

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

THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, Progressive Thought,
Healing, and Spiritual Philosophy

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STAR IN THE EAST

By R.W.P. in "The L.M.S. Chronicle."

In the wide-spread search for scientific knowledge which is characteristic of the age in which we live, the giant Schmidt telescope at the Mount Palomar Observatory in Southern California can penetrate the heavens to a distance of 1,500,000,000,000,000,000 miles and reveal to us the details of parts of the universe so far removed from our own earth that time itself becomes meaningless, for the light from these remote corners of space takes such vast ages to reach us that we actually witness events which occurred over two hundred and fifty million years ago.

The astonishing techniques of modern science continually unfold before our bewildered eyes a universe of such incredible size and structure that words are no longer sufficient to describe it adequately. We wonder at the scale of things, and at times there surges up and overwhelms us a sense of futility in our lives, a feeling of our own insignificance amid the endless succession of galaxies and the terrifying sources of power that wheel through the limitless space. It was easier to believe, we tell ourselves, before we knew of the vastness of space, of the slow grindings of evolu-

tionary history, of the electrical impulses coursing through our brains, or the intricate chemicals influencing our own personalities and behaviour. Increasing knowledge seems to have robbed us of our birthright as sons of a loving Father. Certainty is replaced by doubt, the conception of planning and purpose by a sense of fruitless isolation in an immensity of soulless chance and inevitability. It is difficult to contemplate these great discoveries and yet to cling to a precious belief.

But is it? Does not this despair spring from a misconception, a misunderstanding of the astounding revelations of the science which constitutes such an astonishing human achievement? Surely the role of our discoveries is to reveal to us the intricacy of the creation and to increase our wonder of the masterly ordering of the physical world. As the years pass and one new discovery succeeds another we should feel an ever greater sense of reverence of awe that amidst all the power and energy of the nature revealed to us by telescope and microscope the Word, the God of whose power the universe is so clear a mirror, is ever beside us, ready to commune with even the humblest of us that open his heart in humility and worship.

For this is not a belief. It is a fact. Throughout the ages the reliability of a personal trust in God and of His answer when we call upon him in our daily lives—short though they be in comparison with the time-scale of the stars—has stood with a firmness greater than that of the most enduring theories,—greater, because it is the sole fact which gives to our lives the meaning without which they are rightly felt to be incomplete.

Discoveries will continue. We have yet to learn the immediate secrets of countless processes of chemistry and physics. But the vital question of all—the nature of the God behind these mechanisms—has ceased to be a mystery since the star shone over Bethlehem. And just as our science must

FACTS ABOUT EASTER

By Clare Robin in "The New Idea."

Why does Easter fall on a different date each year? Why is the cross on hot cross buns? What is the reason for Easter eggs? Why do we eat Simnel cake? Or toss pancakes on Shrove Tuesday? Or wear new clothes on Easter Sunday. The answer to every one of these questions is found in the curious welding of the pagan and Christian rites of our early forbears. Now the symbolism is forgotten, but we carry on the tradition as unthinkingly as we use a knife and fork at meal times.

Easter gets its name from the festival of Eostre, the Saxon goddess of dawn or spring, a season which in cold northern climates meant a real awakening of the frost-bound earth, and consequently rejoicing. The date of Easter in this, the greatest Christian festival of the year, is fixed now as falling on the first Sunday after the full moon following the vernal equinox, so that it comes between March 22 and April 25 in any year.

In this festival, too, lies the origin of the hot cross bun. Round wheaten cakes were made in the image of the moon, with a cross marking the quarters, and these were eaten then. Another story of the origin of the cross on the bun is that when Augustine converted the ancient Britons to Christianity he was loath to disturb their pagan customs more than was necessary, so instead of forbidding the cakes, he caused them to be marked with

reveal to humanity an ever greater wealth of wonder in the works of the creation of which we are a part, so we too must march ever onward and carry to all mankind the glad tidings of great joy. Without this message the revelations of science have no abiding meaning, but focused on that central light they can help us to give an even greater glory to God in the highest.

a cross. But historians believe that they were so marked and eaten at Easter by Christians as early as A.D. 30. In some places it is still believed that buns and bread baked on Good Friday will never go mouldy, and are a cure for certain ailments. Formerly one from each batch was kept for medicinal purposes, as well as a protection against fire.

From earliest times eggs have been venerated as symbols of fertility and emblems of the Resurrection, since they retain the elements of life. They were stained and decorated as a religious trophy at Easter, and after being blessed in the churches were distributed after the days of fasting were over. In the Middle Ages, when peasants paid taxes in kind, part of the tax was paid in eggs, and many superstitions grew up around them. They were buried in the fields as a fertiliser, not for their chemical value, but as a symbol of fertility and the hope of an abundant harvest. Shells were burned and strewn over the fields as a protection against hailstorms. On the other hand, it was declared that if shells were burnt, the hens would not lay. Eggs laid at Easter were particularly lucky, as they were a protection against lightning and fire. Those laid on Good Friday were supposed to keep fresh throughout the year, but since they produced the best chickens, and to eat one first thing in the morning was a means of warding off disease, both in man and in animals, their keeping qualities were seldom put to the test.

Lent, which is now observed as the forty days before Easter, was for many centuries of varying length, and was observed with varying degrees of self-denial. In the Middle Ages women wore mourning during this period, and for the early service on Easter Sunday they donned new garments. It was said that crows would befoul those who risked appearing in old ones! Shrove Tuesday gets its name from the fact that people went to confession on the day before Lent, and since the season

was rigorously observed, eggs, meat, butter and milk were forbidden. So the making of pancakes on this day has its origin in the housewife's thrifty desire to use up any of these ingredients that were already in the house. The bell which summoned them to worship came in time to be regarded as the signal for a holiday. In parts of Buckinghamshire (England), housewives raced to the church with their pancakes when they heard it, tossing them as they went. Those that survived the journey were given to the bell-ringer.

At Westminster School the cook, preceded by the verger carrying a silver-topped mace, takes his frying pan to the school at eleven o'clock, and tosses the pancakes to the boys. The one who manages to retain the largest piece get a guinea, the cook ten shillings. Incidentally it is firmly believed that a girl who cannot toss a pancake expertly will not make a good wife.

The Simnel cake, recipes for which appear in our cookery books, is connected with Mothering Sunday, the fourth Sunday in Lent. The children away from home returned then to visit their parents, and servants were given holiday for the same reason. They took presents, usually a bunch of flowers and a Simnel cake, which was originally shaped like a pork pie, but was rich with fruit and spice and was decorated with a ring of almond paste on top and in the middle. Queer as it must seem, especially to us whose seasons are topsy-turvy, spring cleaning was part of the Easter festival. The revival of the earth after the winter cold was celebrated by cleaning the fireplaces, when "all thynges that is foule with fume and smoke shall be done awaye, and where the fire was shall be gayly arrayed with fayre floures, and strewed with grene rysshes all aboute." What better resolve can we have today than that, written over four hundred years ago "All thynges that is foule . . . shall be done awaye."

TWENTY YEARS OF SPIRITUALISM

From "The Oracle," October 5, 1890

A TALK WITH "M.A., OXON."

(Rev. Stainton Moses)

(Continued from March issue)

Another Mysterious Case

"That is an astonishing case. I suppose it does not stand alone?"

"Oh dear no. I remember an instance in which my friend and myself had taken a walk in the afternoon previous to holding an evening seance. At our seance there was rapped out on the table the full name, age, and date of birth and burial of a certain lady. We enquired what brought her to us? The answer was, 'You passed my grave this afternoon.' We were both extremely astonished, because we had no idea we had been near a burial-ground. I had conscientiously avoided such places, as I had frequently found trouble from unwelcome visitants picked up there. The next day we agreed to take the same walk, and found that the path led under a wall which enclosed a disused burial-ground; and climbing up this wall we found just below it the grave of the lady who had communicated with us on the previous evening, the facts recorded on the tombstone being exactly as given. She was a well-known woman, but neither my friend nor I knew she was buried there, nor could we have seen the grave."

Facts v. Theories

"Have you had such things as intimations and warnings?"

"Personally very few. All that have come to me have been impersonal, because I have always tried to keep my own personality out of the question. I have never voluntarily tried to bring any spirit back to the world, but have received what was given to me, using my critical faculties to prove everything. But I have had warnings in dreams, and sometimes by direct communication. My own

experience, however, is very small in this respect as compared with the great number of cases already made public, notably those collected by the Society for Psychical Research. I know they wish to go on accumulating these cases, but in many instances the results of private seances never will be communicated, because they are often so extremely intimate, and, I may say, sacred. When a man receives communications which he believes to come from his own departed friends he does not like them cut up in the public press by sceptical vivisectioners. The Society for Psychical Research is nothing if not sceptical."

Mediumship

"What is the necessary qualifications of a medium?"

"Psychic power, or, as Spiritualists call it, mediumship, exists in a latent form in everybody, but in a developed form in only a few. Its discovery has generally been a matter of accident, and it is in most cases developed by sitting with another medium. Hardly any medium joins a circle without bringing away with him one of the manifestations of power peculiar to the medium he has associated with. In what precisely mediumship consists I am unable to say, but probably in the greater development of the spiritual body, as St. Paul puts it, or the astral body as Occulists call it, the more easy displacement of the spiritual body, and the greater development of the spiritual senses."

An Apology for Spiritualism

"Does what you have said apply altogether to the Spiritualism of today?"

"No; I have told you a great deal of what Spiritualism was in the old days. Now, what is called the public professional Spiritualist has to a great extent gone. We have very few professional mediums, and the movement has passed from a special form of organization, separate and distinct,

into something which permeates and influences every form of thought. Spiritualism is not crystalised into a sect, but has been the means of influencing religious thought to an extraordinary extent. It has by its literature and its facts considerably moulded the beliefs of today. There is hardly a novel now that does not depend for its interest upon some psychical effects. It has liberalised and widened theology, and it has buttressed up the belief in a future life, which was to a large extent waning. It is eminently a religious movement of a broad and comprehensive character. In it lies the great hope of reconciliation between science and religion, for in these days it is not only faith but evidence which seems needed. If we can **prove** that man lives after the change we call death, we can to a great extent support by scientific demonstration a belief, which was all our fathers had to go upon. It is in this direction that Spiritualism has made itself felt, though there exists in London a Spiritualist Alliance, and which consists of old Spiritualists whose faith is now what it was a quarter of a century ago, who still meet to take counsel together, and who remain an organised body. In America, what I have said holds good to a certain extent, but there the professional medium is found much more frequently, and business men are in the habit of consulting him to a remarkable degree. In England we don't buy stocks and shares on the advice of a medium, but in America they do."

"I omitted to ask you about materialised spirits?"

"In presence of certain mediums, a spiritual form is capable of clothing itself with matter; of putting on temporarily a material form. I have seen it repeatedly. One case I recall was the materialisation of the father of a member of our circle. The face was a striking likeness. The deceased had been distinguished by a remarkably beautiful hand, and by the side of face as it appeared in the opening of

the cabinet was shown this well formed hand. At the table, sitting immediately in front of the aperture where the head was shown, were four persons—the deceased's daughter, her husband, the deceased's son, and myself. They all exclaimed that it was their father. I did not know him, but I afterwards picked out his likeness from an album of photographs, and verified the likeness that I had seen."

Photographing Spirits

"Is it not possible to photograph such apparitions?"

"Yes; many years ago I received a communication when I was sitting in my own house, that if I would go to a certain photographer, who was in the habit of taking spirit photographs, I should receive a likeness of the being who was then communicating with me. Buying my own plates, and working them through myself without losing sight of them, I did receive, side by side with my own likeness, a picture of a shadowy form, sufficiently distinct in several cases to identify the features. One such photograph was that of a personal friend of my own, who, in an access of insanity, had taken his life by stabbing himself. He had fallen and cut his brow at the time of death. Two years after a spirit photograph showed this mark clearly. I cannot explain these things, But I believe that from time to time there is a serious impact of the spiritual world upon the world of matter. To my mind these things are governed by design, and by beneficent design."

Hypnotism

"Are you a believer in Hypnotism, of which we hear so much nowadays?"

"Certainly; it is one of the most beneficent developments of the subject of which Spiritualism is only one part. The French school of physicians at Nancy have found that hypnotic suggestions will act very

potently in a moral direction. For instance, a dipsomaniac is hypnotised and it is suggested to him that alcohol in every form is extremely distasteful. When he has recovered from the hypnotic trance, it is found that he has a marked dislike for alcohol. In some cases the suggestion may need renewal, but if so it is easily renewed. The thing of course cuts both ways, because any suggestion made in a hypnotic or mesmeric trance will be carried out, however wicked it may be. There is, I think, a great future before hypnotism as an agent in the cure of disease, and the alleviation of pain, and especially in the direction of moral reform."

Theosophy

"What is the distinction between Theosophy and Spiritualism?"

"They are branches of one vast subject, which may commonly be called Occultism. Spiritualism is differentiated by the distinctive belief that it is possible to communicate with our departed friends. Theosophy is a later development. The Theosophist believes what we do with some reservations, but adds to it a certain Socialism, a belief in the brotherhood of humanity, and the study especially of the Aryan philosophy of India. The Theosophist believes all that the Spiritualist believes, except perhaps that which is the core and kernel of our faith, and adds to it altruism and the study of a certain Eastern philosophy. Again, there are Occultists pure and simple. The study of the whole subject is spreading with enormous strides, though those most deeply involved in it are often most chary of talking about it. It would astonish you if I were to name the eminent men in literature, science, art, and society who are professed Spiritualists and Theosophists.

MEDICAL ASPECTS OF STREAMS AND LODES PASSING UNDER BEDROOMS

By XYZ, Queensland.

Those subscribers who have read the late Mr. A. A. Cook's remarkable book, "The Natural Science of the Divining Rod," will recall the chapter dealing with the medical aspects of streams and lodes passing under bedrooms.

This article is written as a result of what I have ascertained as an amateur water diviner, or more correctly, radial detector, over the past six months.

Mr. Cook advocated the complete neutralisation of the residence against ground influences, but I have found it much better not to do that, but rather to shift the influence of the streams away from the beds. It appears to me that we must not be separated from earth because, so far as my experiences are concerned, the immediate benefits of neutralisation are rapidly offset by the absence of good earth influences, so that the occupant becomes worse off than before neutralisation was attempted. Not having the benefit of a good talk with Mr. Cook before he passed on, it may be of course that I am not neutralising correctly.

My early experiments consisted in shifting people off the underground stream by moving their beds, but one acute asthma case was cured merely by the husband vacating the bed and leaving his wife (the asthmatic) sleep on his side. This lady was so bad that she had to be given adrenalin every morning. Do not think that she was possibly allergic to her husband. Since then I have partially neutralised the residence, and husband and wife are back in the bed, but the wife is no longer an asthmatic.

There are many more cases involving insomnia, chest troubles, etc., but the cure is more interesting than the cases.

The writer is a Queenslander, where most houses are for coolness built on high blocks, and until I can find something better I deflect the stream in-

fluence by means of a copper wire connecting floor plate to the block that is nearest to a point true east of the approximate centre of the building. If the block is concrete a piece of timber is driven into the ground alongside the block, and the wire then connects floor plate to this piece of timber. Where a brick or stone building is concerned a length of iron pipe or rod, or even thick galvanised iron wire, is forced into the ground not less than eight inches from the wall at the point that is due east of the centre of the building. Drive the rod in a foot and leave three feet protrude.

Peculiar things occur at times. A carpenter's son in one building placed a six foot steel cramp vertically within five feet of a control wire. The cramp offset the control and introduced a stream influence under his bed with very bad results. After that I erected a length of conduit as a control by placing it eight inches from the line of the wall to ground, in the due east position. Experiments have also been conducted with metal rods placed under beds but these have been discontinued, unless one knows which metal the sleeper responds to, ill effects can occur. Body responses to various metals is an absorbing subject, but has no place in this article. In any case I have not the knowledge to write about it. Further experiments in connection with the deflection of stream and mineral influences are under way. If successful, another article will be submitted.

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Rev. Gordon Wilson

ALL PRIESTS ARE "FORTUNE TELLERS"

By Horace Leay in "Psychic Views."

Some time ago a bill was considered by a special committee at Sacramento, California, for the suppression of fortune-telling.

It was obvious that the Bill, sponsored by a number of Christian sects, aimed primarily at Spiritualism; but owing to the lack of legal knowledge and the strength of religious bias, the proposers overstepped themselves. The Bill proved to be too comprehensive. Called the "Assembly Bill," the main clause read as follows:

"No person shall carry on, practice, or profess to practice the business of art of palmistry, phrenology, life-reading, fortune-telling, cartomancy, clairvoyance, clairaudience, crystal gazing, hypnotism, mediumship, prophesy, augury, divination, magic, necromancy, character analysis, or other art prophesying to foretell future events. The violation of this section is a misdemeanour."

A careful consideration of the wording will show how restrictive the proposal was. Character analysis, for instance, is essentially the function of the skilled psychologist and schoolmaster, while vocational psychologists may be said to fall within the phrase "life reading," the vocational psychologist's function being to submit young people to carefully devised tests for the express purpose of discovering the kind of employment in which they would make a success of life. However, the principal mistake was to include among the practices "magic," which is very popular in U.S.A., and includes in its ranks many leading citizens, such as judges, politicians, film stars and successful businessmen.

To have passed the bill would have made it a legal offence for anyone to manipulate playing cards, extract rabbits from hats or to pretend to saw a lady in half. The vaudeville profession would, therefore, have been robbed of many of its most

attractive performers and much of its glamour. So ignorant or short-sighted were these religious bigots that they had overlooked the fact that the word magic now does not necessarily mean miracle, but more commonly applies to examples of the power of the hand to deceive the eye. It can well be imagined how the admirers of Maskelyne and Devant and the followers of Horace Golding must have felt. They immediately deputed someone to oppose the Bill before the committee. This led to the exposing of certain Christian characteristics that usually escape the attention of the average critic of Spiritualism. It actually exposed priests and clergymen as fortune-tellers of a very subtle kind, and in the end it became plain that the two Roman Catholic priests, who were the staunchest supporters of the proposed Bill, were rendered very uncomfortable and sorry that they had been so bitter against Spiritualism. It is to the credit of these two gentlemen that they did not pretend other than to aim at downing Spiritualism.

Much was said about fraudulent mediums. To have made the practice of mediumship illegal would doubtless have brought organised Spiritualism in California to an end. The outcome of this priestly attack was decidedly amusing, and resulted in compelling the committee to defer sending the Bill up to the Legislature for fuller consideration.

After the testimony and criticism of one of the leading magicians, who was sympathetic towards Spiritualism, the following situation evolved; all Christian ministers who believe that their particular brand of that faith is the true one, are by profession fortune-tellers, because they insist that if people believe as they do they will when they die go to heaven, and if they disbelieve they will go to hell! The ministers were questioned closely on this point and were obliged to admit the accusation. The priests were subjected to a more severe examination because magic has always played a tremendous

part in the Roman Catholic faith. They were asked whether it was not a fact that they dispensed "holy" water, and sold various relics with the definite understanding that whoever bought them would be magically blessed?

St. Christopher, a Roman Catholic saint, was frequently referred to because of assertions by the Roman Church that he was able to bestow a multitude of safeguards and blessings on those who purchased relics connected with him. In fact, after the cross-questioning, mediumship's most elaborate claims to spiritual help seemed small "fry." The priests were obviously very embarrassed, and one of them actually admitted afterwards that he had never before realised the ludicrousness of the Church's position. I am in a position fully to appreciate this, as quite recently in Italy I saw a young priest sprinkling the street doors of houses and afterwards collect from the householders dues or fees for performing this doubtful piece of magic.

Psychometry had been mentioned by the opponents of mediumship as a blatant example of dubious magic, but after an explanation of some priestly functions and practices had been mentioned, it was dropped by the critics as being not less ridiculous than some of the claims attributed to various relics connected with famous personalities of the Roman Church, long since deceased. Before the end of the discussion it became obvious that if the Bill ever became law in its present form, more than mediums and fortune-tellers were liable to be suppressed; and the priests must have realised that, notwithstanding the force of religious tradition, they too might be arrested as violators of the law.

It soon became apparent that more persons than members of the committee were anxious to suspend action, and the priests and representatives of the other Christian sects must have sighed with relief when it was decided to put the Bill back for further

THE VISION OF IRENE KUHN

By Stanley Smith in "The National Spiritualist,"
U.S.A.

On a December afternoon several years ago an American newspaper woman named Irene Kuhn was out for a stroll along Chicago's Michigan Boulevard. She was on a holiday in the windy city after completing an assignment in China, and was enjoying herself immensely looking in the shop windows and mingling with the usual crowd of pedestrians flanking the busy avenue. Mr. Kuhn, who was also a journalist, had remained at his job in the Far East, and she was probably thinking about him when it happened.

Suddenly everything vanished. She became absolutely blind for a moment and the crowd, boulevard, lake and sky completely disappeared from her view. Then, in place of everything else that had been in her vision, there appeared a vast stretch of green grass surrounded by an iron fence. On one side stood three young trees in the process of budding for Springtime, and off in the distance factory smokestacks spouted smoke into the sky. Near the trees was a small group of people dressed in black. Shortly, a limousine appeared on the scene, stopped near the group of people and two men and a woman got out. Mrs. Kuhn identified the woman as herself.

She glanced at the people surrounding her. Their faces were tear-stained and sad. She recognized them immediately as members of her husband's family. They were all there, only one missing. Then she realized what must be happening,

consideration. Its wording would certainly have to be considerably modified. Nothing, however, could alter the fact that the priests and clergymen left the committee room with the stigma of fortune-teller attached to their professions.

and she collapsed on the grass without being able to utter a sound.

The vision faded as suddenly as it had come and she found herself back on the boulevard clutching a lamp post for support. A passing stranger, realizing that she was ill, helped her back to her hotel room, where after a sedative, she recovered and promptly blamed the incident on a highly imaginative mind. But she never entirely forgot it.

In February of the same year she was on an assignment in Vancouver. She had been receiving letters periodically from Mr. Kuhn and had almost forgotten her strange and terrifying experience in Chicago. Then she received a wire. Not from her husband, but from his family. The wire said, "Bert dead." A later communication informed her that his ashes were being sent to Chicago so they might rest beside those of his father.

On May 30, Mrs. Kuhn was escorted by her two brothers-in-law to Chicago's Rosehill Cemetery. She had never been there before. They rode in a limousine which stopped and let them out at the cemetery gate. The two brothers-in-law got out first and then Mrs. Kuhn. They led her over to a small group of black-clad mourners huddled in the shade of three small trees on which the Spring buds were just about ready to bloom. Someone was holding a small wooden box over a patch of freshly turned soil. Inside the box were the ashes of Bert Kuhn.

As they lowered the box into its final resting place, Mrs. Kuhn looked off into the distance and there in the background were the smokestacks of several factories sending black smoke into the clear blue sky. Her thoughts went back, then, to that December day on Michigan Boulevard when, for some unknown reason, she had been permitted to span the bridge of time.

EASTER

By M. Elsau

What does Easter mean to you—new spring outfit to show off in the Easter parade, or the immortality of the soul? Jesus rose from the dead, not bodily which is against natural law, but His spirit or soul rose after three days in valhalla—the hall of the dead. And before Jesus, Easter was known to the “pagans” as the Day of Resurrection.

Dionysos, one of the earliest gods of antiquity, rose from the dead after having been three days in Hades. In ancient Babylonia a yearly three-day festival was held in honor of the god Tammuz. At the Spring Equinox, the seed was buried in the ground, the first days were passed in sorrow and anxious silence and in fasting.

Then, suddenly the scene was changed. Sorrow and lamentations were discarded on the third day, and there was great rejoicing, for this was the Day of Ressurrection. A procession wound through the streets with cymbals tinkling in tune with the flutes, flaming torches and braziers of smouldering incense were borne. Myrtle crowned images of Tammuz and Ishtar, consort of Tammuz, for whom Easter is named, were carried on portable thrones lifted high on the shoulders of their joyful and honored attendants to the temple where were held the initiation ceremonies.

Here a pageant depicted the life, death and resurrection of the god. In the Catholic Church today, members fast before Easter, and those who wish, review the Stations of the Cross. This worship has persisted through the ages.

Temple worship to the ancients was mainly ritual. Today our churches are concerned with morals. In the ancient days all joined in the religious festivals and all worshipped at the same temple. Today a church member is lost in the crowd, which increases his difficulty to live up to the high standards set for him.

The cross on our Easter bun is an old symbol of resurrection, and was actually taken from the cross formed in the Eastern sky on the first day of Spring. It was on the appearance of the Dog Star, or Sirius, which forms part of this cross, that the ancient Egyptians set their calendar for the New Year. It meant resurrection or regeneration.

We have come a long way from reverence of death and resurrection, to the purchase of at least a new hat for the Easter parade. On being denied this small pleasure, many women become immersed in self-pity, rather than understanding the true meaning of religion at Easter time. Such women put undue emphasis on outward appearance, not realizing the peace and security they would know if they turned their attention inwardly.

THE LORD'S PRAYER

With the opening words, "Our Father Who art in heaven," we knock at the royal castle. Then we enter His cathedral where Seraphim and Cherubim are singing, "Holy, Holy," as we say: "Hallowed be Thy Name." Next we go into His throne room, where He bends His sceptre over the world, and we petition "Thy kingdom come." We are permitted to see His inner room whence He sends out His orders, and we say, "Thy will be done, as in heaven so on earth." Our fourth request, "Give us this day our daily bread," brings us into the royal kitchen, where all the sparrows under heaven are fed. On entering the office where lie all the notes of indebtedness we exclaim, "Forgive us our debts as we forgive our debtors." With our prayer, "Bring us not into temptation," we are shown the armoury, with its weapons for our defence. At last with the words, "Deliver us from evil," we approach the magnificent gardens with their palms and fountains, and we fittingly add, "For Thine is the kingdom, and the power, and the glory, for ever and ever."

HORSE BEAT MAETERLINCK AT MATHEMATICS

by W. N. Evans in "Psychic News."

"More Than Meets the Eye," by James Langham. Introduction by Lord Dunsany. (Evans Brothers Ltd.). Price 12/6, postage 8d., English currency).

This is an interesting survey of matters psychic and otherwise. As the modern world offers comparatively little scope for adventure, the author turns to the mind as a domain which offers opportunities for exploration and possibly exciting discoveries. James Langham wields a facile pen and his touch is light, thus lifting the subject from the ponderously philosophical to the realm of entertainment, yet with a seriousness of intention that appeals to the more thoughtful.

He opens with a discussion on telepathy, deals with the work of Rhine, Soal and other workers in that field. He gives some practical illustrations, indicating the operation of the as yet obscure laws which govern the phenomenon. The reader is introduced to the new methods of experiment, and some of the conclusions which may be drawn are hinted at.

A chapter entitled "The Hoax" introduces some of the more questionable aspects of psychic phenomena, but even here one feels the writer has an intuitive insight that carries him into the field of the veridical. Then the visionary experiences of Miss Moberly and Miss Jourdain at Versailles are dealt with. There is a survey of stage mysteries, dealing with the work of various illusionists.

The chapter dealing with the mind of the animal is of profound interest. The dog Lola and Herr Krall's horses open up many problems. Here the work of Maeterlinck is referred to and we find the horse Muhamed a better mathematician than the great writer. Asked to write a number on the blackboard he did so, Herr Krall going out of the

room. The horse was to find the rest. The horse looked at the number for some time, then lifted his right hoof but did not let it fall, thus indicating the problem was beyond him. Krall looked at the number and asked Matterlinck, "Does it give an exact root?" Maeterlinck had to admit he did not know and Krall worked it out himself and said, "The horse is quite right in refusing to give an impossible solution."

Such intelligence opens up worlds of adventure, and maybe psychologists will one day pay more attention to the question of intelligence in the animal world. I have no space to deal with other chapters, all full of interest, so refer my readers to the book. I can promise them good entertainment, and what is more, much sound philosophy.

THE DANGER WAS REAL!

By Newton F. Pifer

in "Chimes"

On the morning of September 27, 1940, when we were living in the little town of VanCleve, Iowa, where I was serving as Minister of the First Congregational Church, I had a vivid dream, or so I thought of it then.

It seemed that I was driving, with my wife Mabel, to Marshalltown. As we came to the Milwaukee C.M. and St. P. tracks just north of town, a train came rushing around the curve and struck our car, tumbling it end for end. I succeeded in dragging myself out of the wreckage and called and looked for my wife. I could not find her until I saw her foot projecting out from under the car.

At this point I suddenly awakened, but was so disturbed that I could not go back to sleep, for I never had a vivid "dream" like that before, and as a Congregational Minister, I knew little of the phenomena of Spiritualism.

I remarked at the breakfast table that I had had a strange dream, and all five of my daughters, who happened to be home at the time, wanted to hear of it. However I put them off, as their mother was at the table. The next morning at breakfast, after their mother had gone to the basement to start her washing, I did relate my dream to them, just as it had occurred. They assured me that "it was only a dream" and counselled me to forget it.

On October 6th, just 10 days later, Mabel and I were driving that same road, but a mile and a half further on where there was a high bank near the tracks, making it a blind crossing. a speeding train shot out from behind the bank, and when I tried to stop, I discovered that I was driving on loose gravel, and the brakes failed to work. We were struck, the car turning over and over, and after I had succeeded in getting myself extricated from the wreckage. I ran around, calling for my wife, while the train continued on for a half mile, before it could be brought to a stop. At last I discovered her foot protruding from the wreckage. The train backed up and we removed her, but she breathed her last as we lifted her out.

The only discrepancy in all this was that in my 'dream' the train had come around a sharp curve, and there was no curve at that crossing. But the identical condition prevailed at the crossing a mile and a half further on where the accident actually happened. Strangely enough, the accident happened on our 24th wedding anniversary, at 1.45 p.m., the very hour we had been married in Marshalltown, Iowa.

Life's Universal System says: "Nothing costs us so dear as the waste of time. Determine remedies by causes, not by symptoms."

—"Guide Pub. Co."

ASTRAL TRAVEL

By J. H. Taylor in "The Two Worlds."

Mr. J. H. Taylor, of Coventry (England), smiles—"if a little sadly"—when he hears people comment sceptically about spiritualistic phenomena, for Mr. Taylor has reason to know from many personal experiences of the reality of such scientific facts as astral travel.

For the past thirty years, he says, since his first experience "when I was quite a lad," he has often visited the world of spirit. But his first experience as a boy is perhaps as interesting as any, and provides evidence of his special psychic qualities. "I was growing fast and not feeling very well," he says. "The doctor advised me to stay at home for a few weeks and rest as much as possible. As a result I got into the habit of taking an afternoon nap." One day, after two hours, his mother woke him as usual, and he got up, dressed and went downstairs.

"I was feeling very fit that afternoon and decided to take a walk before tea, so I went back upstairs for my hat and coat. Imagine my surprise when I saw someone sleeping in my bed! How he had got there and fallen asleep in such a short time I had no idea. I hadn't been out of the room more than thirty seconds. There was only my mother and myself in the house. "He was facing away from me, and I walked round the bed to see who it could possibly be. Then I realised I was looking at myself. There were two of me! I put my hand out and touched my other self. He felt solid enough, but kind of slippery, and I couldn't seem to make any impression. I tried shouting at him, but I couldn't wake him. I went downstairs to tell my mother, who was sitting by the fire in the sitting room reading. I spoke to her but she didn't take any notice. I stood right in front of her. She just went on reading.

"I realised she could neither see nor hear me. I must be dreaming, I thought; and yet I could see and hear everything quite clearly. I could hear the clock ticking. It was twelve minutes past four. A piece of coal fell out of the fire. I tried to pick up the tongs to put it back, but I couldn't grasp them. The same with the poker, I could feel them, but it was like trying to pick up quicksilver. Suddenly my mother bent down to grasp the poker. I felt her hand going through mine—causing a slight tingling sensation in my fingers. She picked up the poker, pushed the coal under the grate and then went on with her reading.

"I went over to the door and tried to turn the handle, but I didn't seem to have the strength. Then I noticed that part of my left foot was missing. I stepped back and there it was again! I realised I could walk through the closed door, which I did. I went up to my bedroom, and there was my other self sleeping as peacefully as ever. At that moment my mother called out from the bottom of the stairs, asking me if I was awake. I seemed to shoot back into my other self, and I awoke with a terrific jerk. Mother informed me that it was nearly a quarter past four. I asked her if she had been reading and if she had used the poker to push a piece of coal under the grate. She said she had, but asked how did I know. I told her what had happened. She said it was very strange and asked me if I felt alright. I told her I had never felt better in my life."

So Mr. Taylor's sad smiles at the sceptics are smiles of wisdom and experience. He says: "I am only a humble member of the community, but I am rich in things of the spirit."

Truth is always an achievement; it becomes such by reversing appearances, turning rest into motion, solids into fluids, centres into orbits, breaking up enclosing firmaments into infinite space.

GLEANINGS

From the "New York Spiritualist Leader." Great Book Service

Out of print for years, three "among the best books written on Spiritualism" have been reprinted by Maurice Barbanell's Psychic Book Club (48 Old Bailey, London): "The Blue Room," by Clive Chapman, of Sydney, N.S.W.; "Your Latent Powers" by Margaret Underhill, and Rev. J. Lamond's "Miracles in Modern Life."

Mark His Words

"Psychical research will in the near future outstrip all other things in importance, both in the world of science and other spheres, bringing about a revolution in thought comparable to that which took place at the time of the Reformation," according to Prof. A. C. Hardy, Oxford University, Professor of Zoology, in answering questions for the September "World Congress of Faiths," meeting at Oxford to discuss religion and contemporary life.

Family of Mediums

Four child mediums in one family is the record set by Grady and Ann Thomas, of Somerville, New Jersey, whose children sit with them in the Chief Wolf-Roe home circle conducted on Saturday nights by Marjory Barrett. Carol, 17, in trance, manifests distinct independent voices. Kenneth, 13, clairvoyant, draws the faces of spirit Indians who visit the home circle. Marvin, 9, has physical mediumship—one recent demonstration by his Indian guide being the unlacing and removal of one of his shoes while Miss Barrett held both his hands! And Sharon Ann, 7, talks continuously to her unseen playmates from the Summerland. The parents are both clairvoyant, and all the family are musical.

Religion

"Religion must always be out in front of science. We lift our spiritual antennae into the unknown, and through our intuition catch fragments of truth

not yet recognised by the rest of the world. Later, science moves up to check these findings . . . and they become part of our accepted knowledge. Pscho-Somatics is the last great advance—a bridge to carry us over into the field of non-medical healing.”—Rebecca Beard, M.D.

PRAY, BELIEVING

Pray, believing, was dramatically illustrated recently when a club-foot girl suffering also from curvature of the spine, was treated at a Harry Edwards public meeting, bringing along new shoes in which to walk away. Completely cured, she did walk away normally, with the old surgical shoes under her arm.

Completely crippled since birth, her spine curved, feet and ankles locked, told by doctors she could never walk, nine-year-old Delis Hemming, carried to the platform in her father's arms, after two minutes of treatment by the Harry Edwards “healing hands,” amazed the entire audience in Stourbridge Town Hall, England, by walking back to her mother. Numerous other cures were effected on the platform, through the swift, deft spirit ministrations, though in some cases a course of treatments is required. So popular are the Edwards demonstrations in England that a Festival of Britain spiritual healing service scheduled for the Royal Festival Concert Hall, South Bank, London, September 17th, had tickets widely advertised months in advance.

Yes, you can believe the Harry Edwards healing stories. They're true—legs lengthened to equality, curved spines straightened, 20-year arthritis vanished, sight and hearing restored, goiters removed, cancer cured (more than 500 cases of this alone), and all the rest.

ONE RELIGION

In "The Kosmon Pioneer"

To do good is my religion.—Thomas Paine.

Twelve Basic Baha'i Teachings

from the pamphlet "Principles of the Baha'i Faith.

The oneness of mankind; Independent investigation of truth; The foundation of all religions is one; Religion must be the cause of Unity; Religion must be in accord with science and reason; Equality between men and women; Prejudice of all kinds must be forgotten; Universal peace; Universal education; Spiritual solution of the economic problem; A universal language; An international tribunal.

What is the Best Religion?

I know of no religion higher than the religion of unity and love, of service and sacrifice. Religion came not to divide but to unite. Religion came to reconcile and unite, to draw together and build. I see in all religions, at their best, the play of one religion. This one religion is the universal religion of love. This one religion is the living realisation of God as love. Love is the note universal in all religions. It is the deepest note sounded by prophets and saints of diverse climes and ages. This is the teaching of the Vedas, the Upanishdas and the Gita. This is the teaching of Guru Nanak and Sri Chaitanya. This is the teaching of Jesus. This is the teaching of Zoroaster and Mahomed. This teaching needs to be reaffirmed, re-proclaimed today. The modern world's need is piteous. So many creeds and sects! What will save civilization is a vision of the Great Whole. It is the vision of love. To set up cults and sects is to cut up the Great God into fragments. When will the warring world learn to worship the Lord of Love?—From "Mira" (East and West).

SHOULD THEY FORGET?

Contributed by J. W. Crompton, N.Z.

The following question was sent to a local newspaper:

My husband died a few months ago. I dread the first Christmas the children and I are to spend alone. They still like to imagine their Daddy is here to play with them. Should I try to stop them?

The Editor replied:

Don't try to shut your husband out of your children's lives. Let him be with you in spirit—as they know him to be. He has only “gone into another room”—if you try to shut the door on him your children will lose the influence his character has left with them. Be thankful that they remember him with happiness. He was there to help build up your home and your children's lives. Don't try to take the scaffolding down but use it to build even stronger moral security for them. Let his memory be present with you this Christmas and you will know far greater contentment than if you try to shut it out.

—“Daily Graphic.”

WAR IS INSANITY

The second World War cost 400 billion dollars which would buy a house and five acres for every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia. Every city of 20,000 population could have a \$5,000,000 library and a \$10,000,000 university. The interest on what was left would hire 250,000 school teachers for a year and give them double the salary they now receive.

—“Humanity.”

SIPIRITUALISM IN THE CENSUS

Contributed by W. Priestland, Hon. Sec. of the Spiritualist Union of N.S.W.

The Census taken in Australia in 1947, four years ago, shows, as the results printed and obtained from the Census Bureau in Canberra reveal, a very disappointing position as far as the figures given for our belief or "religion" is concerned.

Although the figures include "children of four years and up," the number of Spiritualists shown by the Census of 1947 is as follows: N.S.W., 278; Vic., 411; Q'land, 139; S.A., 108; W.A., 146; Tas., 27; and N.T., 2. This gives a total of 1,111 Spiritualists for the whole of Australia.

The numbers shown by the Census of 1911 were 2,378, and in the the Census in 1921 showed 4,332 Spiritualists, whilst the Census in 1933 showed a drop to 1,807 Spiritualists. This is a serious drop in numbers from 4,332 in the year 1921, to 1,111 people in the year 1947.

We are of the opinion that many persons who believe in the life after death, have not been frank or accurate when stating their "religion" for the 1947 Census. This matter needs some serious thought and discussion amongst our members other than the general public.

Recently a big meeting or rally was held in the Sydney Town Hall, and the meeting was quite successful with about 700 people present. In connection with the propaganda meetings in England, the Psychic newspapers of England report that many hundreds, and even some thousands, attend these various meetings. Why are we falling so far behind here in Australia?

2 London St., Enmore, N.S.W.

The world cannot stand still. The great law of the universe is progress. Evolution is a constant force.

SPECIALIST COULD DO NOTHING

Yet Woman Now Hears

During the latter part of 1945 Mrs. R. Dyson, of 1 Roxley Road, Lewisham, S.E. 13, was taken ill with ear trouble. She went to hospital where a specialist diagnosed complete deafness in the left ear. Unfortunately, said the specialist, nothing could be done about it. Then a considerate friend suggested something that was new both to her and her husband—psychic healing. They agreed to give it a trial and were taken to Mr. Ady, the South London healer.

Mr. Adey had never met Mrs. Dyson before, but as she took her place before the entranced healer the control immediately diagnosed trouble in the left ear. He at once began the treatment of it, and Mr. Dyson sat on tenterhooks expecting his wife to jump out of the chair in agony. But she did not. She remained passive, and after it was over she declared that the pain was lessened. After two or three days it had vanished completely. Her hearing improved so much that she can now hear a normal speaking voice over the telephone without difficulty.—“Psychic News.”

MONARCHY

Received inspirationally for a memorial service at the Spiritualist Church of N.Z., Dunedin, by D. L. Cumberbeach.

The King is dead, we say, and yet—not so,
The Monarchy continuous is, for lo!
Elizabeth—now Queen—takes up the torch,
And shows a light unto the age to which
She comes; and bravely shouts to doubt and fear
I serve! as did my ancestry of yore:
And we, enheartened by her voice, respond.
Our loyalty is yours—and God's; and may
The future glow with light from a pure soul:
And may your reign be blessed with wisdom, truth,
And peace to all—The King is dead—
Long live the Queen!

THE EMERGENCY FUND S.O.S.

The Emergency Fund, to which our readers have so generously contributed, is almost used up.

We shall be glad to receive further donations, to enable us to continue publishing the Digest. All monies received, whether personal gifts to the Editor, or contributed to the Emergency Fund itself, are acknowledged under that heading in this page.

From the letters of appreciation received from correspondents in various parts of the world, we feel certain that not only does the Harbinger of Light supply a need, but is unique in spiritualism's journalism.

J. T. HUSTON, Editor.

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