

"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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"LAYING A GHOST" AT AN OLD ENGLISH MILL HOUSE

(From our News-Cuttings File.)

This will no doubt be an interesting record, as there appears to exist doubts as to whether "ghost disturbances" are illusions, imaginations, and so on. There are people who call themselves strong-minded, who have no knowledge of what fear can be, and who, as a result, will be inclined to mock or jeer when any reference is made to a house said to be "haunted." One is usually told by them that there is no such thing as a "ghost" or "haunted house."

On the other hand, there are people who, being on the look-out for sensation, or a thrill, or publicity, will advertise for a "house with a ghost." That this is true causes me to write this story, as it seems to me that Mr. Will Goldston has lost an excellent chance of securing a real old-fashioned Mill House with ghost complete. At present he would be too late, for a visit has been paid for the purpose of finding out "who the ghost was" and "why he was disturbing," and having found out the reason the old Mill House is now quiet and peaceful, and is not for sale.

It happened like this: I received a letter from the owner of the Mill (who has recently come into contact with Spiritualism). He had heard the story of how we had investigated "haunted houses and cleared them," and as a result we could assist him in his trouble.

It appears he bought the Mill House about six years ago. It was then in a terrible dilapidated condition, but by spending a lot of money upon it he made it habitable. He strengthened the old beams, reconstructed the old fireplaces, pulled down some old lofts, and had an extra wing added, constructed in quite the modern style, which contrasted greatly to the old world picturesque beauty of the Mill House. But after it was all finished noises and disturbances manifested. Maids used to complain of footsteps walking in their rooms, noises seemed to follow them, and their sleep was disturbed. The owner confessed himself to never having had a real undisturbed sleep. He also complained of an "atmosphere which seemed charged with something unexplainable." No maid would remain in his service, until at last he secured a German servant who apparently "will not be scared by the ghost," or who is not "affected," for she remains as the only servant, and undertakes the part of housekeeper to her bachelor master.

But the disturbances went on, until steps were taken to find out if there was a psychic reason for the ghostly manifestations. The day arrived when we went to investigate. We were accompanied by the owner of the Mill and two friends. We were shown into a large room on the ground floor, beautifully furnished in modern furniture, and called the drawing-room. Immediately I "felt" myself become a crotchety "old man" and commenced grumbling about pulling the place about, and "messing with the fireplaces," etc. My host agreed this was what he had done (we knew

nothing of his alterations or additions until we received it from the old man).

We followed our host, and upon arriving at the top of the staircase became aware of a terrible feeling around our throat, and looking up saw or "sensed" a form hanging from a rope tied round a beam.

My host assured me no beams had ever been over this staircase. However, my sensations persisted, and I knew there must be another staircase nearby which had had beams across. It was true. We came to the staircase which used to lead up to the lofts, which had strong oak beams across, but now the lofts had been pulled down, and the new wing added in its place. It was behind all these rooms the disturbances came. My host's room was situated here, so we decided to hold our seance there.

Prior to "sitting" we were told help would be given to the old man to manifest as he was earth-bound to his conditions, and from which he could not (or would not) break away from. Presently he manifested, and it was with some difficulty that he was made to understand just where he was. He was undoubtedly the original owner of the Mill, who in a fit of depression had hanged himself in the old loft many, many years before. He was still haunting his old home, and naturally very resentful of the alterations and new owners, and was trying to succeed in making the atmosphere anything but pleasant for those he could form contact with.

But he was put right in his difficulty. Explanations were given to him regarding what he had done. He was advised to start a new life and forget his physical sufferings. The result is that the disturbances have ceased, and the owner admits that the "air" seems clearer than ever before, and agrees that he is grateful to a

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CURED THOUGH CRIPPLED WITH ARTHRITIS

By Miss E. Phillips, of Oxford, England, in "The Greater World."

A year or two after that I had a bad illness which left me with arthritis in my legs. After lying in bed for three months, the doctors told me I would probably be a cripple all my life; they could not do anything more. My mother was very worried. So was I at first; but two days later my father seemed very near me, and I suddenly had a mad desire to go and look at the river where he used to fish. Something seemed to impel me out of bed into my clothes. Mother tried to stop me, but eventually let me go with my sisters, thinking I should only manage a few steps, if any. With two sticks I got to the river and also got back safely. **How**, I don't know; it was a most painful process, but from then on I never looked back. I **made** myself walk, knowing that some Unknown Power walked with me, and the doctor said it was a miracle when I walked into his surgery a week later. I still suffer with my legs at times, but I can lead a busy life.

Spiritualist for coming to his assistance and making his house quiet and restful.

Yes, ghosts are real. Houses are "haunted," but they are not always the "evil spirits" our opponents are fond of jibing about. There are many sad scenes to be witnessed when one undertakes to "lay ghosts," and we are not paid the fabulous sums of money offered to purchase a "house with a ghost." This work is usually unknown to critics of Spiritualism, but to the Spiritualist it brings an added joy in understanding, for experiences such as this give knowledge, and knowledge is power.

TO ONE BEREAVED

Notes Based on a Letter to a Correspondent Who Lost Her Husband and Two Sons in a Motor Accident.

By W.T.P., in "Light."

You tell me that your belief in an afterlife is very firm and that you have read many books on the subject of after-death conditions. And that the more you read, the more confused does your mind become. You ask for some simple description of the relation of physical death to the hereafter.

I am not an authority on this subject and can only tell you the result of my own researches and experiences along these lines. Firstly, I think it is important to remember all the time that what we think of as "death" contains within itself a birth or a renewal of life in the conditions of a wider state of consciousness or of awareness. At death we throw aside the mantle of our bodily form, but we throw off nothing else which belongs to us or is a part of us. Whilst alive on earth our spirit (that is the real and eternal self, individual, indestructible) is clothed within the mind, the mind is clothed within the soul, the soul is clothed (for the time being) in the physical body. This physical body is surrounded by what is sometimes called an etheric mould or semi-invisible counterpart. This mould has certain functions to perform as an intermediary between the body and the soul. After the body has disintegrated, it gradually disappears, there being no further use for its services. What happens at death is the withdrawal of spirit, mind and soul, as a trinity, from their earthly form and from external manifestation in the three dimensional world of life and being.

Whilst on earth the spirit, mind and soul, although part of one whole of entity, are rarely fully active.

The "nature life" which infuses our bodily form takes prior place in most of our activities on earth, but this nature life is not individual to ourselves but is the common property of all forms of "life" manifesting in this our present world. At death the only part of us that "dies" (for us) is this nature life or physical vitality, followed by the disintegration of the bodily form which contains it. The value of the experiences garnered through the use of the nature life just referred to becomes the property of the soul and is taken forward into the next life for use in new conditions.

To the completely unevolved man still hardly conscious except in an animal and instinctive sense, death must really seem to be the end of all things, but his embryonic spirit, mind and soul are well looked after when he "passes on," and we need not concern ourselves with this problem here.

In this connection I often think we should do well occasionally to stop and think about what we shall be leaving behind us when we go from here. I am not, of course, referring to material possessions but to other legacies that, inevitably, we shall bequeath to present and future generations.

Firstly, there will be the effect of all our thoughts, words and deeds, that is to say, their cumulative effect for good or ill on human consciousness as a whole: no small matter indeed. Then there is the legacy of the "nature life" referred to above, which has infused vitality into our earthly form from birth to death. We can return this "life" to the general reservoir, either enriched by the good use we have made of it, or tainted by the manner in which we have misused it, whilst it has been in our possession. These are matters that call for deep meditation, it seems to me, and for right action before it is too late to act at all.

Now we come to something that is almost impossible to explain; namely, what it means to pass at death out of a three into a four-dimensional state of being. Our language is three-dimensional, and so it is impossible to use words to explain what is meant by a state of living, to which one more dimension has been added. It is true I think to say that our thoughts (and certainly our dreams) "operate" in four and not in only three dimensions—and it is also true to say that the addition of this further dimension to our experience of living and being has the effect of destroying for us the bondage of "form," "time" and "space" conditions. Whilst on earth, it is as if we were in a cage, unable to get outside, whereas this cage disappears at "death" and gives us a freedom that passes our present understanding altogether.

When we are born into this world it is necessary to learn, step by step, how to see and feel and think, and how to move our limbs and eat our food and how to master all the bodily activities.

When we "die" and are immediately born into a new habitation, a very similar process takes place. For a time, varying in length according to the spiritual and moral development of the individual concerned, we remain asleep, or quiescent and unthinking, in preparation for the next step (it is true that after sudden death and in certain other cases there is a flash of complete consciousness immediately after the "passing" experience; but usually this is not of long duration).

For a highly evolved soul no period of sleep or quiescence following physical death is necessary.

It should never be forgotten that when we awake into our new surroundings, we are exactly as we were before in so far as our thoughts and feelings and general make-up are concerned. Any changes that take place as we grow accustomed

to our new habitation are gradual, but we never lose our complete sense of individuality.

A detailed account of the actual passing out experience as recorded by the individual concerned is contained in a little book entitled "Private Dowding" (J. M. Watkins, London) and may prove of interest to you.

I might tell you something here about those beings who are known as the Angels of the Passing. These are not angels in a celestial sense, but human beings who are very advanced in their development and who have elected to return to what is sometimes termed the borderland region which lies just beyond the frontiers of our present earthly realm. The duties of these beings are very beautiful to consider and to watch—their activities are somewhat similar to those of a midwife in that they help each soul to leave its earthly form in an orderly manner and to emerge unscathed into the wider life that is encompassed by four-dimensional conditions instead of three. The Angels of the Passing superintend the severing of the silver cord and help to free you and me (when our time comes) from our present prison house.

Another of their tasks is to call for the help of relatives or friends of the soul who is being born into the new state of consciousness, that is to say relatives or friends or loved ones who have already experienced physical death, and who are at home in their new surroundings. When, for instance, your husband or your sons awakened into their new life, they were "met" by people whom they already knew and loved, and so were soon freed from any sense of fear or loneliness.

You ask me to give you details of what life is like in borderland and in the wider world above it, but this is a big task, perhaps an impossible one, because we have no language capable of describing such conditions. What is important,

as I said before, is to regard death as birth, as a new and glorious rebeginning and not as an abrupt end without a sequel. It is a completely natural process and it should be the custom to rejoice when death releases a loved one into a freedom and a happiness that are quite unknown to us whilst still on earth. Sorrow and regret for them or for ourselves is quite out of place; just as much so as it would be foolish to regret the throwing away of an overcoat when it was worn out and beyond repair.

You will ask why it is that so many "overcoats" have to be discarded before they are worn out—this is a very important question involving the twin laws of Love and Justice operating in close connection with the Law of Cause and Effect as established over long periods of existence and on many occasions, both here and in other worlds of life and being. Divine Love is fulfilled in Justice and we need never fear the result, even if for the time being we may not be able to understand how these laws work.

And so when sorrow seems to overwhelm you, keep on saying to yourself: "Death is the joyful gateway to a new and wider life, and I rejoice in the freedom that has now come to my beloved ones."

PLEASURE

The most delicate, the most sensible of all pleasures, consists in prompting the pleasure of others.—Bruyere.

Pleasure is very seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks.—Samuel Johnson.

No pleasure is comparable to the standing upon the vantage-ground of truth.—Francis Bacon.

False pleasure will be, is, chastened; it has no right to be at peace.—Mary Baker Eddy.

AN ENGLISH HEALING CENTRE

By Keith J. Ellis, in "Psychic News."

A surgeon arranged an operation, but before it could take place the patient was cured through healers.

Without any advertisement except that of personal recommendation, the Healing Band of Norwich Spiritualist Church treats on an average of fifty patients every session. In the past 18 months 5,461 such treatments have been given.

The Sanctuary, with its twelve cubicles, wash-basins and small, but warm waiting room, is homely and inviting. The strictly clinical atmosphere is absent, but the healers in their white coats treat a variety of diseases with a professional ability that should be a model for all such groups.

Since its formation in 1944 this Band has learned and progressed as a group. There have been changes, but eleven of the original members form today's core.

Trained and guided by Mrs. A. M. Taylor, of Sanderstead, they work locally under the leadership of the Matron, Mrs. Duffield, a fine diagnostic medium.

Mrs. Taylor attends the Sanctuary three times a year, staying with the band for about a week. During this time each diagnosis is checked, and lectures given, by her guide Molata.

Two evenings and one afternoon each week are given by the healers as well as additional visits by car to those unable to attend at the Sanctuary.

In Norfolk, with its widely scattered villages, these journeys extend to a radius of twenty miles. To maintain the personal contact patients travel across the country by bus—a round trip of six hours.

Each patient's spirit diagnosis and subsequent treatment is recorded, together with the name of the healer to whom they are allotted.

It has been found that the healers have their specialities and where possible they are given patients with disorders in their own particular field.

After the contact treatment is discontinued each case is followed up, and some of the letters from these people were available for me to see. Of a dozen such letters, selected at random, only one reported failure.

The Matron pointed out that they rarely have startling cures. However, in nearly every case there is an improvement. Whilst some attend for years, others respond in a matter of weeks. For the old-stagers the weekly healing session is the crutch which keeps them going.

One patient was a woman who developed an inflamed and swollen breast. A prominent local surgeon advised an operation and made arrangements for her to enter hospital.

With a delay of six weeks until a bed could be found, this mother of a five-year-old boy, in pain and despair, was advised to seek spiritual healing. Doubting that it would do her any good, but feeling that at any rate it couldn't do her any harm, she consented and received healing twice a week. Gradually she responded.

When the time came she attended for examination prior to having the operation. The surgeon, accompanied by junior doctors and students, made his second examination and then compared the normality which he found present with his previous record.

He was astounded. Nothing of the previous condition remained, and the lady was sent away.

Another patient, a young woman, became completely deaf as the result of wartime experiences.

The doctors, after intensive examination, pronounced her incurable, and arranged for her to attend a school to be taught lip-reading.

Later she came under the care of the Norwich healers. Nine months later hearing was restored to one ear.

An advanced case of Meniere's Disease, a chronic disorder of the internal ear, is now completely recovered. In 1947 the patient suffered many blackouts and progressive deafness.

At one time she attended Harley Street, but the surgeons would not operate. She attended for healing and within two years she was back to normal.

Recent reports show this improvement to be permanent and the patient now drives her own car and has recently taken an appointment as senior mistress in a large girls' school.

From six weeks to two years, it is all one to this band. They set out to get an improvement, and but for a small percentage of failures they achieve their object.

"FIRST-HAND PROOF"

The question of obtaining first-hand proof is a very difficult one in some cases, by reason of the circumstances of the inquirer. The usual method employed is to visit a medium, but where this is impossible it is sometimes within the power of the inquirer to form his own circle and make his investigations in private. It has usually been found that where there was a serious desire to know, the way was opened sooner or later by some apparently providential dispensation arising from the action of the unseen friends of the inquirer. Some people get their proof by strenuous inquiry, whilst others do better to wait quietly until the opportunity presents itself. Where it is necessary for the welfare of the individual concerned, we are convinced that the desired proof is always ultimately given.

"SMILE AT EVERYONE!"

One morning last week I must have "got out of bed the wrong side"! That is what people say when they begin the day in a bad mood. Anyway, I certainly was in a bad mood. All day things went wrong and by the time evening came I felt very sorry for myself and angry with everyone else. It was very silly, but I couldn't stop myself—you know how it is.

Then at tea-time, as I was sitting at my place at the table, a friend of mine passed by to go to her place—and, as she passed, laid a hand on my shoulder. That was all. Just a simple gesture—but, at once, my mind cleared. I loved everyone else once more. The world was a sunny place after all!

This change in attitude was all due to that little friendly pat on my shoulder. That is what I want to emphasize. The effect it had upon me is the effect it would have had upon others. Realising this, and as I am not very expert at patting people on the shoulder, and as it might not always be on the right thing to do, I have decided to smile at everyone instead—it has the same effect. I know that they must smile back and, if they are unhappy and irritated, their returning smile will wash it all away and let the sun shine once more.

Why not try it? Don't only say "How do you do?" to everyone you meet—smile as well. Smile at all your friends, smile when you say "Thank you." Smile whenever you can, at whoever you can. (It sounds like a description of the Cheshire cat!) Not only will you warm the hearts of others, but you will warm your own. You will wash away your own unhappiness as well as those of others.

Do it all your life and think of all the people you will help! I have started already.—Jean Clumeck.

WARNINGS FROM THE BEYOND

By J. W. Herries, in "The Two Worlds."

At a recent meeting of Roman Catholics in Newcastle, Sir Shane Leslie, the well-known writer, mentioned an experience of his own when the ghostly figure of "a woman dressed in black, and with very piercing but troubled eyes" warned him in a Paris station. "Change your train," she said to him urgently in French as he passed her. He walked on, naturally puzzled, then turned to ask her why, to find that she had vanished.

He took his place in the express for Cannes, but felt uneasy and five minutes before it started changed into the slow train. The express, he learned on arriving at Cannes, had crashed with the loss of thirteen lives. No wonder Sir Shane told his Catholics audience that "on the psychical question I am on the side of the ghosts."

A friend of mine in Edinburgh, by a coincidence, this week told me independently of this incident as having been narrated to him by Sir Shane himself some years ago. Sir Shane also told it over the wireless in 1937 in a series of B.B.C. broadcasts on "Things I cannot explain." The story raises some interesting points. One of these is whether the accident was fore-ordained, as the Scottish fundamentalists put it. Were the circumstances that caused it fixed and unalterable, and could they be foreseen by freer intelligencies?

Such warnings from the other side are fairly common. I remember a cousin of mine telling me of a similar incident. There was no ghost to warn him, but he was aware of a forceful premonition, a powerful deterrent against taking his place in a particular train. It was the day before Christmas, and there was a heavy fog over the district. He had arranged to meet a colleague

at the station and travel with him to a coastal town where they were to survey a wrecked vessel.

Something held him back to the last moment; and when he arrived at the station he found that, owing to the heavy traffic, the train was being run in two portions.

The first portion was moving out and he caught a glimpse of his colleague at one of the carriage windows. The thought flashed through his mind, "That's the last time I shall see him alive." He took his seat in the second portion, but like Sir Shane Leslie felt very uncomfortable. He remembered just as the train was about to start that he had left a writing case in the left-luggage office and got out to retrieve it and the train went off.

In the fog the second train came up on the first and crashed into it. His friend was killed and he never saw him alive again.

A second point for inquiry is whether visitants from another sphere make their appearance, as in the incident described, with some definite object in view. In the majority of apparition stories there seems to be no discoverable purpose, although in ghostly fiction a purpose is generally attributed. In the house of a colleague of mine in Edinburgh a "white lady" had been seen at regular intervals over a period of forty years. One of his daughters told me that on no occasion had the visitant given any indication of awareness of the presence of any members of the family.

One Saturday afternoon she was ascending the staircase when she was aware of the white lady coming along the passage at the top and proceeding to descend the stairs. She had to press close against the wall to let her pass; yet the white lady did not look at her and did not seem to be aware of her existence.

On the other hand, the tenant of the next-door house told me of his maid giving notice and refusing to stay another night in the house because she had wakened to find the white lady standing at the foot of her bed and pointing at her. Most immaterial figures in houses which are reputed to be haunted seem to wander about in an atmosphere and environment of their own, unconscious of the presence of physical human beings. But undoubtedly there are exceptions.

TRUE AFFECTION

(Drawn from several sources.)

There is a standard gauge (writes someone in a long-lost essay) used for at least a thousand years, and was considered to tell the precise value of your heart power.

To begin at the bottom. The one who **pretends** to love and **does not**, is guilty of treachery. Dante was correct when he put such traitors in the deepest pits of his inferno.

Indifference is the state of mind where one is nothing to you. You may not care if you never see him or her again—you would scarcely bother to quarrel with such a one. Yet the divorce court people say it is possible for husband and wife to feel that way—yet, they thought that once they loved!

Fickleness means that they love once in a while, feel a glow, when the lover is near, but their fancy turns elsewhere.

Passion is the physical basis of love—the raw material out of which love may be developed, as a lily has its roots in mud, so the love of the Soul has roots in the desire of the body—but **Passion is not love**, any more than mud is the lily.

"Greater love hath no man than this,

That a man lay down his life for his friend."

"Dear silent hearts, can you hear us tell?

You won us the Victory, You, who fell."

GLEANINGS:

(From the "New York Spiritualist Leader.")

NATURAL REMEDIES

With awareness of the dependability and unchangeableness of natural law as the firm foundation of her enlarging faith and spiritual perception, Rebecca Beard, physician-author, announces her belief that "Today even the medical world seems to be moving out of the dependence on drugs into the use of natural remedies which are native to the body operating in perfect harmony."

ON OBSESSION

"My experience shows that the large majority of so-called obsession cases are not SPIRIT-obsession at all, but obsession of ideas, relating to some aspect of personal vanity, repressions, and frustrations," says Harold Vigurs, prominent English Spiritualist leader.

NEW COUNCIL

"To heal the sick, comfort the sorrowing, prove the reality of resurrection, work for brotherhood and peace on earth, in co-operation with spirit—that is all," are the simple aims proclaimed by the new Council of Action, headed by Shaw Desmond, purposing to see that Britain's Spiritualists by their actions are revered by the whole community, so the hosts of influential people who have had proof and are believers will no longer insist upon secrecy.

ON RIGHT TRACK

As is the true Spiritualist's aim, young Alex Holmes, pastor of the Congregational Church in Godalming, 10 miles from Harry Sdwards' healing sanctuary at Shere, Surrey, England, following Edwards' assistance in a public demonstration meeting, now conducts healing services "on his own," developing under Edwards' encouragement. . . . Since the Godalming demonstration, Edwards has had more church invitations than he can fulfil.

AMONG ABORIGINES

"Clever men," among Australian aborigines, differ from ordinary tribal members, principally in their apparent ability to use various psi powers AT WILL, whereas others experience only spontaneous occurrences. . . . To be able to obtain information from a distance by telepathetic means, at a conscious level, is fundamental in aboriginal belief. . . . Travelling clairvoyance occupies an important place in the repertoire of clever men's abilities, resembling the phenomena of the "double," Ronald Rose wrote recently in an illuminating, detailed 12-page report in the A.S.P.R. Journal.

CRITICAL SITTERS BEST

Says Gladys Osborne Leonard, who would never wish to be anything else but a medium, "Lawyers make the best sitters: accustomed to dealing with evidence they can sum things up without prejudice. . . . Bereaved persons are far less credulous than ordinary inquirers, and need a lot of evidence, being so afraid it may not be true!" . . . One of Mrs. Leonard's most famous sitters was Robert Blatchford, convinced during the first seconds of his first sitting with her, by his own Sally's voice calling out unmistakably to him from the Otherland.

"SMASHING!"

"Smashing!—but I liked that woman who knew everybody else's business best of all!" was the enthusiastic statement of a 7-year-old English lad when his grandfather asked whether he had enjoyed a particular Spiritualist service, reports his mother, Doris Davey, of Hounslow.

Paul and Plato made it their mission to interpret the masters they revered. "Unto the pure all things are pure," wrote one of them; and the other, "To a good man nothing is evil."

COMMUNICATION SCIENTIFICALLY PROVED

Sir Oliver Lodge Talks With "Dead" Friends.

Whether the world likes it or not, the time is approaching when mankind will be compelled to acknowledge the stupendous fact that the survival of the human personality has been conclusively proved and that communication between the seen and the unseen worlds has been irrefutably demonstrated by scientific evidence accumulated under the most exacting conditions and with well-nigh inexhaustible patience during the past forty years.

To the "average man" this statement will probably appear utterly incredible. He will doubtless scoff at it, as shallow and prejudiced minds have scoffed at every advance in the realm of thought through all the centuries of the past. But no amount of scepticism and no ignorant denial of ascertained fact can turn that fact into fiction—it remains a fact in spite of the disputation, and sometimes whirling denunciation, of those whose principal qualification as critics is often a colossal ignorance, spiced with an even greater measure of arrogant conceit.

And so it will be with the final results of psychical research—they will remain facts! The powers of Hell itself cannot prevail against unconquerable Truth, and consequently the day must come when the fact of the deathlessness of death will become universally recognised, and when the non-existence of any real barrier of communication—provided the proper conditions be present—between those on the physical plane and those inhabiting the spiritual realms will become as common knowledge as is wireless telegraphy today.

For this enlightenment, for this emancipation of the race from the fear of death, for this balm in Gilead to many who are sorrowing the loss of loved ones, and whose hearts are torn with lacerating grief and a sense of unbearable uncertainty concerning the destiny of the departed, the world will have to thank those fearless scientists who have risked their reputations and braved the taunts and jeers of a spiritually-darkened age by declaring with unequivocal directness that Science has literally succeeded in bringing immortality to light by proving beyond all possibility of refutation that communication is open between the dwellers of earth and the denizens of the ethereal planes. No name will shine with greater lustre in this connection than that of Sir Oliver Lodge, F.R.S., D.Sc., LL.B., the celebrated British physicist and at one time Principal of Birmingham University.

Sir Oliver and His Psychic Evolution.

For over thirty years Sir Oliver had been accumulating evidence, in conjunction with some of his illustrious compeers, and it will be remembered that many years ago he startled the intellectual world by delivering an address before the Society for Psychical Research, in which he detailed his views of certain remarkable experiments in what is known as "cross-correspondence." This simply means that a portion of a message is written through one medium and the remaining portion through another, neither medium being aware of what the other was receiving, and neither fragment conveying any intelligent meaning in itself, but when the two portions, or halves, are put together they are found to dovetail, as it were, and complete a sensibly-expressed message. Speaking on that occasion, he said:—

"I am one of those who, though they would like to see further and more continued proof, are of opinion that a good case has been made

out, and that, as the best working hypothesis at the present time, it is legitimate to grant that lucid moments of intercourse with deceased persons may, in the best cases, supervene amid a mass of supplementary material.

"What we have to announce is the reception by old but developing methods of carefully constructed evidence of identity more exact and more nearly complete than perhaps ever before. There has been distinct co-operation between those on the material side and those on the immaterial side.

"The boundary between the two states—the present and the future—is still substantial, but it is wearing thin in places. Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises we are beginning to hear, now and again, the strokes of the pick-axes of our comrades on the other side."

This sensational deliverance stirred and amazed the more sceptical in scientific circles and among the public generally, and was also widely commented on in the English press. As an appropriate and almost inevitable sequel to the foregoing address, Sir Oliver Lodge, a year or so later, embodied his convictions in a more permanent form in his valuable work, "The Survival of Man," which contains details of the experiments he has conducted and the conclusions at which he had, up to that time, arrived after painstaking and exacting investigations extending over a quarter of a century.

The book deals almost exclusively with the phenomena of telepathy, clairvoyance, trance speaking and automatic writing, and in the opening chapter we are informed that "whatever may be thought of the subject by the majority of the people at present, this book is intended to indicate the possibility that discoveries of the very first

magnitude can still be made—are indeed in process of being made—by strictly scientific methods in the religion of psychology; discoveries quite comparable in importance with those that have been made during the last century in physics and biology.”

The stage of the psychic evolution of this distinguished scientist at this particular date may be gauged from the form in which he summarised his position at the time, as set forth in the book to which we have referred:—

“Consider for a moment the purport and full bearing of a judgment which, though in form hypothetical, I hold for my own part to be fully justified—intelligent co-operation between other than embodied human minds and our own has become possible.”

“The hypothesis of surviving intelligence and personality—not only surviving, but anxious and able with difficulty to communicate—is the simplest and most straightforward, and the only one that fits all the facts.”

(To be continued.)

PERSONAL FREEDOM.

“Importance of personal freedom cannot be overstressed. Interference with others, based on the idea that someone else knows what is best for them, is the cause of nearly all the troubles the world has ever known,” “Aquarian Age” stresses currently, editorially. . . . Since the folding of *Occult Review* and *Modern Mystic* in England, “Aquarian Age” has enlarged its scope of activities somewhat. . . . “For man, knowledge of himself, and integration are of prime importance and constitute his main tasks. . . . The opportunity still lies open to each of us individually to make certain that we progress in the right direction, along the path of inner development.”

"SPRING SONG," BY SHAW DESMOND

By Marianne Francis in "The Two Worlds."

Shaw Desmond, speaking in his inimitable way at Victoria Hall for the M.S.A. on April 6th, gave as the title of his address "Spring Song."

Perhaps as April is the time for poetic fancy, this reporter may be forgiven for thinking that Mr. Desmond leapt lightly as a lambkin from one topic and experience to another.

In that delightful exercise, however, he let drop such pearls of wisdom as may be garnered by one whose service to Spiritualism has long exceeded the Springtime of its year.

"I will give you the first glimpse of hope, if you understand my words. This hope still remains with you beyond the spring and for many years," began Desmond. "In myself I am nothing. I am only a channel. In my time, and you have seen me on this and other platforms for many years, I have made prophecies to you. Many of these have proved true already. H. G. Wells was right 20 years ahead of his time. What he did in his day I have tried to do in mine.

"One of the most difficult things to do is to get connection with the dead. I met a man the other day who told me he had spoken to James I in a circle—James I, my foot! Queen Victoria, my hat!

"I want Spiritualists to grow up. Yet I say, the mediums rarely deceive.

"Don't you dare fear, if you do you will drag towards you the thing you fear by a magnetic force. When you have wars and rumours of wars don't identify yourselves with a word of it. If God is with you who can be against you? We are all sons and daughters of God. You have nothing to fear now or after.

"To fear is to degrade oneself just as to be sick is to be degraded.

WHAT IS SPIRITUALISM?

Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe in its widest scope, it grasps the domain of nature. It is Cosmopolitan Eclecticism; receiving all that is good and rejecting all that is bad.

Who Are Spiritualists?

Those who believe that departed spirits communicate with man, however they disagree, are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its **highest** meaning.

There are certain fundamental principles on which they agree as forming the basis of Spiritual Philosophy, viz.—That man is a dual being,—a physical structure and a spirit,—the spirit is the “Ego” manifesting through the physical form, and when separated from the latter it persists as a conscious entity, retaining its memory, sympathies, and affections, and having an organism of refined matter, similar in form to its mundane one, but adapted to its new conditions, and holding the same relation to the spirit world that it previously did to the material world.

That the spirit there receives the reward of well-doing, and suffers for wrongful action, salvation being only attainable through growth; there is no arbitrary decree, final judgment, or atonement for wrong, except through the suffering of the guilty.

The knowledge, attainment, and experience of the earth-like form the basis of the spirit-life. Progressive evolution of intellectual and moral power is the endless destiny of the spirit.

That all communications and manifestations of spirit power are **natural**, being subject to laws as yet but imperfectly known to mortals, and demanding conditions which have to be studied to ensure orderly results.

Spiritualism is in harmony with the teachings of Jesus Christ. It is repugnant only to the man-made doctrines founded upon them, which reason cannot accept.

It is not reasonable to make Spiritualists as a body responsible for the vagaries, follies or frauds of individuals calling themselves Spiritualists, they having no control over such unless they happen to be members of organisations.

Spiritualism is not iconoclastic; the aim of the intelligent Spiritualist being to present its facts and philosophy for the consideration of the thoughtful, and for comparison with existing systems of religion.

The Religion of Spiritualism is the bringing of life into harmony with the universal law of good by making it truthful, honest, moral and upright in word, thought and act. It helps us to be patient, sympathetic and charitable. Thus inculcating the practice of all the moral virtues it insists on purity of life for men as well as for women. Whittier speaks of Death as "a covered way that opens into light," and we believe that that light shines on the way of endless progression.

PSYCHIC BEDSIDE BOOK

By Percy J. Hitchcock.

Published by the Spiritualist Press, 48 Old Bailey, London, E.C.4, England. Price, 10/9 post free (English currency).

The highest honour in the field of Spiritualism has been bestowed on the author who was elected President of the International Spiritualist Federation. He was, at one time, secretary to Sir Arthur Conan Doyle.

He maintains that personal experience alone opens the eyes of many to the realities of life. Those who, after contact with the spirit world

and a balanced study of the evidence, know that human personality survives the death of the body, find a new orientation for their thought and a new angle of vision. These reveal why a universe of spirit is interlaced with a universe of matter.

The writer asserts that Spiritualism inspires the right attitude of mind to discern the false value of materialism which hides the brilliance of the world of spirit shining through nature.

Different chapters touch on various aspects of the subject, which are, however, so linked together as to give a general outlook on the universe with the spiritual dominating the material.

Those who question the inspiration of the Bible may be particularly interested in the first three chapters, as these refer to the writer's debates within himself before reaching his final conclusions regarding such inspiration.

Lord Dowding, in a foreword, praises the author's "simple and lucid treatment of his various subjects."

ONE RELIGION

From "The Kosmon Pioneer."

There is no official Unitarian creed. The following are principles commonly held by most Unitarians (and by most Spiritualists.—Ed., H. of L.):—

1. Separation of church and state. This is a most serious internal problem today. Is a man a bigot if he sees encroachment of the church in liberties and calls them to the attention of the people?
2. Sanctity of private thinking. The right of people to think and to utter their thoughts not only in the field of religion but in all fields. No coercion of thought.
3. Freedom of inquiry in religion. Freedom of pulpit and pew. Not "what do you think?" but "do you think?" Write your own ten commandments. Are you man or worm?

4. Scientific spirit and method in religion. The social, genetic, historical approach; observation, calculation, experimentation, classification, logical analysis, alone or concurrently according to the specific problem.
5. Reliance on scholarship as in the main trustworthy. Leaders have a duty to bring their operations and conclusions in line with the best available scholarship in the field with which they are dealing.
6. Philosophy of religion as a derivative and summary science. As a discipline it is dependent on the conclusions of other disciplines. As Julian Huxley is fond of pointing out, any light that science can shed on man's destiny and his relation to the forces and powers of the world must modify or expand philosophy of religion.
7. The growing unity of all discovered truth. All have relevance for religion.
8. The authority of truth humanly discovered and certified in human experience.
9. The validity of the use of faith and aesthetics in the interpretation of unknown areas, provided such interpretations are congruent with established scholarship in known areas. Some things cannot be reduced to words.
10. The universality of all religions as arising out of human need and being instrumental in man's search for satisfaction.
11. The worth of any religion judged by what it did for the people among whom it arose. A religion worthwhile in its time may be inadequate or irrelevant in our time.
12. Recognition of the changing evolutionary character of religion as it is affected by climate, politics, economics, geography, cultural level, and cultural interaction.

13. The necessity for a continued reformation of religion to keep pace with the dynamic character of the universe and the dynamic nature of human society.
14. The recovery of the Bible from its superstitious state as a revelation from deity to man, and its restoration to its rightful place with other bibles as historical literature precious in our heritage, and worthy of study for its own sake.
15. The dignity of man. The necessity of replenishing the earth from the best human stock, and compassion and care for those born into the world with insufficient physical or mental endowment.
16. On a pragmatic basis the reaffirmation of those principles historically associated with Jesus of Nazareth, and in the western world called "Christian," and held to be applicable to all the affairs of men as goodness, compassion, justice, brotherhood, understanding, and fraternal love. This is variously called "the social gospel," "the ethics of Jesus," or "the Gospel of Christ."

This is My commandment, said Jesus, that ye love one another, as I have loved you. If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Whosoever shall do the will of God, the same is My brother and sister.

If any man will come after me, said Jesus, let him deny himself and take up his cross daily, and follow Me. For whosoever will lose his life for My sake, the same shall save it.

OUR INHERITANCE FROM THE PAST

It was an American humorist who gave us the original reflection that "there is a great deal of human nature in the world." No doubt he was writing rather cynically, for we are apt to use the phrase "human nature" in a rather deprecating way as signifying something like "original sin." Our own view of the matter is that there is not enough **human** nature yet, but a great deal of **animal** nature which has come down to us as an inheritance from the past and has to be worked out as we go on. Not all are "slaves of heredity." Some people, by reason of a kind of quick intelligence, seem to step right out of the limits of their heredity and set its ordinary drawbacks at defiance. The descendant of generations of peasants living on the land becomes a great poet, as in the case of Robert Burns, and there are multitudes of other instances. There is clearly an inheritance from the spiritual as well as the physical side of things, and it confers great gifts. Generally as to heredity we should say that it means that each of us has a great deal of raw material in the shape of ancestral habits and tendencies, some favourable and some unfavourable, and that out of these we have to shape our lives. We are only responsible to the extent of our power to do the best we can with the stock at our disposal. At the back of all is the human spirit which, when it emerges and knows its power, will enable us to conquer every circumstance that at present may make for weakness and failure.

Jesus said, "The first of all the commandments is this: Hear, O Israel, the Lord God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like, namely, this: Thou shalt love thy neighbour as thyself."

THE CHRIST SPIRIT

By E. M. Hoar, Portsmouth, England.

For many years there has been a tendency in Spiritualist papers and circles to cry: "What have we to do with Jesus?—Away with him!" It is only among those who delve deep that we see a clearer understanding of that character in the Bible.

Spiritualism has taught us that we all have a guide or control which we can turn to for help and advice, and it is according to our own enlightenment how we use these shining ones. Jesus, the man, was so enlightened that his control came from the highest source, actually the Christ Spirit, and the last three years of his life he was more often the Christ than the man. Did HE or IT state, "I am that I am," meaning The Christ of the Godhead.

Man has worshipped the man Jesus, although he was but the instrument of the Greater Christ. How many Spiritualist mediums have given up their time to draw the highest to them and so purified their beings to attract the Christ. Jesus stated that it could be done: "Greater things ye can do."

It is very nice to know of survival, but to try and follow in the footsteps of Jesus is much harder. There are many Spiritualist Churches who take Jesus as their teacher and realise that beyond Jesus is that power Christ. Granted the Christ spirit has worked through other teachers, but through none with greater purity than Jesus.

—"The Two Worlds."

"What could be more consoling than the idea, that the souls of those we once loved were permitted to return and watch over our welfare. . . . I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."—Washington Irving.

THE EMERGENCY FUND

We acknowledge with sincere thanks the following donations: "Owing to You," £5; R.E.E., East Parinua, 25/-; M.G.F., Condoblin, 25/-; C.E.K., Ellinbank, 17/6; S.K., Pipirua, 12/6; E.L.M., Claremont, 7/6; M.W.N., Brisbane, 7/6; Mrs. R. Cremorne, 7/6; S.S.S., Rendelsham, 5/-; A.K., Preston, 5/-; R.C. Howick, 6/3; B.T., Sydney, 2/6; J.F., Lake's Creek, 2/6.

"There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been transformed into shimmering splendour, by processes more marvellous than any physicist has found. And souls to whom this world has been a hell have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy.—Rev. E. R. Sanborn.

"Unto Others . . ."

"Do not do unto others what you would not wish them to do unto you" was the teaching of Confucius. The positive expression of the same thought is found in the Gospels.

All through the ages the springs of mystery and marvel have erupted. No man and no movement can gather to themselves alone any part of truth, and the strong in self-righteousness are most to be mistrusted.

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