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The Harbinger of Light

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

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

LEADING FEATURES

Jesus Was Dead

This May Change Your Philosophy

The Kahuna's Magic

The Planchette as a Medium

Easter and Its Meaning

Does Death End All?

Registered at G.P.O., Melb., for transmission by post as a newspaper.

SPIRITUALISM'S MESSAGE TO THE BEREAVED

There is no death. That is the message which Spiritualism proclaims.

Survival after death is not a hope or a belief; it is a fact capable of demonstration.

It is impossible for any honest person to dismiss the proofs. Survival is as natural as birth, and is not affected by religious doctrines.

Man is a spirit expressing himself through a physical body. He lives because he is a spirit. He survives death because he is a spirit. He returns from beyond the grave because he is a spirit.

The dead come back no matter how they die: the church cemetery, the watery grave, the peaceful bush — these do not spell eternal silence.

Why do they come back? We have no power to compel them to return. Why, then, do they return? Because they love us. They come back to guide, help, cheer, and inspire us with glad tidings of another life where justice is redressed and where all mankind is given a second chance. They all come back, the saint, the sinner, men, women, and children of all colours, of all creeds and of none.

All we ask is that you should investigate Spiritualism for yourself. Try to understand that death is part of the law of life.

Dry your tears. Your sorrow should not be, for the one you love is always close to you. **Death spells freedom.** Do not grieve for those to whom freedom has come. Do not weep because the cage has been opened and the bird set free.

Rejoice and know that the soul has found liberty, and that death is but a door through which you enter into the larger freedom of the beautiful realms of the spirit. **Remember, there is life after death!**

"Dawn approaches, Error is passing away, Men arising shall hail the day"

THE Harbinger of Light

FOUNDED 1870

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

Editor

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JESUS WAS DEAD

By the Editor

Jesus was dead. There was no doubt about that. The whole countryside knew He was dead. The Roman executioners knew their work only too well; besides, there was the blood and the serum that flowed from His heart when pierced by the spear of the soldiers. No one could survive that. The centurion, accustomed to crucifixions, testified the death to Pilate. It is important for us to realize that Jesus was dead. It gives reality to His after-death manifestation.

Joseph of Arimathaea, Nicodemus, and the women who handled the body and prepared it for burial knew Jesus was dead. They hurriedly wrapped the body in linen sheets in which were placed about 60 lb. of spices to preserve the body until better arrangements could be made — as at sundown the holy Passover would begin when no work could be done.

The body was placed in a cave-tomb. Every precaution had been taken by the enemies of Jesus to prevent the body being removed, for had not Jesus foretold of His reappearance after death?

"On the third day," He had said. If for three days they could watch the body, they would be certain that there would not be any reappearance. A huge circular stone door closed the cave. It was sealed. A Roman guard of soldiers was set to watch the tomb.

Joseph and Nicodemus had returned to Jerusalem to take part in their religious observance. The disciples, for fear of the Jews, had hidden themselves. The faithful women were in their homes.

To sleep at their posts meant death to a Roman soldier. Did they sleep? If they did, why did they escape punishment? Were they confronted with a spirit manifestation? Why did they not flee? Possibly they swooned (giving rise to the sleep story). In that case the spirit visitant or band would draw from them sufficient ectoplasm to enable them to remove the great stone.

It is reasonable to assume that some time between sundown on Friday and sunrise on Sunday (at the latest thirty-six hours after Jesus had been laid in the tomb) some manifestation of spirit power took place that rolled the great stone from the cave and dematerialized the body of Jesus. Critics have found no fewer than ten discrepancies in the Gospel record, all of which disappear when examined in the light of psychic science.

The Appearances of Jesus

No fewer than eleven appearances of Jesus after death are recorded, but the writer of the Acts of the Apostles states that Jesus manifested Himself to His disciples for a period covering forty days, "teaching them the things pertaining to the kingdom of God."

It is of the greatest interest to note how accurately these materializations agree with what we know of the subject to-day. The first appearance of Jesus after His "resurrection," and possibly within an hour or two of the event, was to Mary Magdalene. Why did she not recognize Him? Her love and devotion, in spite of great danger to her,

took her to the cross on Friday. Through the long hours of the Sabbath she had waited in Jerusalem. As soon as the city gates were opened on the first day of the week she hastened to weep and pray at the tomb of her beloved Master. His image was graven deeply on her heart. Then, when He appeared, why did she not recognize Him? Because Jesus had not yet perfected His power of materialization. As the power grew stronger, He spoke: "Mary!" Recognition came: "Master!" she cried. But — as is so often heard in the seance room — she was forbidden to touch Him, so that the materialized form could be preserved, and the medium — Mary herself — be uninjured.

A little later He appeared to the women returning from the sepulchre. A few minutes later again, to Peter alone. In the evening to two disciples going to Emmaus, on Sunday night to the disciples, Thomas being absent; at this appearance Jesus is handled and He eats. Not until the following Sunday evening is there another appearance; Thomas is present, and although the doors were locked Jesus appears and is again handled. All these appearances are in Jerusalem. The next three, about the middle of May, take place in Galilee, the first at the Sea of Galilee and seen by seven disciples who were fishing; then to the eleven on a mountain; next to five hundred brethren at once. Later, in May, He appears to James, and then, last of all, on Thursday, May 18, to all the apostles at the Ascension.

AT LAST

I can but trust that good shall fall
At last — far off — at last to all,
And every winter change to spring
Not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.
—Tennyson.

EDITOR'S NOTES

"The Harbinger of Light" gratefully acknowledges its indebtedness to the various journals quoted in each issue for permission to reprint matter from their pages.

From letters received from our readers we feel that they, too, share our appreciation of the courtesy extended to us and that enables us to reprint these interesting items.

Regularly we receive such an embarrassment of riches in matters of interest and importance to Spiritualists that we find it difficult to make a choice for our digest. Those who are desirous of increasing their knowledge of the teaching and practice of Spiritualism may do so by subscribing to one or more of the psychic papers. Subscriptions may be sent by International Money Order in English currency.

* * *

Lent is an abbreviation of the Anglo-Saxon name for March — "Lenet-monat," length month — from the rapidly lengthening of the days in March in the northern latitudes. The forty days' fast was instituted by Pope Telephorus, A.D. 130, and notwithstanding Mark 2: 19, is no part of the teaching of Jesus, which was self-discipline and self-denial always.

Origen, A.D. 230, speaks of a forty days' fast in association with the mysteries which celebrated the death and again-rising of the Solar Hero.

"It was preceded by a forty days' fast corresponding to the modern Lent and is found in Mexico, Egypt, Persia, Babylon, Assyria, and Asia Minor. It was a period of mourning followed by rejoicing at the Again-rising. The name Easter has been traced to the virgin mother of the slain Tammuz-Ishtar." — "Esoteric Christianity."

Sixty-three years ago, one Sunday in June, 1888, the Editor began his public ministry by taking services in St. Stephen's C. of E. in Ballarat, Victoria. As lay reader, catechist, and priest, he continued that ministry until 1909, when, seeking greater freedom, he joined the Congregational Church, in whose ministry he served until the last Sunday in January, 1951.

His connection with Spiritualism began in July, 1892, when on a visit to Melbourne he met Mr. W. H. Terry, the Father of Spiritualism in Australia and the founder and editor of "The Harbinger of Light."

Several prominent Spiritualists have urged the Editor to write a series of articles describing his experiences in Spiritualism. The Editor of the "A.P. Forum" writes, inter alia: "Why not write on your Spiritualist adventures and your personal philosophy. . . . I think that every leader should leave a book behind them . . . the movement owes much to you and it is only fair that we should have a summary of your conclusions for future generations. Don't be modest about it. . . . You should be able to do much with your years of experience."

* * *

In our April issue we hope to publish a notable address on the After-life, delivered by the Rev. Canon Allan Shatford, entitled "Belief of Life after Death based on Passages in the Bible."

The address was given some time ago in the Church of St. James the Apostle, Montreal, Canada, to a record congregation that filled both church and parish hall.

We shall print some extra copies and will be glad to send one to any address for ninepence, post free. Here is an opportunity for our readers to do a little propaganda for Spiritualism.

THE MESSAGE OF EASTER In "Psychic News"

Easter has its significance for almost everyone. To many it marks the change of the seasons when the world of nature resurrects itself from winter's thralldom. They welcome the new-born spring with joyous pilgrimage to the blossoming countryside.

These are the true worshippers of the goddess Eastre, whose festival they celebrate.

To the Christian, Easter commemorates the one example of arisen life on which the Church is founded. For if Jesus had not returned from the tomb, their religion would have died with him on the cross.

Law of Life

His followers would have lacked the certain knowledge that strengthened them to endure persecution, their frailty would have been that of Peter when he denied.

"And if Christ is not risen then is our preaching in vain, and your faith is also vain," wrote Paul.

To Spiritualists the perennial rebirth of nature and the rising of Jesus will be seen as events in accord with God's law that gives inviolable promise of resurgence to all life.

Nothing Dies

That which has life can never die! This was the truth Jesus returned to teach by His example. But the Church has hidden its face from the light, setting all its hopes on Christ, the divine Atoner, and forgetting Jesus, the Man, who gave not a promise but a proof of life beyond death.

For Jesus Himself was wiser than they. He did not expect man to live by faith alone, but gave Thomas — a pioneer of psychical research — the evidence he needed to be sure that it really was his Master and Teacher who had conquered the enemy, death.

So to-day, while the Church looks towards Calvary, Spiritualists will be the modern messengers who spread the news of proved survival that the resurrection proclaimed.

THE KAHUNA'S MAGIC

By H. F. Prevost Battersby

Reprinted from "Light"

I was compelled, for lack of space, to omit in my review of Max Freedom Long's absorbing volume, "The Secret Science behind Miracles," much that is essential to our understanding of the healing potencies put at our disposal by the priests of Huna, that strange psychological religion of the Pacific Isles. What, perhaps, one finds most impressive is their admission that, despite the magic which is equally effective to kill or to cure, their powers are paralyzed by what we would call the pricking of conscience, which they define as "something eating inside." The Kahunas have a simple way to tell what is a sin and what is not. One asks oneself whether any act injured another or hurt another's feelings. If it hurt no one in any way, that act was not sin. God was too high and all-powerful to be hurt by the act of a human being. This is a truth which must be shouted from the house-tops endlessly if we are to escape the ill-effects of the teaching that it is a sin to break dogmatic taboos of various religions. There is no way of knowing how many thousands of cases of illness, insanity, and disaster have been caused by "complexed religious beliefs" developed in childhood. These are hard to get rid of since it is difficult to convince the patient of their existence and, in consequence, they are very likely to recur.

Mr. Long relates several illuminating instances, where, until whatever was "eating inside" had been disposed of, no cure was possible. The Kahunas would agree that it made little difference whether was said: "Thy sins are forgiven thee," or "Arise and walk," because until the sin had been confessed, repented of, and forgiveness given, the power to walk could not be restored by any kind of magic; and of course in Huna, forgiveness could only come from the one who had been wronged. The "eating inside you" is not quite the equivalent

of our Conscience. The Low Self, say the Kahunas, is the conscience once it has received from the middle self a training in what is right and wrong. This training is usually received in childhood at the instigation of watchful parents; when one is smitten by his conscience it is an emotional reaction, not a logical one. Conscience is not a God-given instinctive something. It is simply the natural emotional reaction of a low self which has been taught that certain things are right and others wrong. Only the middle self can sin. The animals in the jungle eat each other without sinning. The Low Self is an animal, even if associated with a middle self, and it also is incapable of sinning.

The Science of Psychology and the Science of Psychism are not a part of religion. Religion has to do with reverence for gods, or with the fear and worship given them. As soon as we ask favours of the gods through prayers and additional rites, we enter the field of magic, which is not pure religion. "Religion," to quote Professor Paul Tillich of Columbia University, "is the relation to something ultimate, unconditioned, transcendent. The religious attitude is consciousness of dependence, surrender, acceptance. . . . Magic is the exercise of immanent power; religion is the subjection to the transcendent power."

Huna may be called a science rather than a religion, because it has almost nothing in it of religion (as defined by a Professor of Philosophical Theology). The High Self is not a god. It is the third spirit or part of the man; it is no more Divine than is the Low Self or the Middle Self.

"In presenting this report on Huna," says Mr. Long, "I have elected to call Huna a psycho-religious system for the reason that it includes so much that has always been considered a part of religion. However, I consider Huna a science in the strictest sense of the word."

The Kahunas knew nothing about gods—Beings higher, perhaps, than the High Self. They

have no way of sensing such Beings. They admitted freely that it was probable that there are such Beings, but were honest in saying that they were convinced that the human mind would never be able to do more than imagine them. Through the High Self an appeal was made by the Kahunas to the spirits able to control wind and weather; also to spirits in control of lower forms of life. (Pacts made in this manner prevented sharks in Hawaiian waters from attacking human beings. In short, the same breed of shark that attacks men in other places is harmless in Hawaiian waters.)

The Kahunas believed that after death there was a continuation of growth and progression; the Low Self reincarnating as a Middle self in due time, and the Middle Self eventually rising to the level of the High Selves; first learning to watch over lower forms of life. The most important preparation for death must be done by the individual. He must reduce his guilt-complexes to the minimum, and free himself of dogmatic religious beliefs which will hinder him after he becomes a spirit. All we can take with us at the time of death is knowledge, and it should be our first duty to accumulate the correct "take — with-able" knowledge by a careful study of the psycho-religions, and the discarding of beliefs which cannot be substantiated.

I can confirm that from the experience of my own father, who was staggered by the unlikeness of the next world to the paradise promised him by evangelical Christianity. His was by no means a unique instance; the worst sufferers being the holy men who had so confidently proclaimed the eschatological doctrines of their Church.

It is plain to see, says Mr. Long, that modern religious thought has been leaning towards the assimilation of the discoveries of Psychology, but has been too prone to "crystallization" to remain sufficiently fluid to keep up with psychological discoveries. "Nothing gets hardening of the arteries

Continued on page 40

THE TRIAL OF JESUS CHRIST

By Conan Shaw

In "Light"

While reading Frank Powell's book of the above title it occurred to me that Spiritualists as well as Christians and orthodox Jews might find it interesting for varying reasons. Spiritualists because of points of similarity between this trial and the legal attitude, past and present, to their claim in action to direct personal inspiration; Christians and Jews because Mr. Powell's proof of the illegality of the trial two thousand years ago links closely with the suggestion he mentions that a retrial may before long be in preparation (as happened with Joan of Arc) to settle various legal points which have remained so long in dispute.

Mr. Powell (once Counsel at the Centre Criminal Court) is well fitted to consider this question. He had this book in preparation for some thirty years; and he writes particularly clearly on a matter apt, under ordinary treatment, to become wearingly complicated. He shows no special psychic leaning; but such a study can hardly be set down without some lines of special appeal to Spiritualists. There is the raising of Lazarus, for instance. The Sadducees, the trading and financial class, those who drew profit from the temple, and of whom the Chief Priest was one, did not believe in any life after death. The popular enthusiasm over the restoration of Lazarus, therefore, as Mr. Powell points out, angered these Sadducees beyond measure. To make matters worse, Jesus had demonstrated his independent spiritual ideal in direct action, on the Monday before the Crucifixion, by overturning the tables of the money-changers in the temple and driving out the cattle. The age-long struggle between spirituality and materialism exhibits ever the same methods, and the trial of Jesus was no exception. The Chief Priests and Elders determined to put Jesus to death. It is the

spiritually cowardly screen of physical force behind which the materialist always takes refuge. But those in power in the orthodox Jewish Church — those men usually so over-zealous in their "straining at gnats," stooped to the breaking of their own laws in the persecution of the Anointed One of God. For one thing, Mr. Powell makes clear, Jesus was tried as if He had committed an offence before He came into court and not for something said by the accused in court. No two witnesses could be found to agree about the charge. Jesus should, therefore, then have been set free according to the law; and His silences before the judges were a correct defence mechanism, seeing that He was not accused. The result of the trial was pre-determined by the judges, hence neither legal nor natural justice was done.

LYCEUM TRAINING GROUND

I know that my many Lyceumist friends will not misunderstand me when I say that I greatly deplore that fact that the Spiritualist Movement generally does not appear to be thoroughly alive to the vital importance of early training in the fundamentals of our subject. It is true, of course, that there are many brilliant exceptions to this statement, and none knows better than I how many loyal, enthusiastic, and capable Lyceum workers we are blessed with. At the same time the total number of Lyceums as compared with the total number of churches makes it obvious that for various reasons (some it is to be feared purely obstructionist), children and adolescents are not catered for to the extent they should be if our movement is to grow and prosper.

What better growth than a body of people trained in our philosophy from their youth up? What better training ground for public work?

DIRECT VOICE ON PSYCHIC POWER AND SOUND VIBRATION By Clive Chapman

Author of "The Blue Room"

Continued

No. 6

During the evenings Pearl would be busy with her school work, and it was in this quiet homework hour, when Mother would be sitting reading, I quietly playing the piano, that the power developed and phenomena frequently occurred. Many were the messages which I received through automatic writing, asking me to spare no effort to keep harmonious conditions all round. I repeat this to the point of boredom, perhaps, but I do wish to bring home how necessary harmony is to good conditions. Once I bemoaned the fact of their seeming so near yet being so far. "It's just the same" (wrote Dorothy) "as if I were living in England, away across the water, and you were in New Zealand. Only we are not quite as far away as that, but it just helps to give one an idea, that is all." Again she wrote: "There is no difference in us, only that probably we have a little more understanding and more love for each and every one."

A perusal of these many messages shows they longed to permeate our circle with the love, trust, and confidence of their plane, and that their ultimate object was to send the ripple of love in an ever-growing circle till it reached and ringed the uttermost ends of the earth, washing out family differences, parochial feuds, national hate, welling in an irresistible tide of harmony and peace, till war should be no more.

In view of subsequent developments of the various phases leading eventually to the Direct Voice it will be understood why those in control were so importunate during the early stages. I must record my gratitude to Dorothy for her patience in helping us over the A.B.C. period. The first few who came through had the hardest time in impressing upon us that great things were coming, for there was nothing so definite as the Direct

Voice to encourage us; simply the strangely conveyed but indisputable personalities of a handful of faithful ones, persistently working to span a gulf, depending on us to clear a space and be ready for reception at this end. Mention of later developments and hints of unknown possibilities came through from time to time, and so they kept us interested, eager and ever on the job. The result has proved that all the efforts of those early days were well worth while, for they have led to the broadcasting of knowledge of a world where the inhabitants are natural, so natural—judged by our standards—that fear has no place in our intercourse with them.

They are not even remotely 'spooky'! The happy ones from the sphere we contact certainly do not go about moaning, clanking chains, haunting houses, or annoying anyone in any way. They seem to blend the knowledge and wisdom of the sage with the sweet and innocent love of little children. That is one of their reasons for coming to us, to reveal the true state of life—here as it should be, there as it is.—

Automatic writing having become an easy channel for communication and an every-day occurrence, several additional phases of psychic power now began to develop round my niece, arousing us to the highest pitch of interest and enthusiasm. It seemed that no matter what I was led to ask for in the way of psychic phenomena the controls Beyond would see that it was given, sometimes, as you will see, I got more than I asked for! They conceded these demonstrations by way of encouragement, and I must acknowledge that these proofs of development did encourage me greatly, and I realized to the full my good fortune in having in my care such a willing psychic instrument as my niece.

The next phase to make itself apparent was Dematerialization, and during this time we went through some weird experiences. Money, small

books, lead pencils, feathers, handkerchiefs, even shoes and sheets of music, suddenly would disappear, to reappear in all sorts of odd places. I know this will be hard for the average reader, with no special knowledge of psychic power, to swallow; he may accuse me of lying outright, or he may suggest that we indulged in the childish activities of hiding things from one another; both explanations are weak and quite unworthy, and are explained away in their turn by the fact that frequently we had several witnesses of these odd disappearances and transferences of articles. Beside, there is more to come. During mealtimes as we all sat at table I would try experiments with coins, say, three or four pennies, placing them under a small book or piece of paper. These coins invariably would disappear before the meal was finished; sometimes they went one at a time, for, if we peeped to see, some might still remain untouched; sometimes they went all at once, occasionally **one would come back** only to disappear finally, accompanied by laughter (a shaking of the table) from the invisible operators! I "tried them out" in several ways while this coin manipulating was going on. Between the courses I fear I was guilty of playing at table! For instance, one day I challenged them to tell how much money I had in my pocket, and they told us to a halfpenny, as we all checked up when I turned out the contents of my pocket upon the cloth.

But the most remarkable part of the experiment was the fact that after I had replaced the money in the customary pocket it was transferred to another without my knowledge! There was also the instance of the ten shilling note which was "borrowed," over which I had some previous conversation, stipulating, with precautionary admonitions, that if it were removed it must also be brought back, as ten shilling notes were not easily come by and ill to be spared. In this case the meal actually was cleared and I was feeling some

chagrin, having almost given up hope of seeing the note again, when, glancing at the empty table, Pearl and her Gran'ma being busy with the inevitable washing-up, I noted a shadowy something just above one end of it. I called to the others, and there, before our eyes, the folded note materialized! And there followed the laughing injunction not to use a note again as it might not be returned! They always indicated laughter by a strong but pleasant vibration of the table, and there was no mistaking the personality manifesting.

The many who have experienced no form of psychic communication find it difficult to understand how those using even the "Direct Voice" method are able to give unmistakable proof of their identity; much more mystifying then must it seem to read that definite personality may be established by merely the movement of a table. Take any half-dozen of your intimate acquaintances, let us suppose you are expecting them to call at your house; the knocker is sounded, timidly, hesitantly, boisterously, confidently, impatiently, or even with some peculiar rhythm or sequence which you know to be the usual form used by a certain person; it is practically certain that you will be able to recognize the caller before actually seeing him, by his individuality expressed through the medium of an ordinary door-knocker. Or it may be his step, or the way he brings his car to a stop at your gate, or even the manner of sounding the car horn, and as there are diverse and definite ways of doing these simple things so there are varying ways of operating the movements of a table, and thereby conveying personality. We were surprised at times, while conversing among ourselves, to feel the laughter vibration coming through the table, showing that our remarks were being overheard. We learned, too, a lesson the whole world might take to heart — that is, not to talk about people behind their backs. Someone who knows them is liable to hear and be grieved.

THE PLANCHETTE AS A MEDIUM

By C. A. Orwin

In "Psychic Research Journal," June, 1939

Concluded

Some years ago, with the exception of the final booking, all preparations were made for a trip to New Zealand in the month of April. Full instructions had been received from my colleague over there. I was to go through to the South Island, and would be met at Nelson upon my arrival.

One evening a friend "dropped in" and suggested that we try the Planchette for a few minutes. I agreed, and during a short wait he asked when I was leaving for N.Z. I answered, "In a fortnight." The instrument immediately sprang into action, "George" taking control. He wrote hurriedly, "No, you are not." I told him I was definitely leaving in April, but he wrote quickly, "No, you are not; you are not going till October." He then wrote that I was going to "Whangamomona." I informed "George" that he was wrong, but he insisted and wrote the name several times. Not knowing anything of N.Z., we produced a map, but not being able to find that name, we asked "George" to mark the spot for us.

The Planchette moved across the table and marked a spot about thirty miles behind New Plymouth in the North Island, but no name was written there, so we were no wiser. We decided "George" was totally wrong; in fact, my friend said, "He was up to putty." We left it at that.

A few days later I received a cable from N.Z., asking me to cancel all arrangements for the trip—letter following. Five months later (September) I received another cable, asking that I leave for N.Z. as early as possible and come through to Nelson as prearranged. I left Sydney about October 5, and when three hours out of Auckland, had a wireless message handed to me on deck. In it were instructions to disembark at Auckland and come straight through to New Ply-

mouth. At New Plymouth I met my colleague and enquired, "What about Nelson? Why did you meet me here?" "The Nelson trip is off for the present," he said. "We are going out back of here to a place called Whangamomona, where you will be right amongst the wild pigs, etc."

On my return, we checked up the writings of "George" of six months before and proved every word he had written was correct, and further a map I brought back with me showed the name Whangamomona on the exact spot "George" had marked for us.

One Sunday evening, I had an experience that rather puzzled us at the time. In a room with several others, I was sitting at the Planchette, which had been writing signatures in various styles or handwritings, when it halted for a time. Next minute it was writing from my sister (who was then holidaying in Melbourne) in the following manner and giving the full names of the persons mentioned. "I have been staying with — but am going up to Kyneton to spend two or three days with Mr. J. and will then go to Mansfield and stay with L. and E. for a few days. Will be back in Sydney on Tuesday week." On the Tuesday morning following I received a letter from my sister in Melbourne, the parts I received on the Planchette being an exact copy of what was in her letter and on checking up with her later, found that I was receiving in Sydney as she was writing it in Melbourne.

This was a very good example of the experiments being carried out in America and elsewhere and which Mr. Ford demonstrated one evening whilst in Sydney — that of a Control sending or going out to see what was taking place at a distance and reporting back simultaneously. These are but three, out of very many writings received, from which you will see that, under a good control, the little instrument can prove itself quite an interesting and dependable form of mediumship.

EASTER AND ITS MEANING

By Edward A. Segebrecht

At this time of the year we rejoice in the risen Christ, the great "Wayshower," who proved the continuity of life to a much darkened world some two thousand years ago.

Spiritualism means "natural" and thus has a perfect right to teach to a waiting world the continuity of life, inasmuch as it has existed in times far beyond the beginning of the modern Christian era.

The symbol of Easter is an egg, symbolic of our state of existence before making our entry into this mundane plane of life in physical form. While in the confines of this shell we are protected in every way, it is only when we leave this shell that past memories fade concerning accumulated Karma, and we begin all over again, or as we say in common term, "starting from scratch."

With each passing year, we add new rooms and new beauty to that house "not made with hands," eternal in the heavens. It is left entirely up to the individual ego to do as he sees fit, for there is no salvation in having somebody else working out our problems for us. Our mediums can give us the key, but we as individuals must use that key to open the door, for no door has ever been known to open of its own accord.

In our daily work we must produce good work or else, and if this law applies to the material, it certainly must apply to our destiny, in that spiritual law is the inner expression of all outward material law. If we try to do our very best, we will not be called upon to do it all over again.

We are all students walking along a certain designated path, and the sooner we learn to follow advice whenever we have need of it, known to be good and coming from a recognized force from the spheres beyond, we will begin by throwing off the bonds that envy, jealousy, pride, and covetousness can make for us. Shall we try?

RESURRECTION

In "Psychic News"

"And the third day he rose again."

On this statement in the New Testament the whole of Christianity depends — regardless of the fact that the Resurrection cannot possibly be proved. If there were no resurrection, there would be no Church of England, no Catholicism, no Non-conformist churches, no Christianity.

On Easter Day, the resurrection of Jesus will be celebrated in the churches and chapels of every one of the countless branches of Christianity.

The resurrection of Jesus happened nearly two thousand years ago.

Yesterday, Tom Jones was resurrected. The day before, William Brown returned from the life hereafter and conversed with the friends he had left behind.

Every day, almost every minute of the day, some spirit comes back from beyond the grave. They are not "disturbed in their slumbers," as some Christian sects would have it. They come of their own volition.

"Add to your faith, knowledge," said Paul.

Every day, all over the country, Spiritualists are adding knowledge to their faith. Those who had no faith before — and there are many — have allowed knowledge to serve in its place.

Those Spiritualists are learning, not from books, not from persons as ignorant of the after-life as their hearers, but from those best able to teach — those who have lived in this world, have died and have come back to tell us what happens after.

If you believe what is written in the Bible, you believe that supernatural events could and did happen many years ago. If they happened then, why not now? God does not change; He is the same yesterday, to-day, and for ever more.

But there is no need to believe it is possible. You can test it yourself.

THE CHARTER OF OUR CAUSE

Spiritualist Propaganda Leaflet, No. 2

Issued by The Two Worlds Publishing Co. Ltd.

Positive affirmations are the groundwork for successful accomplishments; but such affirmations must be based upon verifiable facts or proven principles. Historic agreements are helpful, but not sufficient, unless the present confirms the past. As Lizzie Doten truly says in one of her remarkable poems:

The world rests not, with a careless ease,

On the wisdom of the past —

From Moses, and Plato, and Socrates,

It is onward advancing fast;

And the words of Jesus, and John, and Paul,

Stand out from the lettered page,

And the living present contains them all

In the spirit that moves the age.

The conditions of human life, and the enlargement of men's outlook, are continually improving and expanding; hence, the lessons of the past are useless unless they help us to further improvement to-day. It is well to be conservative in the preservation of demonstrated truths, but it is ill to suppose that all truth was revealed in the past. Such a mental attitude bars progress; it is, indeed, the barrier against advancement.

Modern Spiritualism came not to destroy, but to add to the truths that have blessed mankind. Part of its mission is to weed out the tares from the wheat that has come down to us from the past, and, in part, to reap from the fields of corn that are ripening to-day. In one sense it is eclectic, in another sense it is progressive, in its tendencies. It is a movement of positive affirmations based upon demonstrated and demonstrable facts. As such it discloses principles logically deduced from the premises associated with its primal facts. Its facts and principles are the fundamentals of its Charter.

Its facts demonstrate: (a) Man's survival of bodily death as an intelligent personal entity; (b)

the reality of communication with the life beyond; (c) the inter-relationships between the natural and the spiritual worlds; (d) the supremacy of natural law in each of the foregoing matters, i.e., the oneness of the universe. In a sentence: Spiritualism stands for man's life after death as a natural sequence from the circumstances of his life here. It is a positive answer, in the affirmative, to the old query, "If a man die, shall he live again?"

The thinker and the thoughtless, the religious and the sceptic, those who have suffered bereavements and those who have not, each and all, at some time, and some of them all the time, are concerned on the point of man's survival, i.e., as to whether he literally dies at death, or if he is continued, and if so, in what form and condition? While many are asking, can Spiritualism supplement religious teaching on the issues of death, whether it can add to our knowledge, and, by so adding, help us to greater happiness and more righteous living on earth.

To the convinced and earnest Spiritualist there is no question on the foregoing points. He is satisfied, he has been blessed, and so made the happier. He has been helped morally and spiritually. He has been comforted in heart and satisfied in mind. He finds new meanings in his revised readings of the book of life, and discovers that the place of death in the scheme of human life is perfectly natural, and in no sense neither arbitrary nor punitive. The proven facts of spirit-return have demonstrated to the real Spiritualist the first point of his charter. While they also demonstrated the second point, thus completing the two fundamental propositions of an orderly and rational presentation of the facts substantiating a life hereafter, and the means by which those facts are established.

The third point of his charter is vindicated by those already mentioned. Otherwise the communications received from the spiritual world would need a miracle to explain them. Otherwise

the two worlds would be discrete existences instead of being coterminous, yet linked at their common boundaries. While the fourth point follows of necessity, though, to a certain class of minds, it is the most difficult point for acceptance. Yet natural law in the spiritual world has been splendidly affirmed by Drummond, in his book bearing that title, and has been insistently emphasized by the wisest teachers who have come to us from the spirit-land, while our own eminent writers, Davis, Tuttle, King, and others have, at all times, so insisted.

So much then for the solid ground upon which our charter is builded. Let it now be asked what definite conclusions may be considered as legitimate deductions?

First: That the next life is a natural one for us all. That we suffer no eclipses of consciousness, affection, memory, or identity. That at our entrance into the other state we are immediately neither better nor worse than when we leave this life. That those who love still love, and are able to return to their friends to so assure them. The enormous uplift of comfort thus provided to the sorrowing of earth is beyond words to adequately describe. Death loses its sting, the grave its victory. For transition does not imply the total separation between the living and the departed. The grave is no longer a cul de sac; it is but the final resting-place of the discarded body, the late tenant of which has been liberated for a further and a larger life than earth can give.

Secondly: The law of growth continues beyond the limits of our mortal career. That mentality, consciousness, and the powers of our souls further unfold, so that the good becomes better, and the so-called bad improve. That progress is the outlook for all of us in the great future before us. Hence is it that righteousness here is not without avail

Continued bottom page 25

PSYCHIC TRUTHS

By Counsellor Edward C. Randall

The rains will come when they are timed. They will replenish the green of the harvest, and make it richer. The storms of life may beat upon you, but you will find they only break down the dead branches, and you will be more straight and fair for their passing.

This earth is yet young. When it came into being and was first peopled, millions of other planets, teeming with life, were growing old.

This soul of ours was first a part of the universal spirit of the exalted, which man calls God. It was an atom, which at the instant of conception impregnated and entered receptive matter, which clothed with material, became individual, and commenced its journey back from whence it came.

I see good in every act of kindness, in all the words of tenderness that fall from human lips, and to me the universal sum of all the good in all this world is God.

All Nature's laws are natural laws. Those things that to mortal minds are mysterious are called phenomena. But Nature never made anything phenomenal. Things seem so to the undeveloped mentally.

In the forest deep, Nature's mirror of the waters reflects the forms of rocks and trees, the glorious shine of sun and stars and journeying clouds, only less divine than man.

to us hereafter. Also, this fact of ultimate progression is the argument for the innate goodness of everyone. Broadly put, our charter is that of a positive science and philosophy of a future life, apart from any creed or doctrine whatsoever. On such a charter, intelligently presented, we can confidently appeal to the world.

We are as leaves tossed on the broad river of life, sometimes lying in the small dark shallows near the shore, until a breeze or ripple quickens us to action, and then we are carried toward the ultimate end of all, the great Ocean of Exaltation. Wise are they who seek the faster current, avoiding the stagnant pools.

The span of earth-life is pitifully short, and one's deeds are mighty in comparison.

God is love, and permeates every condition of Nature; love yields to the higher, turns the bad to good, and it is good, because love has touched it.

In the presence of dissolution, faith, belief, and creeds wither and decay. In such a presence, acts and deeds burst into perfect form, and we feel what speech cannot tell, and hope that what seems night here is somewhere else a dawn.

Little at best can be comprehended of the after-life, so boundless its scope; yet enough can be learned, while in the body, to dispel the awful fear and to lighten the sorrows that fill the human heart, and make men lead better lives, because they can live more intelligently, and so enrich the world.

The bridge of death no longer rests upon the clouds of hope, but upon great piers of knowledge. Every act is the product of conditions, and the heart applauds the brain when one works to increase the force of universal good.

The so-called dead live here about us, know our sorrows, and grieve with us; our happiness they share; our hopes and ambitions they know, and, by suggestion, through our subconscious brain, they influence our daily conduct.

All about this material world of ours exists, in fact, the psychic or spiritual universe, more active and real than this, peopled with all the countless dead, who, no longer burdened with a physical body, move at will within the boundaries of their sphere, in what appears as space to mortal man.

SPIRITUALISM UNIVERSAL BELIEF

By S. N. James

In "The Progressive Thinker"

Spiritualism in its claims and works has become somewhat of a common thing not only among its adherents but among many of the world's people. It is now so widely diffused that no one, except an old-fashioned bigot, gapes or wonders at a medium or at a Spiritualist.

Just as in ancient days a learned and educated person was rare and a wonder to his fellowers, so in the early years a medium or advocate of Spiritualism, being rare to the masses, was looked upon as a wonder if not as a knave. But just as in this age, learning and educational advantages are the common privilege, and knowledge is diffused among the masses instead of being concentrated in the brains of the few, so Spiritualism is so extant and diffused and its expounders are so broadcast that it has ceased to be marked or commented upon in great measure.

Spiritualism and its works have permeated every department of human thought and activity; it is cherished in the palace and courted in the hut; its message has spread over land and sea; its power is felt in pulpit, rostrum, sanctum, and arena of human activity everywhere, whether widely organized or not as a distinctive cult and dispensation.

Spiritualism is constantly forging ahead, and if all of its advocates and instruments "die" to-day a new force and squad will spring up to-morrow to take over the work and to spread its light of truth.

The gates are now wide open between the two worlds and can never be closed while human love and longing exist on both sides of life.

Mediums will always come forth in every time of need, and the power of spirit will never be on the wane.

The workers in spirit spheres have no fear; they know that our cause will live and flourish after

all its defamers and detractors have departed hence to "work out their own salvation" from the bonds of ignorance and error.

One potent reason why spiritual societies are not more widely supported and attended by our own people is obvious to the well informed. Spiritualists, unlike denominational people, are not dependent on pastor, pulpit, or Sunday school for their religious thought and encouragement. Their source of solace and knowledge rests in the activity of mediumship.

Thousands in our ranks, in towns, cities, and villages, have their own home mediums and family or neighbourly circles. They do not feel the need of church ministration nor of organized affiliation, for such is not a necessity to their religious life and social order. Thousands of others who have no home medium prefer to visit mediums privately and receive personal spirit instruction and comfort therefrom, hence society needs or work does not appeal to them; the church has no meaning to them.

We may deplore such indifference to organized effort and labour, but the cause thereof is clear — Spiritualists are not dependent on public service, as a rule; hence they recognize no duty toward the support of such work. If not a society or organization existed on earth mediums would be found and developed all over the world by spirit intelligences and communication would be given to earth seekers and believers just the same.

He who influences the thoughts of his times, influences all the times that follow. He has made his impress on eternity.—Elbert Hubbard.

Each human soul is identical in germ. There is no essential difference between men.—Davis.

Do not lay things too much to heart. No one is really beaten unless he is discouraged.—Lord Avebury.

THIS MAY CHANGE YOUR PHILOSOPHY

In "The Two Worlds"

Nearly all modern sciences are helpful in the study of the spiritual nature of man and in particular the psychical phenomena associated with the return of discarnate spirits.

Genetics is a relatively new science and has proved that we inherit both the mental and physical characteristics of our ancestors (not merely parents).

New discoveries are constantly being made in this science but they all confirm this great fundamental fact which helps us to clear up the issue of our "eternal existence" prior to birth.

Our spirits, like our bodies, are cellular reproductions of the spirits of our two parents which are united at conception within the fertilized ovum, thus establishing our own particular spiritual tendencies.

This contradicts the idea that an external spirit takes possession of the body at birth.

Recent Discoveries

One of the most recent discoveries is that when twins are born with criminal tendencies, each member is far more inclined to commit criminal offences than would have been the case if they had been just two ordinary children. This has indicated to the scientists that the combination of genes, brought about by the wriggling interplay of the chromosomes, at the particular conception which was responsible for the twins, has produced a similar pattern of spiritual energy, as well as physical form, in each of the two cells. One set of quadruplets which was recently studied at an American University indicated that they had developed from three ova, one of which split in two. Sometimes three children come from one original cell. A will split into A and B, then later B will split into B and C and in such cases the spiritual and physical characteristics are very closely patterned indeed, especially birth marks.

Evolution by X-Ray

The science of Genetics has quite recently developed a stage further. In experimenting with the genes of tulips it has been discovered that by applying X-rays the grouping of the chromosomes, carrying the genes, can be altered in such a way as to produce new species of tulips, with new blooms, new colours, and new leaves.

Normally such evolutionary changes would take Nature thousands of years to produce. Some time ago a proposition was put to President Truman that a new super race of human beings should be created, by similar genetic methods, to become the Guardians of Atomic Energy!

Philosophical Implications

To Spiritualists this new knowledge is of paramount importance to a deeper and fuller understanding of our seventh principle which deals with Eternal Progress. Eternity has no beginning and no ending. The spirit which is you or me has an eternal future, the nature of which is indicated by the information received through mediumship concerning the life after death.

Where did our spirit come from before birth? What was the nature of its experiences before it was individualized as you or me?

Experiences which, according to C. G. Jung, the eminent psychologist, are contained in the "collective unconscious," and which occasionally irrupt into the consciousness and determine our spiritual natures.

Genetics indicates, with scientific certainty (which is to be preferred to the imaginations of many wishful thinking idealists who write on this subject) the nature of our spiritual pre-existence. Briefly stated, it shows that the spirit which animates the ovum at birth is a cellular reproduction of the collective human spirit which has been eternally evolving through our ancestors. We are

FOR LOVE OF COUNTRY

By Janet T. Van Osdel

As Bess Devon, on her way home from the school where she taught the first grade, was passing her sister's bungalow, Martha came out and beckoned to her. Bess turned in and ascended the steps while Martha waited for her on the porch. Martha's eyes were red.

"What's the trouble?" enquired Bess. "Tommy?"

"Not anything he's done! It's what I'm supposed to do to him! And I can't, Bess!" Again Martha's brown eyes brimmed with tears.

"Mrs. Lane's just been here, laying down the law about my patriotic duty as a mother," continued Martha. "She says I must teach Tommy to hate the enemies of our country and instil in him the spirit of revenge. He must cherish hatred for them so that he'll become a more alert citizen, she contends."

"Yes, I know how positive she always is on that subject," said Bess. Her steady blue eyes clouded with sadness.

"Ever since Tommy was born," continued Martha, "I've been trying to teach him by word and example that love should rule his life, and all life. And now I'm ordered to instil in him a venge-

individualized units of that collective spirit, and branch off our family spirit free to evolve as separate lives, but in turn passing on the collective spirit to offspring.

We therefore contain, at birth, in the "collective unconscious," the records of past eternal experience in which is contained the potential of infinite progress in future eternal experience.

This scientific conception gives more clearly than any theology that oneness which each spirit shares with God, the totality of Spirit, and is therefore of great importance in formulating a philosophy of life and establishing the true basis of religion — our relationship with God.

ful spirit and to foster a will to fight because of hate. And Tommy's fighting spirit certainly does not need any nursing! He seems to have been born with a very strong eye-for-an-eye and a tooth-for-a-tooth tendency. I've been trying to redirect it, but, at the slightest provocation, his fist is apt to hit, and to hit hard!"

"Yes, for a five-year-old that fist has some punch!" laughed Bess. "But why cease to emphasize the love motif?" She drew Martha down beside her on the glider.

"Because that's not supposed to be patriotic!" retorted Martha.

"There's a difference of opinion with regard to that," replied Bess. "Men fight and die for love of country much more than for hatred of an enemy — and the former motive brings the sooner and the higher victory. It is the finest form of patriotism. Fighting for love of country inspires the deepest valour, the highest courage, the bravest deeds ever known. Because of it men will go singing to their death if by that sacrifice they can really serve their country. It is love for our country — a deep, unself-seeking devotion on the part of every man, woman, and child, even to the youngest — that will save it, and that is the only thing that will truly save it and bring us to a victorious peace!"

"Oh, Bess, I believe that!"

"This is how I teach my pupils, Martha: They salute the flag, and understandingly state their loyalty to it. Then briefly we talk about our country — our dear land of liberty — and how each one of us must do his part for the land we so love. Even the youngest can do something, I tell them. Since money is now needed by our country, pennies can help. They can buy defence stamps instead of candy or a movie ticket. Pieces of metal, bits of rubber, cloth and paper can be saved and collected together even by the babies. We remind each other that no rubbish should be left about. It

is always a fire risk — now more than ever. Also, it may have in it something to be salvaged. Several children are permitted to tell what they are doing for love of their country. Then, with our eyes turned to the flag, we sing thoughtfully and prayerfully:

Long may our land be bright
With Freedom's holy light!
Protect us by Thy might,
Great God, our King!"

"That's beautiful, Bess! What an appeal that will have for Tommy! And I doubt that even Mrs. Lane could quarrel with that."

"I'm sure she wouldn't," Bess's calm blue eyes met Martha's brown ones, and saw in them the satisfied understanding she had hoped to see.

BACK TO LEMURIA

Reprinted from "Theosophy in Australia"

The Golden Age, we are told, had its most perfect expression in the prehistoric continent of Lemuria, where a child-like race, less evolved, but less far removed than ourselves from its spiritual origins, lived under the benevolent sceptre of Divine Kings or King Initiates. All was not therefore perfect, however, since it was during this time, subject to correction, that the "sin of the mindless" occurred, which gave birth to the ancestors of the anthropoid apes — products of the monstrous crossing between human and animal species.

The project which an American biologist proposes in all seriousness aims at replanting us firmly within the Lemurian ambit. His aim is, in effect, to create a new Golden Age for man, a material one this time, by relieving him of all unpleasant and objectionable tasks. And this Golden Age is to be brought about by a process which for the sake of symmetry we shall call the "sin of the too intelligent." The idea is, thanks to artificial insemination, to create a race of man-apes produced

by the fecundation of the large female anthropoids with human semen. This new race would create an appreciable army of domestic animals sufficiently intelligent to be able to undertake alone various complex tasks, and slavery would thus return in an ameliorated form and one having respect (?) for human dignity.

Even in an epoch where breath-taking things abound, such a proposal strikes one with force. Certainly the life of the Universe is never at a loss to find levels of evolution where forms can be infused with every possibility, from the lowest to the most sublime. But the creation of monstrosities is hardly a human ideal worthy of the name.

Have we not in the development of the machine possibilities enough for creating slaves to lessen our labours. And, after all, should not the experience thus gained incite us to prudence? Has not man become to a large extent the servant of this mechanized world, in which he should be reigning as sovereign? This may, of course, only be due, so far, to a maladjusted use of wealth but recently acquired. And what might we not have to fear on account of these cross-breeds which would frequently escape from our control?

Let us look for other ways of re-establishing the Golden Age than by the marriage of men and gorillas.—From "La Vie Theosophique" (Paris).

"Mediumship, in all its phases, has been proved, so let's go on from there," says the current "National Spiritualist," adding, "We question the value of further seances for production of physical phenomena . . . to convince new investigators." . . . But the ABCs have to be taught to each and every child individually. None can be spared, or neglected, if the full ideals of education are to be met. Spiritualism is a crusading, missionary, teaching business—to be worked at, not put on a shelf, or kept aside for personal enjoyment, says "New York Spiritualist Leader."

DOES DEATH END ALL?

By Edgar White Burrill

In "Humanity Magazine"

Does it? Wouldn't it be strange if it did? Such a waste of good material, when we have just begun to understand life and its wonderfully just laws! Nature doesn't work to destroy; she conserves the best, throughout biological history. The species that adapt and co-operate survive; the rest reach a dead end or disappear.

Man would be an exception if he were wiped out at the very moment he began to live wisely and generously. It would be an incredible universe if this were all, but we can account for injustice and inequity here if we postulate a future progress for merit and an expiation for greed. Not that we expect an orthodox heaven and hell, which we have already tasted here, but the striking of a just balance hereafter.

There is continuity in all nature, new beginnings each day and every season. Even new solar systems come into being from disintegrating ones, and the energy within the atom is indestructible, though it may take other forms. So we.

Consciousness must always have something to be conscious of. All visible form is the expression of invisible life-force, as the body is the expression of the spirit, and its temporary vehicle or habitation. If the changing form is indestructible in its elements, as it is, then the controlling and causative consciousness must be at least equally so, for that which is true of an effect must be true of the animating principle. It is.

The shadow of transition to a greater experience of expansion indicates the presence of light, without which there are no shadows. If an egg can develop into a tadpole and then a frog, and a caterpillar become a butterfly, we can do it too, and then some! Nor is there any pain during these transitions, say the doctors (see "McCall's Magazine" for October, 1949: "How It Feels to Die").

The body has passed through many transitions already: look at your infant and adolescent photographs. But the body has never been YOU: the I AM is always invisible consciousness, the Thinker, and is the constant reality of the self, not the garment of flesh.

The essential ME is unchanged, wherever I take my body; and some day I shall decide to put it down and free myself of it, like the butterfly with its chrysalis. In consciousness already I am always free of the limitations of physical space and time, and can roam infinity and eternity in a moment, remaining always in the for ever NOW and HERE, while thinking of past or future or realms beyond my vision.

Nature destroys only the unfit and the unadaptable. It is inconceivable that our best should be obliterated because of a broken wheel or a defective spark plug in the machinery of the physical.

The belief in survival has been accepted by the best minds of every age, for the analogy of nature's cycles of unbroken sequence, as well as man's reason, intuition, and the authority of our most illumined souls, give it conviction. They can't all be wrong! The great ones — Wordsworth, Browning, Shakespeare, Edison, Steinmetz, Burbank, Jeans, Eddington, Shapley, Einstein — have agreed that this life is the dream from which we wake. We are to be "born again," to "become perfect." Religion and philosophy are based on this everywhere.

Recognition of ourselves and others persists each morning after sleep, wherever we may awake on our journeying; and the ancients called sleep "the little sister of death." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me," all the way and all the time, now and for ever. So it is, I am sure.

Note: Dr. Burrill is one of America's foremost religious philosophers and teachers; now connected with the Institute of Religious Science and Philosophy, San Francisco.

A DIRECT VOICE SEANCE

By H. L. Williams

Mr. Ken Whiskers, of Norfolk Island, has received a letter from Christchurch, N.Z., from a Mr. Denholm, recently a visitor to Norfolk Island, telling him that at a direct voice circle which he attended a woman's voice spoke, giving her name as Dot Whiskers and adding that her husband has been the policeman at Norfolk Island. She went on to say that she is happy and contented where she is now, but she is worried about her sister, Mrs. Thomas, and she mentioned someone named Lennie. No one in the circle knew anything of what she was talking about, though the voice was heard quite clearly, but Mr. Denholm understood partly, though he knew nothing of the persons mentioned, but he promised to transmit the message.

Mr. Whiskers informs me that what his wife is reported to have said is absolute proof to him that it was his wife who spoke.

As readers of the book, "Spirit Voices," by Montague Crane, know, Mr. Lance Bryce was for several years the medium of the direct voice circle at Christchurch. From latest reports he is not now taking part in that phase of the phenomena. Who the present direct voice medium is Mr. Whiskers was not informed.

Norfolk Island, December 10, 1950.

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"Freedom of the mind is the highest form of freedom. It must be won by mental sweat. Freedom from the shackles of mental laziness, indirection, and general inefficiency, which hamper the search for truth and the comprehension of the universe in which we live—is our most vital need," says Dr. Wm. Mather Lewis recently in "Health and Healing."

SPIRITUALIST

Sincere in our desire to serve
 Prepared to do our best
 Inspired by those beyond the veil
 Reunion with the blest
 Including every caste and creed
 Together we will stand
 United by the bond of love
 Attracted by the Summerland
 Love, the ever-reigning power
 Illumes the path we tread
 Surely then there is no death
 Tis the body that is dead.

—W. Kimpton.

CLAIRVOYANCE AND TRANCE SPEAKING

J.W.T.: Your question shows that you are very new to the subject, for you appear to confuse clairvoyance with trance-speaking. It is true that some mediums are both clairvoyants and trance (or inspirational) speakers. In the latter case it is understood that they speak under the influence of their spirit guides, an influence that may vary from the degree of absolute trance to that of simple inspiration or impression. You will thus see that the circumstances which you note in the meetings you attended are quite explainable on the ground that the speaker may have been under the influence of the controlling spirit only to the extent of slightly increasing the normal abilities. Very few mediumistic speakers are completely entranced so as to be utterly unconscious of what is said through their mediumship. Where there is any substantial degree of entrancement it is customary for the medium to speak with closed eyes—trance is a sleep or partial sleep. Clairvoyance is the power of seeing things invisible to the physical sight, and is only remotely related to trance-speaking. Some trance-speakers are not clairvoyant, and most clairvoyants have no trance mediumship.

LET GO

You have to let go of the rung below
When you reach for the round above,
There is no other way to climb, you know
You HAVE to let go of the rung below.
Each upward step brings more of the glow
And warmth of the Sun of Love.
But you have to let go of the rung below,
When you reach for the round above.

—Irene Stanley.

The highest duty of every man is to contribute what he can to the prosperity of the many, who, rich in worldly goods, are mentally poor in a land of opportunity.

THE KAHUNA'S MAGIC

Continued from page 11

so fast as a religion, once its book has been written and its dogmas established."

Huna lore throws a new light on the moot subject of "Faith." Christians and other religionists have speculated endlessly on the exact nature of faith. It was taught that faith was necessary if prayer was to be answered. Even a small amount of faith would be enough. On the surface of the matter faith is complete belief. However, we now learn from the Kahunas that belief on the part of the Middle Self is not enough. That alone is not faith. Only when the Low Self also believes is there genuine and workable faith. This is simply a different way of saying that if the Low Self has a fixation, or even a slightly complexed (stubbornly held) belief which is contrary to the one held at the moment by the Middle Self, the Low Self will refuse to obey orders.

For instance, if I, the Middle Self, am convinced that telepathy is a possibility, and set out to teach the Low Self to send out and receive telepathic or thought-form messages, I can succeed only if the Low Self has not, earlier in my life, been taught that telepathy is a figment of superstition. If our Low Self has a shame or guilt complex, and repels the approach of the High Self during sleep, we face disaster. We become "lost souls" without benefit of higher guidance. We lose our vitality and become ill. As the Kahunas would say, our "path" is blocked to the High Self. Happily for us the High Self seems able in due time to force a contact — when sick or in trouble most of us pray and so open the door to help — and we return to normal. If, however, the complex is too strong, the resulting illness or accident may end with death. The "path" must be kept open. Also there is a grave warning that if a fresh backsliding takes place after a cure has been effected, even the Kahuna's help may not avail. "Go and sin no more

lest a worse thing befall thee," is the exact equivalent of the Kahuna's advice to-day, and Mr. Long gives some striking instances, one especially of a girl who could not rid herself of a childhood complex that smoking and drinking were sins. She could neither do without them, nor persuade herself that they were harmless, and the Kahunas had to hand her over to a Christian surgeon for treatment of the resultant ulcer.

The Kahuna's healing methods are incredibly varied. Much use is made of spirits, both of the living and of the dead. Indeed a regular barter in spirits appears always to be going on in the Pacific Isles. It seems quite usual for a Kahuna to have two or three enslaved ghostly subconscious spirits at his command. When a person was to be prayed to death, the Kahuna called to him his enslaved spirits, and gave them mesmeric orders to absorb "mana" (i.e., vital force) which had been transferred from the Kahuna's body, into food placed on a mat on the ground surrounded with ceremonial objects. They were then to catch the scent from a bit of hari or soiled garment belonging to the intended victim, and follow it, much as a dog does a track. On reaching the victim, they were to enter his or her body by using as a paralyzing shock the surcharge of vital force given them by their master. The vital force of the victim was then taken by the intruding spirits and stored in their ghostly bodies. As these vital forces were withdrawn from the feet, a numbness came to them which rose gradually to knees, hips, and finally to the solar plexus, or heart, at which time the victim died. The spirits then left the body, taking with them their great charges of vital force and returned to their master.

After a successful mission, the Kahuna ordered his spirit slaves to play till they had used up the vital force they had taken in the process of killing the guilty one. Their play usually took the form of what we would call "poltergeist activities."

None of the usual explanations of the "death prayer," such as the use of a mysterious poison or "dying of superstitious fear," are true. Almost never did the victim know he was about to be killed by magic. Mr. Long quotes two cases in which the fear element could play no part; in one of which he saved a boy's life by returning the death prayer to the Kahuna who had started it. The killing of a person by magic was thought by the Kahunas to depend upon whether or not the victim had a deep sense of guilt caused by wrongs done to others. Such a guilt sense (complex) made the attack of the "unihipili," or subconscious spirits, successful. Without this sense of guilt, the subconscious of the victim would successfully ward off the attacking spirits.

The ancient Kahunas were good psychologists. They knew the subconscious and conscious as two spirits, and they knew the two strengths of vital electric force which we call "body waves" and "brain waves." The Kahunas also knew of a superconscious spirit, and a voltage of vital force used by it; this voltage being the highest. Although these last two elements are not yet known to modern science they probably will be in time. One must always remember that the Kahuna system of psychology, even if not complete and accurate in its smallest details, makes possible such things as fire-walking. It is a workable system and we cannot rest on our oars till we find one equally workable, which ours certainly is not at present. But we shall have much to learn. We are not yet even aware of the shadowy bodies of which so much use is made in Huna, and which are occasionally required to serve as repositories.

Then, as to Huna's understanding of Free Will. The "Aumakua," or superconscious "parental pair" of each of us, has a form of mentation unlike our own. It, among other things, enables the High Self to see those parts of the future which have been crystallized or "set." Much of the future is in a

fluid or uncrystallized and unset state, and so can not be seen. There is a very distinct philosophy in the Kahuna beliefs concerning the element of free will enjoyed by the Low and Middle Selves which live together in the human body to make the man. The High Self, which is connected to the body by a thread of the "aka" or "invisible shadowy body stuff," is under some compulsion to let the Lower Selves exercise free will and learn by experience unless they desire and request guidance from the High Self, in which case the "Aumakua" takes a hand in the affairs of the man. Only in planning the long-term events in the life of the man is free will seemingly denied, but, even then, if proper steps are taken to change those events, it is possible to circumvent them to a degree.

There seem to be two kinds of free will, one for the Low Self in its less highly evolved state as an animal, and therefore under the rule of some High Self which presides over physical growth and operations connected with the body itself. Because of this direct supervision, the body conforms to definite and set patterns, while the conscious mind or Middle Self, having more complete free will, has the privilege of dictating the external activities of the body, although not its internal vital functions. How Oliver Cromwell would have enjoyed talks with a Kahuna!

This question of arranging the future is closely affected by the treatment of disease, since life may be eased or lengthened by magic remedies. Magic diagnoses have also to be understood. Take epilepsy for instance. Beyond some acquaintance with its incidence in Russia, I know nothing about it; but it seems to be regarded with some misgiving by the people who are asked to cure it.

That, if the Kahunas are right, is easily understood, for the Kahunas say that epilepsy is the result of habitual attacks by disembodied low spirits who are able to overcome the resident Low Self of the afflicted individual and absorb the vital

force from his body in a matter of a few minutes, despite the struggle to prevent such robbery. It is evident that the vital force is removed as shown by the final loss of consciousness and the slow recovery of consciousness and strength in the following period. It is possible that the resident Low and Middle Selves are forced out of the body while the robbery is taking place, and that they return only after a time, being guided back by a connecting cord, or strong set of threads of shadowy body-substance holding fast between them and the dense physical body. Hypnosis has been used with marked success to stiffen the resistance of the patient to the periodic attacks. The problem is closely related to that of changes of "selves" in multiple personality cases, and to cases of obsession by spirits where insanity results, and in which the invading spirit is often made so uncomfortable in its stolen body through insulin shock methods that it departs and allows the rightful owners of the body to return.

Remember that the Middle Self cannot remember. It cannot store thought-forms in its shadowy body, and if separated at death from its partner Low Self, is unable to remember who or what it is or has been. It is, indeed, a sorry ghost in the separated condition. The Low Self stores all our memories in its low shadowy body, and, after death, we are able to use those memories. They do not die with the decay of the brain tissues of the dead physical body. The annals of Psychical Research are replete with cases in which the dead returned to communicate with the living through mediumistic persons, and the very proof of survival after death is based on the endless proofs that the dead remember the events of their physical life.

To be able to see an event before it occurs is even more amazing, says Freedom Long, than fire-walking. One can, by stretching a point, imagine that there are physical explanations for fire-

immunity, but by no stretch of the imagination can a physical explanation be given for seeing into the future.

There is a third "impossibility" which stands beside fire-immunity and pre-vision as proof that there are higher and little-known powers at work in this world of ours. The third thing is instant healing. When anyone who is free of guilt fixations, and who has faith, is able to make a good thought-form picture of the desired condition (healing), and is also able to make telepathic contact with the normal spirits or through them with a High Self, or contact their own High Self directly, the miracle of healing results.

Ectoplasm, as known in the seance room, is bodily substances changed to their invisible form through the use of the high voltage of vital force by the High Self. In instant healing, the physical substance of the broken bone, the cancerous breast, the blind eye, the crooked spine is, according to Huna, dissolved into ectoplasmic form, then solidified as healthy substance filling the part of the patient's shadowy body which corresponds to the injured part. It must be remembered that the shadowy body is a mould of each cell, of all tissues including blood and other fluids of the body. This shadowy body belonging to the Low Self is not breakable or subject to disease or injury. Theoretically, a leg that has been amputated for years could be restored, were there a source from which to draw ectoplasm which would not need to be returned.

The point to this peculiar phase of healing is its indication that, if the door is once opened by prayer requests to the High Self, it may act of its own accord and bring healing when not directly asked. Nearly everyone can recall some narrow escape from disaster which seems to have been brought about by the guardian angel or High Self.

In April issue an outline of the contents of "The Secret Science behind Miracles."

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1. That God is the Universal Spirit, in whom men, and other created things, live and move, and have their being.
2. That the Christ was the highest, divinest, and most perfect expression of the Godhead ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!
3. That death is not a cessation of life, but a mere change of condition.
4. That man is a responsible being. As he sows on earth so he shall reap in the Life to come.
5. That man is a spiritual being now, even when encased in the flesh.
6. That those who have passed on are conscious — not asleep — and that their personal identity is maintained.
7. That communication between the living and the "dead" has been scientifically proved.
8. That there is a Light (Divine Life) that lighteth every man that cometh into the world.
9. That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
10. That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
11. That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
12. That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

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