Angeles, California, 1948

Review by H. F. Prevost Battersby in "Light"

Brought up as a Baptist, Max Freedom Long arrived in Hawaii in 1917, the hardiest of unbelievers in any sort of magic. He had a teaching job, and at once set himself to explode the gross superstitions in which the Islands seemed to be sunk. It was not an easy job, for the Kahuna's magic had been outlawed by the early Christian missionaries, whose arrival had been heralded by a report of the miracles of healing they could achieve. When these stories proved to be false, Christianity was declared to be a superstition, and a very effective taboo put an end to further communication between the two communities.

While further fantastic retroversions were taking place, Mr. Long, at the beginning of his fourth year, moved to Honolulu and, through a charming Hawaiian woman, made the acquaintance of Dr. Brigham, a scientist, whose work was highly valued by the British Museum, and who welcomed the young man the more warmly, because at the doctor's age he could not expect to live long enough to learn and give the Kahunas' secret to the world, and this was what he thought of its importance.

"I have been able to prove," he said, "that none of the popular explanations of Kahuna magic will hold water. It is not suggestion, nor anything yet known in psychology. They use something that we have still to discover, and this is something inestimably important. We simply must find it. It will revolutionize the world if we can find it. It will change the entire concept of science. It would bring order into conflicting religious beliefs. . . . Always," said the doctor, "keep watch for these things in the study of this magic. There must be

some form of consciousness back of and directing the processes of magic. . . . There must also be some form of force used in exerting this control, if we can but recognize it. And last, there must be some form of substance, visible or invisible, through which the force can act."

Four years after their first meeting Dr. Brigham died, "leaving me," says the author, "with a weight on my heart, and with a frightened realization that I was perhaps the only white man in the world who knew enough to continue the investigation of the native magic which was vanishing so rapidly. If I failed, the world might lose for all time a workable system that would be endlessly valuable to humanity, if it could be recovered."

He points out that, with over a hundred recognized scientists engaged for over half a century in Psychical Research, not a single theory had been evolved which would explain even such simple things as telepathy or suggestion, to say nothing of ectoplasm, apports, and materialization.

Years passed, and then the publication of a report on his findings, and the Kahuna lore in general, brought him a letter from a retired English journalist, William Reginald Stewart, which enabled him to trace the beginnings of that lore to tribes in the Atlas Mountains of North Africa, which, by way of Egypt and the Red Sea, bringing their language and their magic with them, had arrived at these deserted islands in the Pacific. The publication of the Report ("Recovering the Ancient Magic," by Max Freedom Long) awakened further interest in England, and an Anglican priest with a group of his associates, after experimental work, made the journey to California to study the system on the spot.

There are, says the author, two features "which make the psycho-religious system of the 'secret' (i.e., Huna) outstanding, and set it apart from modern systems of either religion or psychology.

First and foremost, it works. It worked for the Kahunas and it would work for us. Second, and but slightly less significant, it works for men, no matter what their religious beliefs. The finest example of a workable piece of magic which functions perfectly in the hands of any and all religionists, or in the hands of heathens and savages, is fire-walking, which has been practised for centuries and which continues to be practised to-day in many parts of the world.

"There is a third element which cannot be seen, tested, or examined. This third element is what I call magic for want of a better word.

"War has been waged steadily on superstition for at least two centuries. The growth of the sciences was dependent on the ability of scientists to fight up through superstitions and religious dogmatic taboos. To-day, however, scientific denial of psychic and psychological phenomena has turned out to be a dogmatic taboo of science itself. Our schools and our press have done their best for years to discredit all things which could not be explained, setting up the cry of 'Black Superstition!'"

Dr. Brigham had volunteered to make the fire-walking test on hot lava from Kilauea, but, facing its scorching heat, he compromised by saying he would wear his hob-nailed boots. That did not suit the priests. The goddess, they said, only promised protection for his feet; she had not agreed to keep his boots from burning, and it might be an insult to her if he wore them. But wear them he did, and they were burnt to a cinder before he reached the further side of the flow, but even where he had beaten out the fire from his socks the skin of his feet was undamaged. None of the Kahunas who had crossed the flow had a blister, though the ti leaves which they had tied to their feet had burned away long since.

There is much more about fire magic, and the doctor concludes: "The Kahunas use magic in their fire-walking as well as in many other things. There is one set of natural laws for the physical world and another for the other world.

"And — try to believe this if you can: The laws of the other side are so much the stronger that they can be used to neutralize and reverse the laws of the physical." It would be of real value if some people could get that into their heads.

Following the trail of fire-walkers in Burma, I missed altogether the magic importance with which Dr. Brigham invests it, and, even allowing for my mistake, I find what he has to tell us of other Kahuna beliefs many times more illuminating. Of course, most of these statements we have to accept at their conceiver's valuation, but we can also judge how far they are helpful to our own ignorance.

One of the Kahuna's unconcealed beliefs is that man has two souls or spirits. The early missionaries thought this a most droll and idiotic concept, worthy only of heathen and savages. . . . As they arrived in Hawaii in 1820, and the subconscious was not discovered by Freud until over half a century later, they can hardly be blamed for laughing at what the Kahunas told them.

Each of our two spirits, say the Kahunas, has its own mental abilities. The subconscious (unihipili) can remember, but has only elementary reasoning power, such as a dog or horse may have. On the other hand, the conscious (uhane) cannot remember a thought once it has let it go out of its centre of attention. It has to depend on the subconscious to give back any thought needed as a memory. The conscious mind has, however, two powers which are its very own. One is the power to use will of the hypnotic kind. The second is that of using the highest known form of reason, the inductive, which sets man apart as a superior in the animal

kingdom. The subconscious accepts and reacts to hypnotic suggestion: the conscious cannot be hypnotized.

At that point the avenue seems opened to many unexplained mysteries. "If the Kahunas are right in their idea that human consciousness is composed of two separate spirits, with a third or super-conscious spirit acting as a guardian angel, so to speak, we have in that concept," says Freedom Long, "an addition to psychological knowledge which is of such importance as to be hard to estimate; a concept which must cause us to reconsider our religious theories of the human soul." As that might seem to many a needlessly controversial matter, seeing that the religious concepts of karma and reincarnation would also have to be revised in the same way, it might be as well to pass to the kinds of ghosts or spirits listed according to Kahuna lore.

1. The ordinary normal spirit of one deceased. This spirit is made up of a subconscious and a conscious spirit, as in life. It thinks and remembers like any normal living man. It uses the same forces.

2. The subconscious spirit of a man, cut off from its conscious companion by some accident or or illness before or after death. This spirit remembers very well indeed, but is illogical, having only animal-like deductive reason. It responds to hypnotic suggestion. It is like a child, and is often a playful "poltergeist or noisy ghost." It loves to attend seances and make tables tip. It tries to answer questions, and usually gives such answers as make it appear to be a liar or worse. It loves to imitate one's deceased relatives.

3. The conscious mind spirit of man, cut off from its companion subconscious spirit before or after physical death. This spirit cannot remember, therefore it is a nearly helpless wraith, wandering

THE BANG SISTERS

Reprinted from "Golden Rays" (Editor, Rev. Robert G. Chaney, 101 E. Hamlin Street, Eaton Rapids, Mich., U.S.A.)

Will Lipp arrived at Camp Chesterfield just before noon one warm summer day about twenty-five years ago. He went immediately to the cottage of the Bang sisters, Lizzie and May, to arrange for a sitting in the hopes of obtaining a picture of his mother in spirit. He came to the camp unannounced and known to not a single person on the grounds.

He entered the cottage which the sisters occupied and found it to be a two-room dwelling — a large living-room whose wide front window looked out upon the wooded land before the cottage. A smaller room was at the rear. In front of the window was a rectangular table; the rest of the furnishings were the usual living-room furniture. At one end of the room was a rack which contained several artist canvasses about two by three feet in size.

After introductions were made, Lipp stated that he would like an appointment for a sitting.

"Sit down, Mr. Lipp, and on this piece of paper write the name of the person whose picture you would like to receive."

Lipp wrote the word "Mother" on a piece of paper, which was then folded twice and placed inside a double slate of the old schoolroom variety. The slate was placed on the table and the three sat quietly to await results. In a few moments a tapping noise was heard on the folded slates. They were opened and the paper removed. "Mother is here," had been written through the folds of the paper!

Lipp expected to go to the camp cafeteria for lunch before the sitting, but the sisters informed him that as long as his mother was present the sitting would take place immediately. He was instructed to select a canvas from the group on the

rack. The one he chose was placed on a small easel on the table, the light from the window shining through it. Lipp sat at the centre of the table, facing the window, and one of the sisters sat at each end.

In a few moments a cloud of vapour enveloped the canvas and Lipp saw tiny specks of black flashing on it. Many of the specks had the appearance of faces. Then the large outline of a face appeared, and quickly the characteristics of his mother's appearance began to take definite form. In about twenty-five minutes the picture was completed in full colour before the amazed Mr. Lipp.

"Does the picture satisfy you?" the sisters asked.

Lipp, in the face of such an amazing demonstration, hesitated to express any displeasure whatsoever. However, he found the courage to remark, hesitantly, "Well — the eyes are closed and . . ."

He never finished his sentence. Immediately the eyes began to open! In less than a minute they were fully opened, exact duplicates in shape and colour to his mother's. This picture, along with a smaller photo of Lipp's mother, now hangs in the lobby of the Sunflower Hotel at Camp Chesterfield where it may be examined by anyone.

Sittings such as this one, numbering many thousands, made the Bang Sisters famous throughout the world in the earlier days of Spiritualism. They suffered the usual persecution of mediums in their day, and once were taken to court in Chicago, accused of fraud. The tolerant judge, however, gave them an opportunity to prove their mediumship, and they promptly produced a picture of the judge's daughter in spirit!

Their pictures were produced usually in black and white, but many of them were in full colour. No brush marks are visible and the substance of which the image is formed seems to be a powdery material which will drop off the canvas if not covered and carefully handled. Investigators from

HOW IT FEELS TO DIE

By Barbara Lesnovich

In "Psychic Observer"

August of 1949 one of my guides informed me there would be a death in our family. September of the same year, during one of my practice readings at home, I was told that Fred Zawadsky, a first cousin, would pass away in October, 1949. I didn't think anything of it at the time, but did mark it down for future reference.

Fred and I had always been very good friends. In the past, I had tried to tell him a bit about Spiritualism but he scoffed at it — and the best thing to do when people are not ready for this great truth is to leave them alone.

October passed. November came and my cousin Fred caught pneumonia and passed away. My Aunt Julia called us up and Dad and I went to Fred's tailoring establishment where he had lived and run a business.

I was elected to buy Fred a new outfit. I prayed for guidance and my sister and a friend and I went on this sad errand. I was impressed what to purchase and we came back with an outfit which made Fred look handsomer than he ever had in life.

It was getting late and we decided to go home. As I neared the door I saw Fred clearly for a minute. The same Fred as in life. There he was

around the world visited them, and went away convinced that they had received pictures of persons who were "dead."

The sisters themselves soon joined those whose pictures were produced through their mediumship. Lizzie died. After her passing, May could no longer receive the spirit demonstrations, as apparently it was necessary to have their combined powers to produce the phenomena. A few months later she joined her sister in spirit realms.

smiling quizzically with the eternal cigarette dangling from his mouth. He said, "Barbara, I'm not dead. I'm alive." I felt very glad that he had had at least an inkling of the truth — even though he had laughed when I had tried to tell him previously.

The day of the funeral came. It rained and rained. Fred's casket was brought into the church and opened for the last time. Standing about three feet away I saw a nun form on a picture behind the casket and other little things. Then I heard Fred talking to me. "Come closer," he said, "I want you to stand closer to me —."

His sister, my aunt by marriage, was standing right beside the body. And it didn't seem right for me to draw closer, so I didn't. We rode to the cemetery. A canopy had been erected over the grave and the surrounding six or eight feet. An imitation green turf was laid all around the part under the canopy so that it looked as though grass grew in profusion all around the grave. We were all handed a yellow flower and then the priest said a short prayer and we bowed our heads. After the casket was slowly lowered into the waiting grave, we threw the flowers on top of the coffin.

As I watched Fred's casket being lowered, I felt rather blue realizing that this was the last I would see of him. All of a sudden, I felt uplifted and happy. I couldn't understand that surge of feeling — until later.

That night I had quite an experience. I felt Fred's presence and became frightened. I always keep my Bible at my bedside so I grasped it close to me and started to say the Lord's Prayer. After repeating it a few times Fred seemed to disappear.

The next few days, I again kept feeling Fred around me and during one of my practice readings at home, he asked if he might stay around me a bit and sleep on the upholstered chair in my bedroom. I acquiesced. My guides told me to pray

to God for Fred to see His light and show him the way; and so I prayed.

One morning, just as I had awakened from a refreshing night's rest, I heard Fred talking; this is what he said:

"Barbara, when they started to lower the coffin with my body in it, I thought I had to stay there too. As we descended, my body and I, the earth felt very cold and uninviting. I shivered with fright. I had never been so frightened in all my life. Then, something seemed to suggest that I rise up — and miraculously — I found I was free to do as I pleased.

"You have no idea how relieved I felt. Please Barbara, I want you to give this message to all the people in the world so that they can know that when they die it is not the end — that they still live on — so that they won't go through the frightful experience I went through."

Who could refuse to give out a dear spirit's first kind, unselfish, and earnest message to help those left on the earth? I promised I would do all in my power to see that his message reached as many people as possible, and so will you do your part and tell others?

TELEPATHY AND THE SUBCONSCIOUS

As Factors or Not in Mediumistic Phenomena: A Psychological Examination

By Alan Howgrave-Graham, M.C., V.D.

This informative and useful booklet is published by its author (116 Johnston Street, Pretoria, South Africa) at 1/9, post free. (Don't send postage stamps.)

The sub-titles are: Are Mediums Hyper-suggestible? — The Medium's Here Considered — The Medium's Subconscious as Impersonator — Disproof Positive — Telepathy Itself, the Truth about It — Experience Teaches.

DIRECT VOICE ON PSYCHIC POWER AND SOUND VIBRATIONS

By Clive Chapman

Author of "The Blue Room"

Continued

5

Dorothy Writes

The mental suggestion now came to me to wonder if my niece could obtain the form of communication known as "Automatic Writing." I asked Dorothy about this and was told by her to "try"; therefore Pearl held upon a sheet of paper the pencil I gave her, and waited, with no idea of what was coming. Presently the pencil moved slowly, then more and more easily, and a very faintly written message appeared, signed "Dorothy." The next attempt showed an improvement; then came a clearly written phrase or two: "Just let your hand go and I will lead you what to write." Almost immediately music again was asked for, showing once more that sound plays an important part in assisting communication. Whenever I stopped playing the piano the writing would stop; or if any of us stared at the paper during the transmission of messages the same thing would occur.

Many explanations have been put forward to dispose of the fact of an independent entity actually communicating by means of a medium's controlled hand. The influence of the subconscious mind is one of the most popular dismissals of the truth used by the thoughtless and the uninformed. To these in particular, and without going into scientific details of inspirational and automatic writing, I would emphasize that through the girlish hand of a child, to whom the spelling and grammar of her own language were still "lessons," and writing just as tedious and laborious a business as it is to any active youngster, messages in many different handwritings presently came through, some being given in varied and confusing ways, especially if the contents referred to some special

instructions regarding Pearl's own welfare. For instance, many messages were written rapidly **backwards**; others were written **upside down**, and some even were **upside down and backwards**, while a few were written in every conceivable way — one word ordinarily, the following one upside down, the succeeding one backwards; even the alternate **letters** of a word might be formed upside down. All this, it should be noted, was written quite steadily and flowingly. It took much longer to decipher, with the aid of a mirror and constant twistings of the paper, than it did to write. Automatic writing greatly simplified the exchange of thought or conversation. Orders came thick and fast, and many, many memorable chats I had with Dorothy, her extreme care of my niece being shown in every loving instruction. Dorothy also took a keen interest in all my earthly affairs, and helped me considerably.

One thing neither Dorothy nor Torrance would do, and that was to go against their orders from the higher spheres. Arrangements might be awkward for us, we might desire to time a sitting earlier or later, but no, they stuck to their orders. Possibly they had duties to perform elsewhere, or certain set periods for relaxation. We came to learn more about such things later on. The following automatic communication from Dorothy refers to their work in their own sphere; also, in asking us not to play certain pieces she touches upon the fact (explained to us at length afterwards) that music constitutes a vibrational call or summons. The letter also contains an instance of directions regarding Pearl's fruit diet, **being written in mirror writing**, though all the first part is straightforward:

"This is Dorothy writing this message. I came to the table at tea and as I did not have any time to spare I just had to give you that short message, 'The Master.' I had just to cut it short; what I

meant was this: You see, we all have our little bit to do over here too, and we have all been very busy on work which does not exactly concern you even the least, but I meant it was work to be done for 'The Master' as I have put it, so will ask you, Clive, not to play 'Nearer My God to Thee' or 'Song of Sleep' until I tell you. We, Torrance and I, have some very important work to do which we are both anxious to get done, so I or Torrance will not be able to come and visit you, although we still be watching over you, until some time next week, perhaps Thursday or perhaps later or sooner. Now I must say farewell. Torrance told me to send his love to you all, and Clive, see that Pearl has her pineapple daily, or as much as possible; I will trust you for that. Love to Mother and all, Dorothy."

Then again the following letter (automatic) is tersely indicative of the same obedience which is the tenor of this closely written page and a half:

"Dear Clive, I have just received orders from a much Higher Plane and I am asked to state to you that on the Christmas Sunday, Christmas Day, and a few days round about Christmas, it will be utterly impossible for us to come and hold any demonstrations whatsoever, because at this time which is sacred to us we are forbidden to come to the earth plane at all, because at this particular time it is most essential that we keep this time in a most sacred way of Love and Respect for our God of Love. On no condition must we disobey. It is too sacred to argue about and means too much to us. That I'm told to make most emphatic to you. We are preparing in the meantime for Our Greater Teacher. This Sunday must also be cut out; we will make up for this afterwards because, Clive, I'll make arrangements later for two nights full and we will have two more extra private sittings. Dorothy."

Generously they tried to give of their time and services as much as was compatible with their

other activities. How often did I find such a "little note" waiting for me when I entered the house! How often did Pearl slip a sheet of paper into my hand, with a brief, "Here, Uncle, Dorothy's just sent this for you," and be out of the door and flying down the road on her way to a playmate before I had time to realize that another little miracle had happened!

Dorothy's "chats" took place anywhere, any time; having signified her presence she would write the answers to any questions I cared to put. You will gather that we talked over all happenings with Dorothy as naturally as we discussed matters between ourselves. Their bright companionship was of such a nature that no one could help feeling contented while they were present; there was no restraint in their happiness, their manner of manifesting through even a table was a perfect illustration of their freedom of spirit, and there seemed to be not the slightest indication of anger, jealousy, bitterness or gloom, such as we often experience in the earth life, induced often by the maladies or desires of the body. Certainly we received stern rebukes later, and indications that we had caused grief, but the attitude of reprimand or sorrow was due to our conditions. Definitely we learned that our conditions affected them, but from their sphere they brought to us nothing but joy.

To be continued

JESSIE CURL

The N.Z. healer, Mrs. Jessie Curl, who has been doing remarkable healing work in England, has returned to U.S.A., where previously she had conducted a successful campaign.

She had so many requests to revisit America, both from private sources and public organizations, that she felt that she should go.—C. Wallis.

A CLUE TO MAGIC

Continued from page 11

about aimlessly, sometimes making its presence known, sometimes seen psychically, but acting the part of the true "lost soul," until rescued eventually and paired off again with a subconscious spirit, who can furnish it with remembering powers—often with a set of memories of a former life in which the rescued conscious spirit had no part.

4. Spirits of the superconscious order, including what may be called "nature spirits or group souls," after the Theosophical terminology.

Perhaps this category may help Dr. Joad to resolve some of his difficulties. On the other hand it may add complications to the often crowded vista of the reincarnationist.

Leaving the seance room, Freedom Long points out that "not until the rediscovery of the Kahuna system of psychology have we had a remotely plausible and satisfying explanation of the phenomena of dual and multiple personality (or of obsessional or split-personality types of insanity)." He reviews some of the more notable cases, before passing on to what is perhaps the most elusive element in Magic, the invisible substance through which consciousness acts by means of force.

The Kahuna system gives us three units, or measures, of magic: first the consciousness at work in any given operation; second, the force used; and third, the invisible substance through which the force operates—through which this electrical type of energy is conducted and brought into play. Of the three spirits or selves in the composition of a man, each has its own peculiar mental powers, and each uses its own particular voltage of vital force. "If to this," says the author, "we add three invisible astral-etheric-ghost bodies the picture will be fairly complete—at least as I now am able to see it. In Theosophy, as borrowed from the religion-

ists of India, we have a strong resemblance to the Kahuna idea of the three bodies which are made of invisible substance, and which serve each of man's three spirits as a ghostly body or vehicle, presumably before the birth of the physical body, and after its death."

The author uses the terms astral and etheric, borrowing from Theosophy for want of better English words; but they do not, to all of us, mean quite the same things. Each of the three spirits has a shadowy body. That of the conscious spirit is finer and thinner than that of the subconscious. That of the superconscious is the finest and thinnest of the three. The bodies of the conscious and subconscious spirits blend with the living physical body (they can come and go), interpenetrating it. The shadowy body of the subconscious interpenetrates the entire body, being a mould of every tiny cell and tissue of it.

In Egypt, as we might expect, after learning from the Berber Kahunas the legendary history of the stay of the Kahunas on the Nile, there are very definite traces of Kahuna system to be found. As tradition places the Kahunas in Egypt before the time of Moses, it is not surprising that in Christianity should be found numerous remnants of the Secret.

The rites of baptism with the use of water, the confessional, exorcism, and the ritual forgiving of sin, all had their fuller and more significant counterparts in the magic of the Kahunas: significant, since the Kahunas in far Hawaii, knowing the Bible stories of the Old Testament, but not a thing of the New Testament, yet daily use rites and ceremonies of the early Church in their healing magic.

The Huna explanation of what has been known to "Light" as etheric travel, throws a most welcome clarity about an obscure subject, but it is far too diffused to give at length here. This also

applies to what is said of hypnotic suggestion, telepathy, crystal-gazing, and premonitions. To explain the transmission of information in etheric travel, the Huna tells us that memory is a thought which has been preserved, by being in some way impressed on a microscopic particle of the shadowy body-substance, and, so far, says the author, we have no alternative explanation to consider.

The Kahunas believe that all things, be they men, animals, flowers, furniture, or thoughts, have shadowy bodies, and that these remain after the thing in its gross physical form has been destroyed. Also that when we think thoughts, we make thought-forms, which, though they have shadowy bodies, are substantial and enduring things, although microscopic and invisible, as are the shadowy threads connecting friends who send telepathic messages back and forth, occasionally half way round the globe. Experiment has proved that distance makes no appreciable difference to the strength or clearness of these messages, which, as it cancels all modern theories which attempt to explain the mechanism of telepathy, leaves us to fall back on the Kahunas' explanation, that the threads of shadowy bodily substance connecting operators who send telepathic messages back and forth are perfect conductors of vital electric force. This is made more easily credible by the fact that in physics we know of no perfect conductors of electricity.

Though this review has exceeded its intended length, I would not have left the concluding chapters of an absorbing volume unnoticed, had not its author issued a warning against a too hasty apprehension of their meaning.

This, I think, especially applies to the traffic between the low, middle, and high selves, which is

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"I APPEAL UNTO CAESAR" (The Scripts of Cleopas)

By Geraldine Cummins

This book tells of St. Paul's trial at Caesarea, of the shipwreck off Malta, and of his secret meeting with Mary, the Mother of Jesus.

This book takes up the story of St. Paul's life from Acts 21, tells of his visit to St. James at Jerusalem, of the riot there when Roman soldiers rescue him from the mob, of his subsequent trial by the Roman Governor at Caesarea, and his years of imprisonment. Especially touching is the account of his meeting in that town with Mary, the Mother of Jesus. Her story, as told, throws much light on her life after the crucifixion. Later Paul's stormy voyage to Malta is vividly related.

This is the last and perhaps most fascinating volume of "The Scripts of Cleopas." As the Rev. B. A. Lester writes of this book: "Throughout there is a sense of drama — a drama of poignant human life with something felt to be working behind it and through it that is more than human." So the mere story will grip the ordinary reader from the first chapter to the last, and "at times it rises to the heights of poetry and the imagery strikes the mind like a flash of lightning." Unusual and strange, it is very different from other books on this historic subject.

In these pages the characters of St. Paul's sister and her son, of the Roman Governor Felix and his brother Pallas, Queen Drusilla, the Mage, Herod, St. Luke, St. James, St. Philip, the High Priest Ananias, and others stand out as living human beings, and thereby increase immensely the breath-taking interest and dramatic quality of the historical story.

A leading theological scholar, the late Prebendary W. O. E. Oesterley, D.D., Emeritus Professor of Hebrew at King's College, London, gave a public lecture on "The Cleophas Scripts" and said

of them: "The use of the comparatively new title 'Archon' is another of the small points of exact knowledge on the part of the writer which is such a startling characteristic of this Chronicle. . . . These are then, just a few illustrations, which I have chosen, to give you some slight idea of the undesigned marks of authenticity contained in this document. But I beg you to believe that, if I were to give you even a tithe of other examples of a similar kind, I should have to keep you here until past midnight."

In conclusion Dr. Oesterley said: "How supremely necessary it was, therefore, for the early Church to formulate and to state definitely what were the distinctive beliefs of Christianity if this new religion was to make headway among men. Now in this Chronicle of Cleophas I find not only this characteristic which, as I say, is common to all other early-Christian documents which have come down to us, but I also find that the particular doctrines taught are identical!"

Published by The Psychic Press, 144 High Holborn, London, and may be obtained through Mr. Chas. Neil, 8 Hatfield Waruda Street, Kirribilli, N.S.W. 15/-, post free.

THE ETHICS OF SPIRITUALISM

The Ten Laws of Right

Given by the Spirits through Mrs. Emma Hardinge
Britten

In "The Two Worlds"

1. Manifest **TEMPERANCE** in all things, whether physical, mental, affectional, or religious.

2. Give **JUSTICE** to all creatures, justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

3. Show **GENTLENESS** in speech and act, never heedlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying

aught that breathes, save for the purpose of sustenance or self-defence.

4. Speak **TRUTH** in every word or thought spoken or acted, but reserve harsh or displeasing truths where they would needlessly wound the feelings of others.

5. Exercise **CHARITY** in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; and charity in deeds, wheresoever, whensoever, and to whomsoever the opportunity offers.

6. In **ALMSGIVING** be generous, visiting the sick and comforting the afflicted in every shape that our means admit of, and the necessities of our fellow creatures demand.

7. Exhibit **SELF-SACRIFICE** at all times, wherever the interests of others are to be benefited by our endurance.

8. Be **TEMPERATE**, yet firm in defence of our views of right, and protest against wrong, whether for ourselves or others.

9. Display **INDUSTRY** in following any calling we may be engaged in, and in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

10. Manifest **LOVE** — above and beyond all — seeking to cultivate in our families, kindred, friends and amongst all mankind generally, the feeling of that true and tender love which can think, speak, and act no wrong to any creature living, remembering always, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

We shall ever hold these ten principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being and therefore in strict harmony with the divine order of creation. Man's opinion concerning science and

A CHRISTMAS DREAM TALE

From "The New York Herald," December, 1879

An aged man, presiding over a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet. The congregation were at length dismissed by the pastor with a lengthy and beautifully worded prayer, followed by a benediction, and yet the angel made no sign.

Attended still by the angel, the speaker left the door of the church in the rear of the richly attired congregation. A poor, tattered castaway stood in the gutter beside the kerbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshippers from the church passed by, they shrank from the poor

theology are subject to change according to surrounding circumstances, training or personal experience, but the religion of right, morality and love, and the commandments of duty, originating from the principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or annihilated.

Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, "Here, you poor forsaken cuss, take this!" A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God.

EMERGENCY FUND

We gratefully acknowledge the following donations to the Emergency Fund, Printing Fund, October to December: R.J.Mc.F., Bacchus Marsh, £10; X.Y.Z., Queensland, £10; Mr. McG., per Xt Ct. Sp. C., N.Z., £4 15/-; J.M.D., Townville, £2; W.E.A., Mount Isa, 30/-; R.T., North Unley, 20/-; F.F., New Plymouth, 14/6; E.B.P., Lymington S., 15/-; M.C., Wallaloo Park, 14/-; J.H., Lower Hutt, 14/-; W.H.H.A., Xt. Ch., 14/-; C.L.R., Murrumbena, 11/-; S.K.W., Lord Howe Island, 11/-; A.C.K., Hobart, 10/6; Dr. J.E., Grenfell, 10/6; R.L., Mosman, 10/6; C.H.M., Newtown, 10/6; G.H., Murwillumbah, 10/6; E.A.S., Hobart, 10/6; G.S., Sandy Bay, 10/-; J.S.S., New Plymouth, 8/3; Nurse McN., Masterton, 9/6; L.A., Bance Rock, 6/6; D.G., Vaucluse, 6/-; F.T., Long Jetty, 5/-; B.E.P., Yepoon, 5/6; R.J.W., Claremont, 4/-; V.N., Victoria Park, 3/-; A.E.T., Trewantin, 2/6; Anon., 5/6. Total, £33 3/9.

GLEANINGS FROM "THE NEW YORK SPIRITUALIST LEADER"

New Form of Service

"The majority of mystical experiences are due to a welding of the normal and the psychic selves," says Stuart Morrison, who heads the Australian experimenters. "With this merging, the individual attains a state of initiation into hidden mysteries of the mind—a spiritual rebirth, the entire psycho-physical memory area reorganized. Conflict between the objective and subjective is resolved, and all things are seen in their true perspective. . . . The sincere psychic student devotes as much time and effort to meditation exercises, passive aspiration, devotional practices, and psychic self-unfoldment, as he does to the field of objective observation and general study—a patient plodder who distrusts all short cuts to knowledge, and carefully checks and verifies all information, no matter what its source may be. . . . Once the feel of the various vital forces is recognized, they can be directed at will, to the attainment of definite pre-determined results, by expanding the field of etheric awareness, 'thinking in the aura'."

"Why I Know There Is a God"

"Remember that freedom-of-religion means freedom from molestation in the exercise of our religious freedom, and freedom from insult. . . . Let us defend our rights with calmness and forgiveness, and the Truth," says Fulton Oursler in his great new book, "Why I Know There Is a God"—a condensation of which has been serialized for the past month in New York's "World-Telegram and Sun" . . . "It's just good, simple Christianity for us to face realities, to recognize what we're up against, and to fight the problems with tact and common sense, goodwill, and guts. . . . Complaisance is no longer tolerable. Smugness now is a deadly disease. Indifferentism is suicide of the soul. We are crusaders to-day—or we are

corpses. . . . A man's principal business on earth is to know God, to love Him, and serve Him. . . . God's reality is the one supreme matter on which a man has to be sure, for every decision he makes hinges upon it."

New Form of Church Service Developed

Experimenting for the past year with a new form of Spiritualist service, the Victorian Spiritualists' Union in Melbourne, Victoria, uses enlightened psycho-therapy effectively — the leader expressing an idea in a minimum of words, then pausing after each such projection for audience assimilation, in silence. . . . Appeal is made to the intellect, then to the emotions, at every stage of the service, making it in effect a public seance for spiritual development. Creating psychic stress, without tension, is the general idea being stressed.

Inspired by Melba

Sitting where Melba (the great) sat, in a hotel lounge in London, when "plain Nellie Armstrong of Melbourne, Australia" was renamed early in her career — the song, "What a Lovely Thing You Are," now one of the hit-songs of London, just "came floating to her ears," Mil Frances (Lady Muriel Anderson) avers, according to Ross Shepherd in the "People." Convinced that the song "came from the spirit world," Mil Frances thinks the inspirer may have been none other than Melba.

Believe — Act

"No matter how much we protest our belief in a cause, if we are not willing to make some effort, or set aside some time for it — it were as well we did not believe in it at all," says "Smoke Signals" magazine.

One Opinion

"Had I attended a Spiritualist service before I was converted, I would most certainly have had nothing to do with it," says Sam Bate (recently, in "Vision"). . . . "There is enough in Spiritualism to breed evangelists — but where are they?"

TWO VALUABLE BOOKLETS

By Ernest Thompson, Editor of "Two Worlds"

"Electronic Communication with the Spirit World," a new scientific basis for Spiritualism, and "Dialectical Spiritualism," a new philosophical interpretation of Spiritualism.

These two thin booklets contain terse and clear statements of their respective subjects, written by one who has a thorough knowledge of each subject and has the ability to explain them in clear and easily understood language, should be in the hands of every student of Spiritualism. There is a complete absence of "padding" and in spite of their high-sounding titles the booklets are easy to read.

They may be obtained from "The Two Worlds," 18 Corporation Street, Manchester, England, for 10d. per copy, post free.

VICTORIAN SPIRITUALISTS' UNION

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND
MELBOURNE PROGRESSIVE SPIRITUALIST
LYCEUM

109 Flinders Lane, Melbourne

Founded by Mr. W. H. Terry, 1870

Sunday Services: 3.15 p.m., Address, Healing, Clairvoyance; 6 p.m., Psychic Forum and Open Discussion;
7.15 p.m., Address, Healing, Clairvoyance

Mid-week activities advertised in "The Age" each
Saturday

President, Stuart Morrison; Treasurer, G. C. Fox
Secretary, Mr. A. J. Slee, 78 Ferguson St., Williamstown

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obviously of vital importance to a right understanding of the help which may be put at our disposal, and with which I have not yet been able to experiment. There is also an explanation of precognition which may reconcile those who, like Dr. Joad, object to its interference with free will, since Huna doctrine not only believes in seeing the future, but in the power of remoulding it nearer to the heart's desire.

To be continued

VOLUNTARY MEDICAL EUTHANASIA

"Medical euthanasia, for the purpose of ending unbearable physical suffering for which there is no remedy, should never be denied to any who ask for it; not, after due precautions against fraud and abuse, should it be withheld from any infant or child or adolescent or mentally incompetent adult whose relatives or legal guardians request it. Voluntary medical euthanasia, which, for obvious reasons, should always be extended to include these last-named classes of patients, is rational, enlightened, and humane. It is an act of the highest mercy. It is a deed of compassion for which legal authority should long ago have been provided by every state.

"There are men and women who, either actively or passively, oppose the legislation of voluntary medical euthanasia with the saying, 'While there's life there's hope.' At the present stage of medical knowledge there was for Mrs. Borroto and for Police Sergeant Paight no means, immediate or in prospect, of restoring them to health. They had no choice between living and not living. They had a choice only between two ways of dying, the one good, the other bad. The words 'while there's life there's hope' give no comfort to a human being who lies upon a bed of agony and who knows that, if no cure is quickly found, he or she will be dead in a few days or in several weeks or months, or that, in any case, his or her affliction is too grave for remedy," writes Robert H. Scott in "The Freethinker."

W.A. Ethereal Science Students invite correspondence interstate, questions, answers, experiences, etc. Please write "Contacts," 639 Albany Highway, Victoria Park, Perth, W.A.

AFTER DEATH?

"World of Inspiration, Beauty, and Solidity"

"The next world is not a nebulous world; it is a solid one, with fundamental laws in operation," said Mr. David Bedbrook, London, now editor of "Yours Fraternally," when he spoke on "Death the Beginning — Not the End," at a weekly meeting of the Edinburgh Psychic College, held some time ago. He gave descriptions of conditions as related to him in communication, chiefly by the "direct voice." These convinced him, he said, that spirit entities possessed solidity as we did here.

To one of the communicants he put a number of questions, and the replies indicated that those on the other side had arms and legs, a heart that beat, houses with furniture, with vases on the mantelpiece if they wished them. He asked, if a vase fell off, would it break? He was told that it would. If it fell on one's foot, would it hurt? The answer was, "Yes, by inference."

At death we stepped into a highly organized world, a world which was constantly giving us inspiration, and we found ourselves in surroundings which were more beautiful, perhaps, but nevertheless natural.

One communicant described his passing. He had been going down the steps of an omnibus when he had a heart attack. One minute he was going down the steps and the next he found himself in the most wonderful country, with trees and a beautiful light and mountains, and then he heard a voice saying to him, "My friend, you are in a different world." He touched himself to find he was solid. His feet were firm on the ground. Everything was perfectly natural.

He questioned what the voice told him; and it was only when people who had passed before him were brought into his vision that he realized something had happened. This other world was a logical world in every sense.

"THE LOST CONTINENT"

By Robert Lee Eskridge in "Manga Reva"

Published by The Bobles-Merrill Co., Indianapolis,
U.S.A., 1931

"The natives have a story of how in the old days a great canoe rested on Mount Duff — great wings were tightly clasped to its sides. When the King and his warriors and his satellites wished to travel they stepped into it and by means of some of their magic caused the wings to spread out from the sides of the canoe and so sail like birds into the sky.

"Legend tells that they travelled to Pitcairn, to the Austral group, and even, some say, to the Cook Islands which lie to the north-west of Manga Reva.

"Over on Tara Vai lives an old native who owns a model of this magic canoe. It is carved, as most all the very oldest work was carved, from coral. The wings lie flat along the sides, like the hawk wings of the Egyptian Horees. There is identically the same legend among the Mayans.

"Darwin, who travelled for several years among the different island groups in the South Seas, said the islands were the tops of a submerged continent that stretched its broken back from North and South America to Asia.

"The continent was divided in three parts by rivers or canals, and was inhabited by some sixty-four million souls. This theory is based on the Naacal Tablets found in Burma, which describe in picture writing the fall of the great continent, which was called Mu (see 'The Lost Continent,' by Churchward).

"Brown in his more authoritative book, 'The Riddle of the Pacific,' leans strongly towards a firm belief, based on ancient legends and some scientific data, of the existence of such a continent.

"The inscriptions on ancient Mayan temples in Yucatan, the legends of the Incas, and the gigantic ruins of a deserted city on Panape and Rusail Islands in the Carolinas are supposed to be a fragment of the Lost Continent."

RELIGIOUS FREEDOM FOR SPIRITUALISTS

By H. F. Bendall

In "The Greater World"

Mr. Percy Wilson, M.A., President of the Spiritualists' National Union, writes:

On Friday, December 1, Mr. Walter Monslow, Labour M.P. for Barrow-in-Furness, who secured first place in the ballot for private Members' Bills, carried out his promise to our old friend and fellow Spiritualist, Mr. T. J. Brooks, M.P., by introducing a Bill into Parliament, entitled "Fraudulent Mediums Bill."

It begins by providing heavy penalties for those who, for reward and with intent to deceive, purport to act as mediums, or to exercise psychic powers; or who, as mediums, use fraudulent devices.

There is nothing new in that; and there is nothing with which any true Spiritualist would wish to quarrel, provided that the Courts of Law do not give way to the argument once again, as they have done in the past, that to claim to be a medium is itself conclusive evidence of an intent to deceive.

For Spiritualists it is clause 2 of the Bill which is really important. This repeals the Witchcraft Act, 1735, altogether, and also the application of the Vagrancy Act, 1824, to mediums. We are no longer to be classed as "rogues and vagabonds" or "incorrigible rogues," or to be regarded as guilty of "Witchcraft, Sorcery, Inchantment, or Conjurat-ion," whatever these words may mean.

It is, perhaps, significant that Mr. Monslow, who introduces the Bill, is a leader in the Methodist Church, and that amongst its sponsors are another Methodist, a Baptist, a Congregationalist, a Welsh Presbyterian, a Roman Catholic, and a Jew, beside two avowed Spiritualists. The Home Secretary, who is a Unitarian, is also sympathetic; the Bill was, in fact, drawn up with his co-operation.

The grateful thanks of all Spiritualists will go out to them all for their goodwill and practical help. Soon, let us hope and pray, it will be possible for us to declare with full confidence that religious freedom is indeed a fact in this old country of ours.

Second Reading of the Bill Carried

The above account was prepared for us by Mr. Percy Wilson, President of the Spiritualists' National Union. The Bill was drawn up, in draft, by Mr. Wilson and his son Laurie, for consideration by the Parliamentary Committee that had been formed for the purpose of dealing with the disabilities under which Spiritualists have been labouring from the present state of the Law.

It will be remembered that for many years such steps as were possible have been taken to regularize our position as a religion. A Bill was presented in 1930, but was "talked out," and personal representations have been made to the Government on many occasions since. In 1943 Mr. Morrison, then Home Secretary, instructed police officials that no action was to be taken except in cases of manifest fraud, and this was further emphasized by Mr. Chuter Ede, the present Home Secretary. In spite of this, however, the dangers of unwarranted prosecution and the slur on Spiritualism remained, and it was realized that this would be the case until the necessary alterations in the law could be brought about. We had to wait until the ban on the introduction of Private Members' Bills was removed, and we are fortunate indeed to have received the help of Mr. Monslow in using his first place in the ballot to introduce our Bill.

Throughout the whole of the agitation for the regularization of our position we have worked in close collaboration with the National Union and the Marylebone Spiritualist Association. Our representatives on the Parliamentary Committee were Mr. John Symonds and Mr. J. P. Shaw; and

from time to time I was drawn into the discussions. I also accompanied the last deputation to Mr. Ede.

We must, however, give credit to Mr. Percy Wilson, Mr. Laurie Wilson, and Mr. John Stewart, of the National Union, for the tremendous amount of work they have done to bring about the present happy position. We remember, too, that their efforts would have been fruitless without the prodigious amount of work done by Mr. Thomas Brooks in the House of Commons.

In company with a large number of well-known Spiritualists I attended the debate on the Bill on Friday, and it was clear throughout that Mr. Brooks is held in the highest esteem in the House of Commons, and that through his efforts a great volume of support had been obtained for the Bill. After an interesting sitting of four hours, the question was put by the Speaker, and the Second Reading of the Bill was carried without a division. It will now go to Committee, where amendments will be considered, and then come up for the Third Reading, probably in the second half of April; after which it will go to the House of Lords. Judging from the almost entire absence of opposition in the Second Reading, our prospects are bright, and in the absence of some drastic interference with Parliament, all stages should be completed by June.

LIFE'S CROWN

If we can cheer others in sorrow, or give them a lift when they're down, or offer them strength they can borrow, we will be adding bright stars to our crown. What the world needs to-day is more kindness—more friendship and brotherly love; too many are groping in blindness—never turn to the light from above. If we can share some of our gladness—bring a smile in the place of a frown, and lessen the total of sadness—we'll be adding bright stars to our crown.—A.R.

"I DO NOT BELIEVE IN SPIRIT RETURN"

Says Stuart Morrison

President, V.S.U., Melbourne

I do not believe in "spirit return." Our friends have never gone away. The very expression "spirit return" implies a belief in the existence of spatial separation. It arises out of a primitive picture of various planes of existence, surrounding this planet one above the other like the layers of an aniseed ball.

It must be obvious to anyone who has read a wide variety of spirit teachings and other communications that the post-physical life is lived in a world of mind. The environment and phenomena of this world, although as real to its inhabitants as our environment and phenomena is to ourselves, is really created by the individual's own thoughts, emotions, or feelings; or that of his or her associates; or even (in some cases) by the activities of minds not immediately concerned with the individuals who use the environment or are subject to its phenomena.

A clear idea of the state of affairs ruling in the post-physical phase of life may be gathered from a critical analysis of the events mentioned in Geraldine Cummins's excellent book, "Travellers in Eternity." Each character creates just the environment in which he or she can be most contented. Harold retires to ancient Egypt; Arthur visualizes for himself a fishing stream; while Hilda thinks her old mansion and earthly gardens into being. These are not mere astral doubles of earthly places, but actual mental pictures or thought forms. In their own plane they are real and objective and can be enjoyed by others. Nigel fishes in his father's stream and shares his mother's banquets.

This post-physical environment is not spatially separated from our own. In thinking of the spirit world, I prefer to discard all conceptions of time

and space as we know it; but in order to illustrate my point I must draw a spatial parallel. Imagine three people in a room. Father is immersed in a philosophical problem, mother is planning tomorrow's dinner, and their little daughter is lost in the fantasy of a fairy story she is reading. Each person is oblivious to the other. Each dwells in a different world, each functions in different cycles of time, and yet each is warmed by the same fire, and the same clock ticks the same earth-time hour, measuring the duration of their thought-world explorations.

To return to "Travellers in Eternity," Hilda, relaxing in her post-physical garden, has no idea of what is happening to her son, Nigel. Suddenly her garden is invaded by the roar of battle and by flame-spouting tanks. Neither Time nor Space separated Hilda from her son, but merely a veil of consciousness. She was not aware of the daily events of his life because her thoughts were directed elsewhere. Only the emotional intensity of Nigel's dying thoughts could create the energy necessary for the invasion of her retreat.

She never ceased to be concerned about her son, but some aspect of her being much wiser than her post-physical conscious self (her personality) directed her centre of attention to other matters and kept her immersed in her post-physical retreat until a crisis, for a moment, tore aside the veil. Neither Time nor Space, but a state of mind was the only barrier between them.

Time and Space, as we know them, are of the earth earthy. Nor are post-physical spatio-temporal equivalents mere extensions of our space and time. Should a dweller in the post-physical centre the attention at any place, he is there. Should he centre the attention on any cycle of Time (as we know it) he is immersed in it to the degree to which he has something in common with it.

They even have the capacity to "manifest" — to some extent, in several places "simultaneously," and appear to function in various cycles of Time. This "functioning" is probably purely of a subjective nature. (It is obviously impossible to add anything to the past.)

Post-physical life is distinctly different in nature to our own. Superficial resemblances are created because personality persists, and the thoughts, desires, and emotions of these personalities tend to become manifest in his or her environment. We hear so much of these resemblances because they are the only common denominators between their life and our own. Perhaps even the dwellers in the post-physical are not fully aware of the essential differences. They have difficulty in recalling earthly memories, and have little consciousness of the full pattern of events occurring in our environment. Therefore they have nothing with which to make comparisons.

Theirs is a well-guarded universe into which only such things of earth are permitted to intrude as are essential or beneficial to its inhabitants. Of course they do have flashes of awareness of events and conditions associated with the lives of earthly folk to whom they are psychically attuned; but we suspect that these flashes are transitory and often illusionary in their incompleteness. It is as if they telepathically acquired knowledge of an incident more or less divorced from its history.

Our friends do not "return" for they have never gone away. It is merely that their centre of attention is directed to other fields of mind, and their entire sense of values is determined by patterns of significance arising out of their new and quite different type of living.

At times some activity in their fields of mind or in our own or in both ours and theirs may cause a momentary direction of their attention earthwards. This change in their centre of attention

may be either accidental or voluntary. In volitional changes a definite and often rational communication may be given. In accidental changes we are most usually impressed with a monition of their continued interest and affection.

The average non-psychic may not be immediately aware of such a merging of our fields of mind. The impression may remain latent until an opportunity arises for it to filter through to our objective consciousness. This could occur in dreams or at other moments when the activities of the earth-bound mind is stilled. It most frequently occurs through a mediator.

In the meantime, an image, clear and detailed when it first impinged upon our field of mind, may partially disintegrate. The message given you by a medium to-day may have been received by you some time ago. That is why mediums can rarely extend communications sufficiently to suit our desires.

It is even possible that sometimes our friends actually communicate with our psychic selves person to person. They could even be unaware that we were not physically conscious of them, perhaps unaware that we are not fully sharing in their lives. There are, of course, many deliberate attempts at communication through a medium in which the full attention of the communicator is directed toward the seance at the time; but I feel that these are the exception rather than the rule — otherwise we would be able to obtain more frequent and definite evidence of survival.

I am forced to the conclusion that the majority of mediumistic communications, and of monitions of our friend's thoughts on our behalf, arise because we live here and now in the "spirit world," and because one aspect of ourselves (usually functioning well behind a veil of earth-born fantasy)

THE INTRIGUING MYSTERY OF LIFE

By Reuben A. Webb, Wellington, N.Z.

Is there life beyond the tomb? Most assuredly the answer is yes. The continued life of the spirit of man has repeatedly been demonstrated by incessant psychic research, through the most scrutinizing investigation of the phenomena emanating from mediums and psychics of all types; and more fully by the study of Spiritualism during over one hundred years as a worldwide cause.

Man is evidently a Spirit-in-Trinity, in that he, the Ego, manifests through both a psychic and a physical body. The truly wonderful and varied life of the mind entity of individual man, which has been built up by the triplex spiritual, psychic, and physical life experiences, from a very small beginning; that beginning, in hypothesis, a vital shaft or spark of the Divine Universal and Eternal Existence, received and conceived in the carnate.

The life principle of all that is, it much appears, never ceases to originally be; and yet it also appears, never ceases to manifest the yeast of working and change. It manifests, both alternately and simultaneously, incessant integration and disintegration: and, more wonderful still, through those incidents and processes of change, doth appear to exhibit evolution and unfoldment; the progressive birth, life, death, re-birth, life repeated, an involution and evolution, "ad infinitum."

A plant dies, and the life force and principle of the plant is disintegrated from the decaying plant material, and is, apparently, absorbed back into Universal Eternal Existence again: the Existence, infinitesimal germs of which are contained in every pore and seed, and form their vitality and urge to fullness of plant manifestation. A beast or bird dies, and according to the strength and concentration, or entity power of the instinct and mind it has built up, will probably be the term of its existence in an ultra-physical or in a psychic condi-

tion. But, perhaps, like the plant, its life force will become disintegrated and re-absorbed into the Unlimited Eternal Existence; until again shafted and conceived into the matrix cells of plants, or into the carnate matrices of beasts and humans. Man, when he physically dies, being a strong individualized mind ego, has, evidently, a complete, intelligent, and continued existence, for vast ages, in the ultra-physical; but he, too, in depth of time, may become absorbed in, and at one with Divine Universality. Who can definitely say? Who can say that we may not, in the immensely vast economies and arrangements of the cosmos, proceed to a more evolved or sublimated life, on one or more of the many constellations that nightly beam over our heads? But apart from all thoughtful and entrancing conjectures as to the distant future of ourselves and others, this we have learned from our blessed Spiritualism, that Life after Death, and the meeting again with our loved ones is a fact. "Enough unto the day is the glory thereof."

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"SPIRITUALISM IN THE EVOLUTION OF PHILOSOPHY AND RELIGION"

By Stuart Morrison

Editor, "Australian Psychic Forum"

Mr. Ernest Thompson, Editor of "Two Worlds," completes his trilogy with another extremely important compendium which is an absolute must for every Spiritualist's bookshelf. The co-ordination of the philosophy and religion of Modern Spiritualism, and its correlation with academic philosophy and orthodoxy, is a task which one would well imagine to be beyond the capacity of any individual. Yet Ernest Thompson has courageously tackled the mission single-handed.

His magnificent summaries fill a definite gap in the literature of our movement. His "History of Modern Spiritualism," "Teachings and Phenomena of Spiritualism," and now "Spiritualism in the Evolution of Philosophy and Religion," bring within easy reach of the ordinary reader an entire encyclopaedia of information.

He states his case clearly and unequivocally. Mr. Thompson is first and foremost a Spiritualist, and steeped in the writings of the Spiritualist pioneers. His summary of the essentials of academic philosophy probably owes more to encyclopaedias than to a personal acquaintanceship with the original works, and one is tempted to suspect that he has merely checked up on these authorities in order to acquire data for a foundation for his main thesis: an exposition of the teachings of pioneer Spiritualist writers. This is a propagandist's privilege.

His presentation of the Spiritualist's case is masterly. The impact of this book is terrific. (It has caused me to withhold from publication a treatise on "Emergence in the Light of Modern Spiritualism" until I re-read the works of Andrew Jackson Davis — a task I thought I had completed some twenty years ago.) If it also induces Spiritualists to seek some direct acquaintance with

academic and modern philosophy, it will perform a task of inestimable value to the movement.

In Book Two, "Spiritualism in the Evolution of Religion," Mr. Thompson is definitely on his home ground. His survey of religious ideas and their backgrounds prior to Spiritualism is completely detached and free from bias.

His outline of a broad basis for a practical personal religion of Spiritualism is excellent, and should be carefully studied by every exponent.

While reading Mr. Thompson's interesting book, a theory that I have held lightly for some time has hardened into a conviction. Spiritualism overseas appears to regard its science, philosophy, and religion as three separate entities. The science is Psychical Research, but the philosophy—rather than being a rationalistic outgrowth of such facts as this science has disclosed—is a complete system in itself. It appears to be a revealed system evolved in the post-physical life and transmitted to this world through mediums and automatists.

The religion of Spiritualism, as expounded by Mr. Thompson, is a development of prior religions modified by Spirit Communion, and vitalized by practices in harmony with those accepted by exponents of the "perennial philosophy" throughout all ages.

In Australia an attempt is being made to evolve a philosophy direct from the facts of science viewed in the light of our personal experiences, and then to evolve a personal religion based strictly on the demands of such a philosophy. In effect, so far as I can see, the end results of both systems are not at issue pragmatically—even if the local approach to the matter does happen to be far more agnostic.

"Spiritualism in the Evolution of Philosophy and Religion," by Ernest Thompson, Editor of "Two Worlds," Two Worlds Publishing Company, 18 Corporation Street, Manchester, 4. Price, 9/6, English currency.

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shares in their lives to a degree conditioned only by the extent to which we have interests in common with them. This belief helps me to understand many things which otherwise would be inexplicable.

I do not believe in "spirit return," for our loved ones have not gone away.

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