

"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,
and Spiritual Philosophy

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JESUS AND PAUL TALK THINGS OVER IN PARADISE

Reprinted from "Psychic News"

This is not a flippant commentary on a great subject. The author is Dr. Alexander Paterson who was for thirty years a medical missionary in Hebron, Palestine, and his life and work have been related in his biography — "Paterson of Hebron" — by his friend, the late Rev. William Ewing, D.D., Edinburgh. It was in the Scottish capital that Dr. Paterson spent many years of his retirement. He died in September, 1940, and has been described as "one of the outstanding missionaries of the Church." The manuscript of the booklet entitled, "Jesus Meets Paul, a dialogue in Paradise," of which this is the final instalment, lays no claim to be a psychic revelation. It was published by Robert Gibson & Sons, (Glasgow) Ltd., to whom "Psychic News" was indebted for reproduction.

(Continued from May issue.)

Jesus: Now, Paul, I think we should discuss what you called your own gospel and how you came by your beliefs as recorded in your writings. You say you acquired them "not from men, nor after men, neither were you taught; it all came by revelation of Jesus Christ." (Galatians 1: 11, 12.) I have no recollection of that.

Paul: So also I told King Agrippa when I—

Jesus: Yes, I saw your account of that. It was lengthy and contained many details. It is now recorded in Luke's story. (Acts 26: 12-18.)

Paul: Well I remember that great occasion (I was on trial) and how the King himself was impressed—

Jesus: Quite so, but your account of events to King Agrippa is much more elaborate and, if you will pardon me, more rhetorical than the earlier account of the same experience; in fact, the two accounts don't agree, and look like two different events.

Paul: I have not seen Luke's earlier account of it.

Jesus: Well, Luke says that all that happened at your conversion was that you were instructed to "go into the city and it shall be told thee what thou must do." (Acts 9: 3-6.) Not a word about any direct revelation from Jesus Christ and not a whisper of any doctrinal scheme from me to you. The "vision" you saw was "a man Ananias coming to you." (Verse 12.)

Paul: Doctrine? I was a great student of the Scriptures.

Jesus: What Scriptures? There were none except the Old Testament writings.

Not a word had been written by me, or about me, at that time.

Paul: Our Scriptures were the only Word from God we knew, and were sacred to us.

Jesus: Paul, I am eager to know one thing. Where did you get those amazing ideas of yours recorded in your letter to the Romans? I shall summarize them: (1) The fall of the whole human race by one single Sin of one single man, Adam; (2) The condemnation of the whole race by that one Sin; (3) My death as a sacrificial blood-offering to restore the race to God's favour; and (4) Most amazing of all, your idea that man's salvation depends on God's election, and neither on man's deeds, nor on man's will—what you called Predestination.

Paul: I proved it from the Old Testament writings. I cited the case of Abraham and Hagar (Rom. 9: 6), and I made certain deductions from that story about Rebecca (Rom. 9: 10-13), also from the case of Esau. My deduction was: "God has mercy on anyone just as He pleases and He makes anyone stubborn just as He pleases." (Rom. 9: 18.)

Jesus: That had not occurred to me; it is most ingenious.

But, Paul, did you ever hear anyone say, or suggest, that I in my lifetime had taught these things, or given these astonishing interpretations?

Paul: No, my master, I had to rely on myself, with the Books of Moses and the prophets, and while in Arabia I built up my systematic theology for the saints.

Jesus: And launched it on the world as your gospel. And these are your published ideas which have got a start of some years of mine which are only being read now.

I fear it is your gospel, Paul, rather than mine that is believed now.

Paul: I would be sorry to think, Lord, that the disciple should be before his master.

Jesus: Sorry? Did you not deliberately tell the Galatians that your gospel was final and that if

any man, or even an angel from heaven, teach differently they were obviously wrong? (Gal. 1: 8-9; Luke 9: 54-55.)

Paul: No. I saw little of your friends and heard little of your teaching. The stories of your life had not been written in my lifetime.

Jesus: In your gospel, Paul, you make a great deal of the sacrificial value of my death for the sins of men.

Paul: It was the central point of my gospel, and fundamental.

Jesus: Did you not know that I never once referred to such an idea.

Sacrifice was an antiquated idea which I completely ignored. I desired Mercy and not Sacrifice.

Paul: You died the death of the Cross—the ignominious death.

Jesus: But, Paul, thousands of people died on crosses in my time under the Roman dictatorship of our people, and all for political causes.

Paul: Yes, Lord, but your death was different. I saw it in the light of my study of the old sacrifice as something different and as the culmination of the entire sacrificial system.

Jesus: So I have heard, but was there any single suggestion in all my plain speech, or in my simple parables to the simple, that only through the shedding of my blood could there be remission of sins?

Paul: I saw certain analogies and built up my system of Christian theology on that foundation. Believers must have something to believe and it must be logical, and it must be a system.

The Old Testament writings showed that there was no remission of sins except by shedding blood and I deduced—

Jesus: I know you did all that. But as the gospels, now coming out, will show, I came to teach a new way of life.

Paul: What, then, did you say?

Jesus: I simply said to the truly repentent: "Your sins are forgiven you; go, and sin no more." "They faith hath made thee whole"; "forgive and ye shall be forgiven."

Paul: And no word of a mediator between God and Man? And no sacrifice according to our Law?

Jesus: No. No mediator and no sacrifice.

I was tired of the pretensions of priests and high priests and chief priests, that only they could approach God. "I desired Mercy and not sacrifice," as the gentle Hosea did.

(To be continued.)

* * *

JOHN WESLEY

To illustrate a belief which the Methodists did not take over from John Wesley, we reprint the following illuminating statement from the second number of "Two Worlds," November 25th, 1887:

John Wesley, speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," says, "I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it.

"Their outcry against the appearing of spirits is in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations.

"They will know, whether Christians or not . . . that if but **one** account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground."

—"Two Worlds."

TIED MEDIUM LIFTED TO TABLE PROVED BY PHOTOGRAPHY

Reprinted from "Psychic News."

If you wish to photograph supernormal phenomena use a stereoscopic camera or two cameras placed at different angles.

This was the advice to be inferred from Leon Isaacs, one-time Fleet Street photographer, who now acts as technical adviser to a leading national newspaper, when he addressed a meeting at the Caxton Hall organised by the Association of Psychical Research Societies.

Presenting a lantern lecture with slides of psychic phenomena which he had taken with the aid of infra-red apparatus, Isaacs illustrated this point with pictures of Colin Evans, the well-known psychical medium. The first showed a large ectoplasmic formation apparently issuing from the medium's nose or mouth. But another camera was placed at right angles and this recorded a picture simultaneously. Isaacs projected this second picture on to the silver screen and it clearly showed that the ectoplasm, which rose like a wispy cloud into the air, was about three feet in front of the medium, and appeared to be completely detached from him.

Other shots using this two-camera technique showed the disposition of trumpets and other objects, establishing that they were not held aloft by any material agency. As to whether this was proof of survival Isaacs urged his audience to be careful in their estimation. For example, ectoplasm could be moulded by thought forms, he said in answer to a question. On the question of fraud the lecturer pointed out that during his nineteen years' experience of taking seance room photographs he could guarantee that there was no fraud his side of the camera.

What happened on the other side was often

difficult to decide, but he believed that the pictures which he was showing his audience represented genuine phenomena. One of the most impressive of these was the levitation of Harold Evans, the medium, while bound in a chair. The actual levitation was not photographed but the immediate result was. Evans had been found in his seat and cotton was tied to the chair and run to various parts of the room. A photo of the medium in this position was taken.

The seance continued without anything apparently happening, but towards the close Isaacs took another picture. When the lights were turned up after the seance, Evans, still bound securely in his chair, was found on top of a table—and the cotton strands securing the chair still remained unbroken. The lecturer projected both pictures on to the screen and the second clearly showed the unbroken cotton still attached to the chair.

After the seance the sitters tried to reproduce this phenomenon by normal means. But no matter how they worked they could not lift the medium and chair on to the table without breaking the threads. Moreover, the table proved to be rather rickety and even when they disregarded the limitation of the cotton they could not succeed in placing the medium and chair on the table without it emitting considerable squeaking—and no squeaks had been heard during the seance! Isaacs' pictures are taken by flashlight, the source of the light being screened by an infra-red filter which suppresses practically all visible light rays and only permits infra-red emanations to pass. In effect there is a brief red glow at the instant of exposure which has no harmful effects on the medium.

In order that his task shall be discharged as efficiently as possible, Isaacs has a bulb-testing device incorporated in his apparatus. By this he can tell whether the filament of a lamp is broken or not. On one occasion when he was taking

pictures of ectoplasmic formations he made the filament test, got a positive reaction and pressed the shutter release. There was no flash. He replaced the bulb and tried again with the same result? This he did six times, each time getting a positive reaction, but not firing the bulbs. Later he found that the filaments in all six bulbs were broken, and it was stated that the guide had not wished the picture to be taken at that moment and had stopped it by that method.

Isaacs first became interested in seance-room photography when he was attending a direct-voice circle of Mrs. Perryman. A Scot, who had been a photographer, spoke to him and suggested that he should take pictures of phenomena. Isaacs put a few technical questions on photography which were answered satisfactorily, thus assuring himself that his communicator knew the subject. Then he brought up what he thought was the insurmountable barrier to such an idea. "But these phenomena occur in the dark," he said.

"Yes," said the Scot, "but you must use infra-red plates." Infra-red plates, explained Isaacs, were just coming on the market in those days.

And in that simple way began the work which has claimed the attention of this photographer for nearly twenty years. He believes that he is helped a great deal by the spirit world, but nevertheless he has to work out most of his problems himself. Quite a lot of the equipment he now uses he has manufactured himself.

PLEASE NOTE.

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CHANGE OF ADDRESS.

The Editor's private address is now 22a Hughes Street, Unley, South Australia.

THE HIDDEN MANIFESTED

By W. Britton Harvey, a former Editor of "The Harbinger of Light."

It is an unfortunate trait in many estimable people that they are unable to accept ideas unless they be in conformity with what they regard as "Revelation" or "authoritative teaching." Anything outside that is anathema. It is equally unfortunate, for their own sakes, as well as for our Cause, that these people—many of whom are the salt of the earth—should especially mark Spiritualism for their condemnation. When we refer our censors to be Bible, which they accept as their highest authority, and ask them to compare the phenomena there recorded with the modern manifestations of Spiritualism, we come into contact with some extraordinary mental phenomena. With singular lack of consistency, whilst implicitly accepting the ancient "miracles," they uncompromisingly condemn similar modern manifestations, which they regard as having an evil origin. Why phenomena at one period should be regarded as "good" and at another, and more recent times, as "evil" is difficult to understand.

Ignoring the psychic phenomena of the Book (a remarkable attitude), we are told: "Even if modern Spiritualism has not an evil source, it is wrong to pry into things hidden, for Christians should live by faith and not by sight." How this can be reconciled with what Jesus has said is another problem—"There is nothing hidden except with a view to its being ultimately disclosed, nor has anything been made a secret but that it may at last come to the light." (Mark iv. 22. Weymouth.) Such an attitude is incomprehensible to Spiritualists, who, following the advice of Jesus: "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you," and of Paul: "Prove all things," take their courage in both hands and seek the

hidden things of "the kingdom, and its power and its glory."

It almost seems as if things were deliberately hidden, to make us develop our faculties by searching for them. The instincts of curiosity and wonder urge man to probe into Nature's mysteries, and so he gains understanding and wisdom. If it were wrong to "pry into things hidden" for what other purpose was the instinct to pry implanted? All our present knowledge was at one time hidden, and it is due to the insatiable curiosity of man, his spirit of adventure, and his daring as an investigator, that he has won from Nature so many of her secrets, given to us the multitudinous conveniences of civilisation and developed mankind to its present proud position.

An impartial study of the subject from the time of the Rochester knockings until to-day will show that those in the spirit world have been much more anxious to communicate with us than we with them. If it were improper for us to be in communication with those who have passed into the higher life and, presumably, into better and holier conditions, is it likely that they would come to us and encourage us in our wrong-doing? The reply generally made by our well-meaning, but prejudiced and ill-informed critics is, that these communicating intelligences are evil spirits, who merely impersonate our loved ones, or those whom they claim to be, and so lead us into sin.

We have but to read the beautiful soul-inspiring messages given to us from the Other Side—the exhortations to live pure and charitable lives, to be unselfish, to be good and to do good, to renounce the questionable pleasures of the world, to pray not only for self, but for others, to be forgiving, and generally to live as the Christ taught us to live—for us to realise that such teaching and advice can not come from any other source than that of Goodness, whose author is the Lord of Truth Himself.

CANTERBURY SPIRITUAL HEALING

Archbishop Fisher Objects

Reprinted from the "Two Worlds."

The Archbishop of Canterbury has rejected an invitation to send representatives of the Church of England to observe the methods of Harry Edwards at a demonstration of spiritual healing to be held in Canterbury next Sunday afternoon (March 16th) at the Marlowe Theatre.

In a letter to the Kent Federation of Spiritualists, which is organising the demonstration and which extended the invitation to the Archbishop, the Archbishop's chaplain states: "His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing."

When the Lower House of the Convocation of Canterbury on January 18 passed a motion recommending to the "sympathetic attention of the Church . . . the modern revival of Spiritual healing," it also asked the Archbishop, Dr. Fisher, to appoint a committee to examine and report on spiritual healing. Consequently, the Kent Federation of Spiritualists announced that it would welcome the presence of such a committee at Harry Edwards' demonstration and would invite its members to sit on the platform. It was pointed out that the Archbishop could not have a better opportunity to put the convocation's request into effect.

The Archbishop's reply to the Spiritualists' Federation, however, suggests that, whatever the Convocation of Canterbury understood by "the modern revival of spiritual healing," the Archbishop does not regard the phrase as embracing the work of Harry Edwards, the man to whom a large portion of the credit for that very revival is due. If the Archbishop chooses, he may ignore the Kent Spiritualists and Harry Edwards, and all healing work outside the fold of orthodoxy, even though it takes place under his nose in the See of Canterbury.

Whether his action, however, also constitutes a rebuff to those members of the Church of England who constitute the Lower House of Convocation, and who recommended to the "sympathetic attention of the Church . . . the modern revival of spiritual healing" can perhaps be best left to members of that church to decide. To avoid any misunderstanding, we print the actual letter from the Archbishop's chaplain, explaining the Archbishop's exact objections to the Canterbury healing demonstration. It is addressed to the Federation's East Kent representative, Mr. H. L. Clayton.

Dear Mr. Clayton,

The Archbishop of Canterbury has bidden me acknowledge your letter of 3rd February, in which you tell him of the meeting which the Kent Federation of Spiritualists is arranging for March 16th and in which you ask him to commend this meeting to the clergy of the Church of England.

I am sure you will realise that the Priests of the Church of England have in their ordinary pastoral work ministered to the sick and suffering both in body and mind. And this must always be part of the pastoral ministry. The encouragement of furthering of this ministry has been the special concern of the Churches Council of Healing. The motion in Convocation draws attention to the importance of this ministry and the opportunities for further use of it.

But I cannot feel that the right way to further this work is to hold demonstration meetings. This ministry must always be a personal one between the minister and those who are in need of his help whether that may be to individuals or to groups of people. The whole idea of a public demonstration is contrary to that. In view of this, His Grace is unable to commend to his clergy this particular manner of encouraging the ministry of healing.

(Signed) JOHN S. LONG.

TEACHINGS OF SPIRITUALISM

By Emma Hardinge Britten

It proves man's immortality, and the existence of a spiritual universe.

It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

It denies the immoral and soul-corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own saviour.

It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an infinite, eternal and all-perfect spirit, an Alpha and Omega, all love, wisdom and law.

It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

It is the death-blow to superstition, sectarianism and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches but never enforces its beliefs on any one.

Concerning all spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

Its phenomena, being all based upon immutable principles of law, open endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true

religion on the basis of science, and vitalizes science with all that is true and practical in religion.

Spiritualism is a ceaseless incentive to practice good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted.

There is nothing in Spiritualism to fear. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain happiness hereafter.

Spiritualists have no creed, but mostly unite in affirming the following simple summary of principles:

The fatherhood of God.

The brotherhood of man.

The immortality of the soul, and its personal characteristics.

The proven facts of communion between departed human spirits and mortals.

Personal responsibilities, with compensation and retribution hereafter for all the good or evil deeds done here.

A path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

—"Psychic Observer."

Let your hearts be fallow ground; plant therein the seeds of love, charity and purity; nourish them daily with clear water of tenderness, and you will have a wonderful garden.

—A. R. Kennedy.

THERE CAME A MIST.

By Edith Berry, in "Chimes."

One summer evening, after a busy day in the city, I was driving along the highway to our home many miles away, with my three small children. Alone, physically but not spiritually, as you shall see.

Perhaps, I had a foreboding of danger, because I recalled not being too anxious to be on our way. I was only driving around sixty miles an hour, when my little boy remarked, "Mother, we'll never get home this way. Why don't you drive faster?" To which I replied, "Oh, I don't know; I don't feel too well, I guess." And just as I uttered those words, a mist or something cloud-like appeared before my eyes, seeming to close off my vision. Automatically I took my foot off the accelerator, and I was deciding to stop for awhile, because I was feeling weak. Then, instantly, the cloud passed and before us two cars were swerving back and forth across the highway. Quicker than it takes time to tell, I swung to the side of the road and stopped, just as the two cars (one towing the other) careened inches in front of us, coming to a halt on the opposite side of the highway. Both cars were very much damaged; but we were safe.

The young man, who had the accident, said to a witness and referring to us, "It is a good thing she stopped."

I drove on but it was some time before I recovered from the shock of it. Then and there, I realized that some dear unseen angels had protected my children and me. As the children and I drove on home, we thanked God and His protecting angels for watching over us.

HAVE YOU CHANGED YOUR RELIGIOUS IDEAS?

By Ernest Thompson, Editor of "The Two Worlds."

If the facts arising from the phenomena associated with mediumship had not a profound and fundamentally different religious content from orthodox Christian beliefs there would have been no Spiritualist Movement. It was precisely because physical phenomena revealed spiritual truths in a new way that churches and societies up all over the world.

We all know how, during the last hundred years, the facts of nature, as revealed by organised science, have gradually contradicted, one by one, the religious beliefs of the church and how, because of this, the Modern Materialist Movement arose and created a tragic spiritual void in society.

This void, created in turn, a potential demand for a new spiritual leadership.

God moves in a mysterious way (to us) and the educational and scientific movement which had been responsible for the destruction of the myths and superstitions of Orthodoxy greatly accelerated the development of the new Spiritualist Movement.

From the outset Spiritualism attracted thinkers and scientists from the ranks of those who had discovered the serious contradictions of the creeds, and because of this the teachings of Spiritualism came from a different direction of thought from that of theology.

These teachings were in fact diametrically opposed to the orthodox standpoint, yet faced the same goal—Truth—but from a different angle. Orthodoxy approached Truth along the path of **beliefs**, whilst Spiritualism had taken the scientific road of proven **facts**. Spiritualism became a **realistic** religion, based on knowledge, whilst orthodox Christianity was an **idealistic** religion, based on opinion and authority.

THIS REINCARNATION QUESTION

By Stuart Morrison

President, V.S.U., Melbourne

Why should the idea of Reincarnation awaken such an emotional tirade as that republished from "The Nationalist Spiritualist," U.S.A., in the September issue of the "H. of L."?

The theory itself is a metaphysical speculation, and it should be considered calmly and logically. There is much to be said in favour of it, and much against it. From a practical point of view, our belief or disbelief in this theory is unimportant. To the systematic thinker, however, some opinion upon the matter appears to me to be essential. But such opinions should be based upon a calm and dispassionate study of pertinent facts, rather than upon testimony.

The implications of the principles of even such a society as the N.S.A. are irrelevant, nor can I see that the negative testimony of the writer's "aide" (an American Indian who passed on between the years 1803-13) are of any value. Obviously, a spirit still in the process of assimilating and valuing his earthly experiences is still functioning in planes of personality, and therefore knows little of that phase of the divine self which transcends personality. (I am granting, of course, that the writer has taken the trouble to check his "aide's" identity, and is therefore on safe ground in regarding Dark Cloud as a real person.) The negative opinions of an entity who claims to have been in the spirit world for five hundred years are equally impertinent. What efforts have been made to check such claims? Even if we accept the identity of the control of his own say-so, what does his agnostic attitude add to our data? To further add, as an argument against reincarnation, that Jesus of Nazareth is still controlling a certain medium — and has therefore, presumably, been unable to reincarnate — displays a degree of credulity all too common in Spiritualism.

Nor can we accept Biblical quotations as evidence one way or the other. To discount the theory of reincarnation because primitive ideas regarding it are upheld in India, is also unsound logically. To quote Dr. Peebles places the writer on extremely shaky ground, for Dr. Peebles was forced to coin a theory of pre-existence to substantiate his philosophy. To pre-exist as an individual spirit one must live somewhere, one must experience something, and one must incarnate at this level with certain karmic factors in operation. Peebles's theory is merely a Bowlderized theory of reincarnation.

To quote heredity factors does not weaken the reincarnationist's case in the slightest. We do not inherit character or any of the acquired characteristics which stamp a person as an individual. We merely inherit mechanical potentialities — the majority of which remain potential throughout our entire lives. To argue: "Reincarnation seems to me the despicable act of a parasite: that Cuckoo like thrusting the rearing of an alien upon an unsuspecting couple, robs them of the joy and pride of parenthood," is sheer emotionalism. Reincarnationists believe that rebirth is governed by laws of affinity. None of us possess children as property, we merely give them an opportunity to live, love, and experience. The child, no matter what its immediate spiritual background may have been, is essentially an expression of divinity, and not a mere by-product of coition.

I find difficulty in accepting reincarnationary theories as expounded by so-called "occultists," nor am I impressed by the usual "evidence" of psychic memory. I do not even value the "inequalities of life" argument too highly. I certainly do not believe that Stuart Morrison will ever reincarnate. Stuart Morrison is merely a collection of earth-born memories, motivation patterns, emotions, and tendencies. Once these have been

assimilated and correctly valued in the after-life, little of them will remain. I do not concern myself whether this process will take a hundred years or a thousand years. I do not recognize any fixed relationship between earth-time and post-physical time. I am quite ready to believe that this mere trivial segment of my divine self which I know, and which my friends know as Stuart Morrison, may yet persist in post-physical fields of the mind while the real me of me incarnates time and time again in varying vehicles of expression at this earthly level.

Perhaps I do not believe in reincarnation. Perhaps my personal theory is entitled to another name. Such labels are of secondary importance. I cannot, as a logician (insofar as I am logical) believe in an immortality which began yesterday. Nor can I regard the few superficial experiences as have been mine in this life as sufficient basis for eternal progress in the phases of life to come. (And comparatively speaking, my life has been fairly rich in experience: What basis of experience has a new-born or stillborn child?)

If this life is the kindergarten of the spirit, we should at least attend its classes.

Something approximating the theory of reincarnation is a logical necessity — it need not be the theory as expounded by Blavatsky or Besant. It could be something more akin to Gustave Geley's theory of palingenesis as suggested in "from the Unconscious to the Conscious." It may be more like the group soul theory outlined through the hand of Geraldine Cummins by F. W. H. Myers. We have no need to limit our speculations within the narrow walls of any metaphysical ideology. We certainly must not shut out thought on emotional grounds.

The main argument against reincarnation — or any of the multitudinous variants of the theory —

(Continued bottom page 20.)

OUR MESSAGE MUST BE CLEAR

(From our Newspaper Cuttings)

There are people whose passing from this earth does not in the least excite our interest, for the simple reason that they never really **lived**. There are, of course, others, whose continuity elsewhere is at once an inspiration and a rebuke to our own lives.

In the latter case the philosophy we claim as our own can easily go wrong; we touch a higher level, and that requires a keener and more detailed analysis. The difference between both cases may consist of a multitude of comparisons, and not one of them may be an affirmation of what is really life.

A common platitude, which bears a mighty truth, is to the effect that life does not lie in the abundance of our possessions. Test it out and see how true this is. It lies in what we are, not in what we have.

The Spiritualist movement must be clear on this point. It has got to be clear on it. When messages are given purporting to diagnose life in its accidents—in the things seen and temporal—there is a mistake somewhere. It may not be a sin, but it often reveals the secret of moral failure.

What the Spiritualist philosophy ought to preach to-day is not the mechanics of survival but the dynamics of being.

is, "I don't want to come back here." Once we have exhausted the possibilities of that trivial being which thinks of itself as "I," coming back or not coming back becomes a matter of indifference. We can then rationally value theories on a basis of facts and trends and indications rather than on a basis of desires and wishes governed by memories of pleasure or pain.

THE MEDIUM WHO "DIED"

By Phillip Paul, in "Two Worlds."

Mr. Horace Leaf, speaking of the strength of man's conviction at Marylebone Spiritualist Association recently, recalled an occasion when a Putney vicar told a packed audience that he believed Spiritualism to be so evil a thing that it should be the duty of the church to destroy it.

"He used the word which was so often used by the Nazis," Mr. Leaf commented. "He said it should be entirely eliminated. But the libraries of this country are full of books which indict cases believed to be concrete evidence of man's survival of death."

Mr. Leaf, who returned recently from a lecture tour in America, went on to recall a unique experience with the American Society for Psychical Research. The medium concerned was the famous Frank Decker.

"I expect," said Mr. Leaf, that you believe all mediums lay down conditions for tests which make it impossible for any investigator to proceed on a scientific basis. I remember how astonished I was when Decker said he had no conditions and they could do as they liked. They did."

"During a seance a mysterious voice speaking from the air asked one of the doctors present whether he had ever seen a man die. He replied that he had.

"The voice then said that it meant like Lazarus—had he seen a man die and live again? He hadn't. 'Well,' said the voice, 'we are going to kill Decker. As soon as he collapses examine him and see what you find.'

"When they did so they exclaimed, 'My God, we have got a corpse on our hands.' But a few minutes later, Decker was up, still destined to pay rent, rates and taxes."

In another test, the "mysterious voice" said they would again kill the medium and this time illustrate that a dead man could be moved without his own intelligence directing the movement.

After Decker had again been examined by the doctors present and proclaimed dead, his body rose from his chair, bowed to the company, again collapsed, was once more examined and pronounced a corpse, and yet again recovered.

The chairman at the meeting was Mr. G. A. Williams, President of the M.S.A., and the demonstrator Mrs. Ena Twigg.

SO THEY SAID

One person who was perturbed most deeply about the state of the world to-day was an officer of the Cleveland Trust Company in America. He visited his reference library and, at the next meeting of the board, had the following quotations jotted down for the edification of the directors—

1. "There is scarcely anything around us but ruin and despair."

2. "Everything is tending toward a convulsion."

3. "Thank God, I shall be spared from seeing the consummation of ruin that is gathering about us."

4. "In industry, commerce and agriculture, there is no hope whatever."

5. "Nothing can save the British Empire from shipwreck."

The directors, however, felt better when they heard who had expressed these lugubrious sentiments—and when.

(1. William Pitt in 1790. 2. Earl Grey in 1819. 3. The Duke of Wellington, on his death-bed in 1851. 4. Disraeli in 1849. 5. Lord Shafesbury in 1868.)

—From "Shake Well Before Using," by Bennett Cerf. Hammond, Hammond & Co. Ltd.

CHILD'S DREAM SOLVED MURDER

From "Psychic News."

Some years ago, in a wild rocky glen in North America, two men foully murdered another and hastily buried his body. This gruesome scene was witnessed as a dream by a young girl, yet it was six years later that she discovered that her account of the tragedy had been responsible for the apprehension of the criminals.

Recounting this story in "Chimes," the American psychic journal, Roberta Freiderich, who was the child concerned, tells how one autumn night she had a particularly vivid dream in which she saw three men go up the lonely path to Rocky Glen. As she watched the scene unfold one of the men was cruelly slain and the other two quickly dug a grave and buried him, pouring some white powder over the body as they did so.

Horried and distraught by the intensity of the dream, Roberta ran crying to her father. He quietened her and returned with her to her room, where he listened to her recital of the events and questioned her closely.

The next morning the papers told of the disappearance of a man, foul play being suspected by the authorities. But Roberta knew nothing of this account, for at that age she was forbidden to read the papers. Years later Roberta was reading a detective magazine. In it she came across a story, "A murder solved by a child's dream." It was the story of the experience which befell her. What happened apparently was that her father, whose family had always been psychic, went to the local Sheriff with the story of his daughter's dream. The Sheriff, knowing of the family's mediumistic powers, treated the story seriously. A car was ordered and a deputy drove out to the glen. Exactly as described in Roberta's dream he found the body. Quick-lime had been poured on it at the time of burial.

PHENOMENA IN THE CIRCLE.

(From our "Cuttings" File.)

The harmony of the sitters is of prime importance. One may be agnostic, even incredulous, and, providing that he is not mentally antagonistic, it will not disturb the harmony of the circle. This harmony provides a psychic field which assists with force and psychic matter in the preliminary arrangements necessary before phenomena can be produced.

Two processes will be at work simultaneously—that of getting the medium into the condition of freeing his psychic material by the flow of the force generated in the circle and the using of sufficient psychic matter from the medium for the production of the phenomena. This explains the spasmodic muscular twitchings so often witnessed at the commencement of a seance.

A small concentrated light close to the medium usually inhibits the production of phenomena, whilst diffused light, at some distance from him and arranged so as to spread over a wide area, is suitable. Red light seems to be the best. Electric light is not good owing to the abundance of ultra-violet rays. Candle light is to be preferred. The universal and extensive use of candles in religious ceremonies possibly has an occult significance and is the result of the expert experience of centuries.

Why light affects phenomena is not known; it is no stranger than, for example, its action upon the sensitive salts used in photography. We know so little of occult chemistry that we can only note the facts and leave the explanation of their reactions to the investigation of future scientists. Even those on the Other Side who are responsible for the phenomena seem to know very little more than we do about the matter.

A WORKSHOP "GHOST"

An unusual haunting place for a ghost—amid the noise of a busy workshop—is reported by the Birmingham "Evening Despatch," says the "Two Worlds."

According to the report, a number of workers of Green Pearsall, commutator manufacturers, Bromley, were frightened by the sound of slow, dragging footsteps and a cry of pain which came from an empty locked room. The workers—five in all—had been working late into the evening on a rush order. The radio had just been turned off, but the noise of a whining lathe filled the workshop. Suddenly above the noise of the lathe they heard a new sound—as of someone walking around upstairs in the inspection and test room, with heavy dragging footsteps.

The lathe was switched off, and for some reason the lights failed. The workpeople sat for a few minutes in silence and darkness. Then the "noises" began again. The footsteps were quieter. Then the cries came, followed immediately by the sound of the works' gate opening and shutting. The workers, four of whom were women, ran frightened from the premises.

The next night the works' cats were locked in the inspection room. In the morning, the same report states, they had disappeared without a trace. Manager of the works, Mr. W. R. Thompson, said: "There is some story that there was a suicide here many years ago."

* * *

"They whose minds scorn the limitations of the body are honoured with frequent appearances of the gods (spirit people). Their voices have been heard, and they have appeared in form so visible that he who doubts it must be partly bereft of reason. Is not heaven filled with the souls of human beings?"—Cicero, 70 B.C.

GLEANINGS.

From "The Kosmon Pioneer" (U.S.A.)

Oahspe says: The behaviour of one good man, even in a sparse country, is of more avail than a thousand preachers. Oahspe 492-1.

Confucius said: The superior man blames himself; the inferior man blames others. A man who makes a mistake, and does not correct it, is committing another mistake.

Frank Molinet says: Competition is a definite stand against the common welfare. One man working alone is like a feather in a windstorm.

Robert G. Ingersoll says: Is it not a little curious that the priests of one religion never believe the priests of another religion? Is it not a little strange that the believers in sacred books regard all except their own as having been made by hypocrites and fools? In lecture "Some Reasons Why."

Schopenhauer says: A world where blind wills are struggling with each other to live, where the more powerful kill and devour the less powerful, that they may live, is a world of evil. The one against whom we struggle is actually part of the whole, of which we also are members.

Aristotle, just before his death, made a will that gave freedom to all of his slaves. The first emancipation proclamation in history.

The test of free speech is not when you say something that everyone agrees with, but when you say something everyone does not agree with.

"As we forgive those that trespass against us." The above part of the Lord's Prayer is often overlooked, ignored and by-passed. Those that say the Lord's Prayer and do not forgive those that wrong them in any way, are praying to the Father with a falsehood on their lips. Think this over, friends.

—M.W.P.

Be thankful that you have something to give.

We learn wisdom from failure much more than from success.—Samuel Smiles.

THE LORD'S PRAYER

Adapted by "The N.Y. Spiritualist Leader" from
"Talk of the Times."

I cannot say OUR (if I think only of family and friends)—or FATHER (if all men are not as my brothers),—or WHICH ART IN HEAVEN (if my treasure isn't there) . . . or HALLOWED BE THY NAME (if I am not only, too), or THY KINGDOM COME (if I do not hasten its coming), or THY WILL BE DONE (if I question His will for me) . . . or ON EARTH AS IT IS IN HEAVEN (if I fail to serve) . . .

GIVE US THIS DAY OUR DAILY BREAD (Am I living on past experience, or storing up material things for future selfish uses, — not having Faith in God's ways?).

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE THAT TRESPASS AGAINST US (Really now—seriously, think!).

LEAD US NOT INTO TEMPTATION (But, do we try to keep out of its way?).

DELIVER US FROM EVIL (But, do we LISTEN to the voices, and the signs of warning—believing? Do we PRAY?).

THINE IS THE KINGDOM (But, are we LOYAL listeners and followers?).

THINE IS THE POWER (But do we fear what "the neighbours" will think, do, or say?).

THINE IS THE GLORY (But do we seek glory for ourselves?).

FOR EVER AND EVER (. . . But is our horizon bounded by the things of time and space, instead of the Eternal Verities?).

AMEN (But, do we also add, "Cost what it may"?).

* * *

The most enviable acquisition we can possess is a good education, for we can neither lose nor be robbed of it.

PSYCHIC PHENOMENA

In a Clergyman's Home

The Rev. Chas. L. Tweedale, formerly Vicar of Weston, Otley, Yorks and the author of "Man's Survival After Death," tells of psychic experiences in his own home:—

Our experiences in this house cover the whole range of psychic manifestation. There have been apparitions and materializations—the latter of which are the appearances of spirits in solid form, which can be touched. Before now they have gripped us so hard that marks which have endured for days have been left on the flesh. We have seen them pick things up, carry them distances, and put them down again. We have seen them strike the gong in the hall and then fade before our eyes. We have heard them speak in the direct voice, which has been loud enough to ring through the house, and we have followed them shouting from room to room. On one occasion we returned to find that door which had been locked and bolted, had crashed open. The bolts were still out, but the wood in which they had been slotted was not broken. This manifestation was accompanied by a tremendous noise. Another manifestation was the appearance of a lady and her dog, which had died some years before. When the lady was approached, the dog growled.

* * *

"LIFE'S FLOWERS"

If you love all the lovely things and seek beauty where you go; if you've a heart that always sings and never is cast low; if you shed sunshine on your way and lighten others' gloom, you'll drive the clouds from every day and bring life's flowers to bloom. And if you seek the lovely things they will, in turn, seek you, and you will find more happiness in everything you do.

—A. R. Kennedy.

A NEW YEAR PRAYER

in "Golden Rays"

Almighty Father, show me how to go through-out all the days of the coming year . . . and all the days of my life. Guide Thou my feet in all my ways . . . and walk beside me, so that if I stumble on the Path ahead I need but just to call to Thee to feel Thy hand in mine. Grant me wisdom, Father, that I may speak right words to all who ask . . . words that help them find their way to Thee. Make my heart as a flowing brook, filled with the sweet elixir of Love, the source of which beings in the Ocean of Divinity and pours through me and out to all those with whom I come in contact.

Teach me all that I can know of Truth, that I may exemplify Thee in all that I do, and say, and think. But above all, Gracious Father, teach me humility . . . that with all my learning, and all my wisdom, and all my love, I always can raise my face to Thee, and give Thee praise, and know that I of myself can do nothing. Help me so to live that when I near the end of the journey in this strange land, and I know my feet shall cease their restless roaming in their search of Thee, I need but to listen to Thy voice whisper low, "Well done, my child, and now, come home."

* * *

"LAMPS"

All my lamps shine out on the darkest night: courage, hope and faith—they give me light. And with the light, a strength beyond my own, because I know—in direst moments—I am not alone. And so the gloom that closes round can hold no fear, nor adverse chance dismay—because I know that help is near. Life's changing scene brings naught to fret about; when darkness comes—my lamps shine out.

—A. R. Kennedy.

THE SIXTEEN CHEMICAL ELEMENTS AT A GLANCE

Oxygen, the breath of life. Combustion and oxidation.

Carbon, warmth and energy in youth.

Hydrogen, penetrator and healer.

Nitrogen, body and tissue builder.

Calcium, teeth, bones, and malnutrition.

Potassium, a biochemic medium, flusher and water link.

Magnesium, for breathing and healthy lungs, teeth, skin, bones.

Sodium, dissolver of stones and hard deposits.

Iron, for healthy blood; removes waste.

Manganese, nerve ends, co-ordination of organs.

Phosphorus, brain, nerve, and eyesight builder.

Sulphur, blood and tissue purifier.

Fluorine, for T.B., and eyes and enamel diseases.

Chlorine, cleanser of intestinal tissues in obesity.

Silicon, insulator for skin, hair, and nails.

Iodine, killer of protein poisons; controls growth.

—"Radiant Health Messenger."

Spiritualism is the only true religion in the world. The phenomena of Spiritualism in their entirety constitute a purely scientific proposition. A man may be born into an understanding of the phenomena of Spiritualism without having awakened in him one scintilla of religious aspiration. He may have a knowledge of spirit return and employ that knowledge in the best way possible, or as nearly so as he can, since he obtains that help sometimes from spirits, out beyond, no better than he is.

Life Is Different—"All kinds of force and energy can be reduced to weight, but not so life. Moreover, life is endowed with a 'directivity,' or a command over forces, and utilizes them so as to direct matter to build up again. Indeed, life can alter and adapt any special structure of an animal or a plant for a new use under changed conditions of life."—Prof. G. Henslow.

EMERGENCY FUND

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* * *

DON'T YOU DARE!

By Mrs. Jane Stevens, in "Chimes."

Before we were married, my fiance and I decided to have a double ring ceremony. We went down town to pick out the rings, but as we entered the door of the jewelry shop, an invisible wall seemed to envelop me, and a voice said, "Don't you dare!" I thought the matter over, and decided to heed the voice. My fiance was surprised, but said that anything I wished was all right with him.

Two weeks after we were married, my husband was showing some young boys how to use a drill machine. As he was demonstrating to one young lad, he put his hand up on a sheet of metal, and turned his back on the other boys, one of whom was playing with his drill. Not being familiar with it, the drill got out of control, hitting my husband's hand, and going right up the ring finger. The drill just missed a cord and artery, but fractured the finger. Had my husband been wearing a ring, as we had first planned, the drill would surely have caught under the ring, and he would have lost his finger. Only then did we understand why the voice had spoken in front of the jeweller's.

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