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A PSYCHIC DIGEST

Edited by
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LEADING FEATURES:

Spiritualism's Message for You.
Our Strangest School.
Spirits Answer Questions.
Water Divining.
Evidence for Psychic Photography
and other interesting items.

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SPIRITUALISM AND ITS TEACHINGS

THE principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarised as follow:—

1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.

2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!

3.—That death is not a cessation of life, but a mere change of condition.

4.—That man is a responsible being, even while encased in flesh.

6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.

7.—That communication between the living and the "dead" has been scientifically proved.

8.—That there is a Light (Divine Life) that lighteth every man that cometh into the world.

9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.

10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.

11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life

12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

VOL. 74.—No. 5. PRICE 9d. MAY 1, 1943.

Spiritualism's Message to You

[The following is a reprint of a leaflet issued under the authority of the Christchurch Branch of the Spiritualist Church of New Zealand.]

One major difference which Spiritualism has with the Orthodox Christian Churches is: Spiritualism declares that man is a spirit, encased or confined to the physical body, but nevertheless is now and always on an evolutionary pathway leading upwards to God; is personally responsible for his own shortcomings, because the urge to develop or evolve can only come from within, from that spark of undeveloped Divinity we all possess or call "Ourselves".

Spiritualism also teaches that sin against others must be repaid, worked out, or forgiveness obtained from those wronged, aided throughout by those advanced in the beyond, through prayer to God for assistance.

Orthodoxy, on the other hand, teaches that man is hopelessly born in sin, unable to help himself, but by a Divine provision the Crucifixion of Jesus stands as a Vicarious Atonement for all who desire it for sins committed now or later on. Spiritualism teaches that the mission of Jesus and His death was assisted

throughout by those who had prophesied these events. Both Moses and Elias appeared to Him at the Transfiguration (Luke 9, 29-31), speaking with Him of His coming decease, and no doubt comforting Him in this matter. His words on the Cross, and those of others standing around, also bear out that He was assisted up to that time by others in the Spirit. The removal of this assistance permitted His death. (Matt., ch. 27, v. 46-47.)

Guidance from the Beyond is shown where John the Baptist denied that he himself was Elias. (John 1, ch. v, 21.) Yet Jesus declared in reference to John, "That Elias had already come." (Matt., ch. 17, v. 12-13.) Obviously, then, John the Baptist was guided and assisted by Elias.

The sacrificial death of Jesus met the ancient Jewish law, to satisfy those who had been taught it. More than that, it finished the law. This generation must look to His resurrection as proof of life eternal, making this glorious fact an incentive to spiritual progress. His mission was to save from sinning, not from sin. By affirming Jesus' death as a sacrificial Atonement for our shortcomings, Orthodoxy simply perpetuates the old law in a new form, with the old fault of being almost a license to sin in the surety of an easy forgiveness and regeneration. Whereas the whole mission of Jesus, as taught in Spiritualism, is that man must keep the Spiriual laws at all times and in everything. He will reap what he has sown, judging himself by the standards he is spiritually able to discern, and answering to the God within—that spark of the Divine God, his conscience—himself.

The second part of Spiritualism with which Orthodoxy has a difference, is the spectacular, phenomena through which teachings and communications are received from relatives and friends in the world beyond. That these phenomena occur, is well attested by scientific men and others of intelligence in other walks of life, including the pulpits. Some of these are confirmed Spiritualists, and others are in-

terested only in the scientific evidence, as of super-sensitivity of the human mind. Through these phenomena come a wealth of communications, from those relatives and friends whom we have known on earth.

The claims of Spiritualism have been substantiated beyond reasonable doubt. In addition to this, many tests and conditions have been complied with, in individual cases, satisfying proof under these stringencies. Here, then, lies the difference between Orthodoxy and Spiritualism. Through its phenomena, in Home-circles, Spiritualists are in frequent contact with their loved ones; are helped and guided by those whom the churches variously declare are dead, or are either in heaven or hell, or are dormant in the grave.

Failing to agree on this point, amongst themselves, these churches are in no wise fitted to pass judgment on the claims of Spiritualism. Spiritualists declare with Jesus o this same question (Matt. ch. 22, v. 29-32): "Ye do err, not knowing the Scriptures, nor the power of God. . . . But as touching the resurrection of the dead, have yet not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of the dead, but of the living." Again, in some quarters, the statement is made that the communications and phenomena are the work of the devil. Jesus, too, was accused of having a devil (Luke 11, 15-19). In these accusations, recourse is had to the Old Testament laws.

A sufficient reply to this fast-dwindling accusation is to point out that the materiality of the Old Testament days, as symbolised in sacrificial payments for sin and purifications, and the material concept of heaven as a place with pearly gates, precious stones, and golden streets, resulted in a large population of disillusioned, earth-bound, evil-minded entities, in close contact with unlearned persons in the flesh, creating a danger that was met by the injunctions oft-times quoted against Modern Spiri-

tualism. Additionally the warnings were against those compounders of philtres and poisons, of ancient days, who so often combined a pretence to psychic power as a cloak to their nefarious practices.

Nowhere in the Bible does God condemn genuine seership. He could not do so without condemning all His Prophets and everyone to whom the revealed word came. The time is ripe for a declaration by those Orthodox Churches which have investigated Spiritualism. The Church of England has been repeatedly asked, without avail, to publish its own Commission's report on Spiritualism, which is known to be a major report in favour of Spiritualism.

In Spiritualism there is Spiritual Healing, Clairvoyance, or Seeing by the Spirit. Clairaudience or Hearing by the Spirit, Prophecy, Discerning of Spirits—our departed relatives and friends (1 Cor., 12-14 chaps.); Materialisation of Forms and Transfigurations, where our friends are able to make themselves manifested in a most undeniable way. There are other forms of Mediumship, or of Spiritual Gifts of Power, such as the Direct Voice, Photography, Trance, Dematerialisation of solid objects, such as would have occurred when St. Peter was released from prison (Acts, ch. 12, v. 7-10), and a variety of other physical phenomena.

The seven principles of Spiritualism are: The Universal Fatherhood of God; the Universal Brotherhood of Man; the Communion of Spirits, and the Ministry of Angels; the Survival of Bodily Death; Personal Responsibility; Compensation and Retribution, here and hereafter, for all the Good and Evil Deeds done on Earth; Eternal Progress open to every Human Soul.

———:o:———

The Supreme Being does not build up Nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old.

THE EVIDENCE FOR PSYCHIC PHOTOGRAPHY

(By George H. Lethem (Editor of "Light", 1931-41)

[The following article was written as one of a series early in 1920, and was published in Scottish and English journals. Since then, Mr. Wm. Hope, the psychic photographer, has passed on. Before and after his death, various charges of trickery were brought against him. My description of his mediumship was written following close study of his sittings, and I adhere to all the statements it contains.]

Psychic photography provides a strong link in the chain of evidence by which human survival is proved. Honestly used, the photographic camera is absolutely reliable. What it "sees" with its eye (the lens), that it records—nothing more and nothing less.

If, therefore, a camera, used under conditions which make dishonesty impossible, records a recognisable image of the features of my soldier-son John, nine months after his physical body has been blown to pieces, and at a time when, to my certain knowledge, no physical counterpart of his face is presented to the camera, I am surely justified in assuming that the camera has actually "seen" John's features in some form too rarified to impress ordinary vision.

And that is exactly what happened, as I will now relate.

Sitting with the Crewe Circle of Psychic Photographers (so-called because they belonged to the town of Crewe), in a well-lighted attic room at the house of Mr. Wm. Phoenix in Holland Street, Glasgow, I obtained a recognisable picture of my boy's features under conditions which rendered trickery not only unlikely, but impossible.

Trickery Out of the Question.

And, let me say at once, the conditions—although entirely to my satisfaction—were not of my

making. They were made and rigidly adhered to by Mr. Wm. Hope and Mrs. Buxton, the two Mediums of the Circle, who, without monetary reward —for they made no charge except for prints when these were supplied—devoted their remarkable psychic gifts to this very interesting and important work.

There were some dozen people present at the sitting of the Circle at which I obtained the photograph. I had never met Mr. Hope nor Mrs. Buxton before, and they knew nothing about me—not even that I had had a boy killed in the war. They could not, therefore, have made any preparations with intent to deceive me.

I had, as part of the conditions, purchased and brought with me a sealed packet of good photographic quarter-plates. These I bought on the day preceding the sitting, and Mr. Hope never saw the packet until I took it out of my pocket. Even then he did no more than touch the brown paper in which the plates were wrapped, and the sealed and marked packet never left my care.

Taking the Photographs.

The camera used was a well-worn quarter-plate, without any unusual attachments or parts. I was permitted to take it to pieces, to examine it inside and out, and to look through and polish the lens. There was absolutely nothing about the camera likely to induce artificial "extras".

Then, with my packet of sensitive plates still under seal in my pocket, I accompanied Mr. Hope into the "dark-room", which was, as a matter of fact, fairly well lighted through a red-glass pane.

Mr. Hope stood back in the corner whilst I broke the seal of the packet, took out two plates and wrote my name on them. Then he handed to me the wooden carrier of the camera, and I placed the two plates in position, and, after putting the opened packet safely in my pocket, I took the carrier from the dark room to the camera.

So far, no hand other than my own had touched the plates.

When the carrier had been placed in the camera my wife and I sat down some two yards away, with a plain grey-sheet background behind us.

Mr. Hope and Mrs. Buxton now stood one on either side of the camera and joined their right hands above it, but well behind the lens. With his left hand, Mr. Hope pressed a rubber ball which opened the shutter, and an exposure of fifteen seconds was made. This exposure was, of course, much too long for an ordinary photograph, but, as Mr. Hope explained, it was not an ordinary photograph that was wanted.

When the exposure was completed, the carrier was turned round, and the second plate was exposed on the other two members of the party.

Then Mr. Hope took the carrier into the dark-room, where, without touching the plates, he emptied them out of the carrier into my hands, and I placed them safely in the developing bath.

In a similar way the other two plates were exposed and emptied from the carrier, and then I began the process of development—Mr. Hope, as before, standing back in the far corner of the little room, and seeing the plates only when, at his request, I lifted them and held them in front of the red-glass pane so that he could see how the development proceeded.

And there, in the developing bath, under my own eyes, the images came out on the plates. There were four plates, each numbered, and with my name written on the edge; there had been four exposures on four different groups of sitters, and there were four negatives before me and under my care.

The "Extra".

I saw the outline of the "extra" come out slowly on the plate in which I was most interested—it was No. 1 of the series. I could see, by looking through the plate, that there was a face in the

"extra", and I could also see that the "extra" was superimposed on the picture of my wife and myself —proof positive, if any were needed, that it had not been on the plate before the exposure was made. After the exposure, the plate had not been touched in any way by Mr. Hope or by any person other than myself, so that double exposure was quite out of the question. I could only suppose that the "extra" was the image of something which, unseen by me, had come between me and the camera during the exposure.

I carried the plates out of the dark-room and, before they were touched by anyone else, held them up to the daylight, and examined them carefully to satisfy myself that they were actually the four plates I had taken from the packet in the dark room.

There were four plates, numbered, and with my name written on each, and I had seen four exposures on four different groups of sitters. There were the four numbered and signed negatives, showing the four different groups, and there were "extras" on the three of the four plates.

As soon as No. 1 negative was dry—and I watched it whilst it dried—I had a rough print taken from it by the primitive process of placing a sheet of sensitised paper over it and holding it up to the sunlight at the window.

That rough print was in my possession when article was written, and was proof that the "extra" was not obtained by any process of double printing. There was, therefore, no double exposure, and no double printing.

The plates used were undoubtedly those I had provided, and they were never touched by any hand save my own until the photographic process had been completed. There was nothing physical within the camera, or on the lens, or in front of the camera which could induce the "extra". Moreover, each of the three "extras" was different—absolutely different in form and feature—so that they could not have been produced by anything in the camera

or on the lens without an elaborate process of shifting and manipulating, which could easily have been detected, and which certainly did not take place.

Therefore, I am prepared to vouch that the "extras" were produced by an honest although mysterious process. The eye of the camera had somehow seen the features of my boy, and reproduced them.

There they were, different in detail and expression from any photograph taken before his death but unmistakably John's features and John's expression.

Genuine Likeness Produced.

Assuming that Mr. Hope had wished to trick me—an assumption for which, after much inquiry, I could not find the smallest tittle of proof—and assuming that he was astute enough and deceitful enough to overcome the precautions I had taken and so to get a "fake" face on the negative—which he certainly did not—how did he secure my boy's likeness and expression? Mr. Hope had never seen the boy, did not know of his existence, and had never seen his photograph. What sort of cleverness would he require to accomplish such an apparently impossible feat—and not in one case only, but to go on doing similar miracles of deceit by the score and the hundred?

These assumptions require only to be stated to be swept aside as totally incredible and unjustified.

The image of the face and features came there, it is certain, by some genuine, though mysterious natural process—a fact which clearly suggests the reality not only of the Spirit-sphere by which we are surrounded, but on the Spirit people who occupy it. Milton, it would seem, spoke truly when he said:

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."

Mr. Hope's explanation of the process was that, by means of the psychic or etheric substance drawn from the photographic Mediums and from such of

the sitters as were capable of yielding it, the Spirit operators who worked with him were able to bring about a partial materialisation of the features of the Spirit-being who wished to manifest, and so to make them visible to the eye of the camera and to clairvoyant vision, although not dense enough to be visible to ordinary eyes.

About this explanation I am not in a position to dogmatise. Assuming that Spirit-people are real, it may quite probably be true, and about the reality of Spirit-people there is no reasonable ground for doubt.

But, be the process what it may, the genuineness of the photograph is a fact, and a fact is a fact whether we understand its origin or not. Many of the most important facts around us are not understood. What, for instance, is life, and how did it originate? Nobody knows, yet life is a fact. How does the sun shine, and how did it originate? Nobody knows, and yet we are in no doubt that the sun does shine.—"Light."

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A VALUED APPRECIATION

Dr. G. Lindsay Johnson, M.D., etc., author of "The Great Problem", the classic of Spiritualism, in a letter to the editor, says: " 'The Psychic Digest' is a most admirable idea. Each copy is priceless, and contains more information than any psychic magazine I know of."

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Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate;
Nothing to him falls early, or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
—John Fletcher (1579-1625).

HOW AN OLD MAN'S MONEY WAS RECOVERED

The following story first appeared in "The Herald", Dubuque, Iowa, U.S.A., February 11, 1891:

On February 2, Michael Conley, a farmer living near Ionia, Cricksaw County, was found dead in an outhouse at the Jefferson House. He was carried to Coroner Hoffman's morgue, where, after the inquest, his body was prepared for shipment to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

His son came from Ionia and took the corpse home. When he reached there and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon, she said: "Where are father's old clothes? He has just appeared to me in a white shirt, black clothes and satin slippers, and told me that, after leaving home, he sewed a large roll of bills (money) inside his grey shirt with a piece of my red dress, and the money is still there."

In a short time she fell into another swoon, and, when out of it, demanded that somebody go to Dubuque and get the clothes. The entire family considered it only an hallucination, but the physician advised them to get the clothes, as it might set her mind at rest.

Clothes Found.

The son telephoned Coroner Hollman, asking if the clothes were still in his possession. The Coroner looked and found them in the backyard. He answered that he had them, and on being told that the son would come to get them, they were wrapped in a bundle.

The young men arrived the Monday following and told Coroner Hoffman what his sister had said. Mr. Hoffman admitted that the lady had described

the identical burial garb in which her father was clad, and none of the family had seen more than his face through the coffin lid.

Curiosity being fully aroused, they took the grey shirt from the bundle, and, within the bosom, found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be done by a man. The son wrapped up the garments and took them home with him on Tuesday morning, filled with wonder at the supernatural revelation made to his sister.

* * *

Following the publication of the story, it was investigated by Dr. Hodgson on behalf of the American S.P.R., and it was later published in the Proceedings S.P.R. (vol. viii, pp. 200-205), and was quoted by Mr. F. W. H. Myers, and used in his book "Human Personality" (vol. 2, pp. 37-40). Mr. Myers says there are few cases where the communication seems to have been more direct, and points out that the fact about the money being sewn in the shirt was known only to the old man himself.

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To those bereaved by the passing of a loved one, or are for any other genuine reason anxious to test the claims of Spiritualism for themselves, we offer to assist them in informing them of the proper way to start and conduct home-circles—the really satisfactory way to seek for, and obtain, evidence and proof. In addition, a limited number of opportunities are offered by the Mediums attached to the movement, to meet those enquirers whose needs are more urgent. More we cannot do. The rest is up to you.

True fortitude I take to be the quiet possession of a man's self and an undisturbed doing of his duty, whatever evil besets or danger lies in the way.—Locke.

OUR STRANGEST SCHOOL

There is one school in Australia where pupils "break up" with reluctance, and plead to continue their lessons in the midst of a bush holiday.

Ernabella, in the Musgrave Ranges, is a school where children can come and go as they like, wear no clothes, and speak not a word of English during the whole form. Its pupils are all myall blacks, who can hunt lizards, write essays, throw a boomerang, and sing excerpts from Beethoven and Sibelius.

This unique educational experiment is conducted by Mr. R. M. Trudinger, of the famous South Australian missionary family, in the school established jointly by the Ernabella Presbyterian mission and the Education Department of South Australia.

As a link between the myall native and the inevitable contact with the white's civilisation, Ernabella keeps the balance between a widening culture and that free, nomadic life with its thrill of corroborees and excitement of hunting, in which the native child finds instinctive happiness. There is no boarding system, and no attempt to segregate pupils from the life of the camp.

Mr. Trudinger teaches the children entirely in their own language (Pitjanjara), and pidgin English is never heard there.

Yes, a Bath !

School begins with communal bathing, and there is room in the wide curriculum for gardening, fencing, timber cutting, building, and work with camels and horses. What has actually been achieved in the ordinary school subjects in the time given to them shows a new light on aboriginal mental powers.

In his report this year Mr. Trudinger points out that after a school period equivalent to less than 30 weeks of normal school time, native children were writing fluently and accurately in their own langu-

age, both from dictation and in original composition. They could read anything put in front of them and without any aid of apparatus could count and work sums, a few even up to Grade V standard.

The younger children especially seemed to have more control over their hands and fingers in writing than white children of the same age.

Aboriginal children taught in English may struggle through an uninspired school essay on Captain Cook or Queen Victoria, but the Ernabella children write clearly and freshly in their own language their tribal corroboree legends and the mythical adventures of their ancestors.

They delight in drawing, and enjoy good European music. Every child of the 130 on the roll, says Mr. Trudinger, can sing perfectly in tune over a very wide range; two, three, and four part harmony has no difficulty for them. Excerpts from choral music are learned with zest.

Oldsters, Too.

Lately there have been two interesting developments in adolescent and adult education that probably have no parallel throughout Australia. Old men of the tribe, warriors of the spear and boomerang, approached Mr. Trudinger to ask if he would give them lessons, too. He opened a bi-weekly class for them, and since it began none of them has missed a night or been five minutes late.

For the older boys of the school there came the time when they must put away childish things and go out into the bush to be prepared for their first initiation ceremony.

By night these boys stole into Ernabella and asked Mr. Trudinger whether he would make a special night class so that they could go on with their studies during their period of isolation.

The school that has produced this new enthusiasm is a reversal of the old-fashioned idea that the first step to educating an aboriginal is to break up his home life, introduce to him strange ideas in a

foreign language, and make him ashamed of his native instincts and the culture of his race.

It will not be surprising if some of its pupils reveal a latent ability for leading and teaching their own race as few white people could.

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When I fancy how you are walking in the same streets, and moving along the same river that I used to watch so intently, as if in a dream, when younger than you are—I could gladly burst into tears, not of grief, but with a feeling that there is no name for. Everything is so wonderful, great and holy, so sad and yet not bitter, so full of Death, and so bordering on Heaven. Can you understand anything of this? If you can you will begin to know what a serious matter our Life is; how unworthy and stupid it is to trifle it away without heed; what a wretched, insignificant, worthless creature anyone comes to be who does not as soon as possible bend his whole strength, as in stringing a stiff bow, to doing whatever task lies before him.

(To his young son.)

—John Sterling (1806-1844).

To do your work so well that it will be a difficult task for any one to improve upon what you have done.

To keep in mind that no one ever makes a sacrifice who does every day the simple, plain duty of lifting up the unfortunate.

To remember that the only way to show ourselves superior to others is to excel them in kindlier impulses and more generous deeds. To realise that the surest way to lift up ourselves is to lift up someone else.—Booker T. Washington.

Too many, through want of prudence, are golden apprentices, silver journeymen, and copper masters.—Whitfield.

THE SPIRITUALIST PHILOSOPHY
DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

4. A Spiritualist Healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathologic conditions.

* * *

"Spiritualism is a Science" because it investigates, analyses and classifies facts and manifestations demonstrated from the spirit side of life.

"Spiritualism is a Philosophy" because it studies the laws of nature both on the seen and unseen sides of life, and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a Religion" because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, "which are the laws of God".

———:o:———

What I am thinking and doing day by day is resistlessly shaping my future.—H. W. Dresser.

GARDENS OF REST IN THE BEYOND

(By Dr. Margaret Vivian.)

We find it hard to make you grasp even a small fraction of the beauties and happiness of our life here. The details you cannot grasp, but it should suffice when I tell you that we are happy, and would never willingly return to earth.

When I leave you, we shall go together to the temple where we worship God. We still feel that divine worship helps us, and so do many others over here. The music is wonderful. Here, again, we cannot explain to you the difference between your earth music and that of the heavenly hosts.

Then we shall rest awhile in our garden, where the flowers are a constant delight. We have other occupations, such as teaching some of the people just arrived.

The higher spheres are just as mysterious to us as ours is to you. The masters who come to help us tell us that the glories to come will make this life seem pale and dead by comparison.

No Sudden Change.

When I came over, H. (a relative) met me and explained that our previous religious ideas were erroneous, that life in the Summerland is far better than on earth, that there is no sudden change into either a saint or a devil, and that we have a long way to progress before we see God.

He also explained that we had been too narrow in our views, that it is wrong to suppose that those who hold views different to ours will not be "saved", and that even sin is merely part of our evolution. You know, we used to look askance at the very word "evolution," regarding it as something anti-Christian. B. (another relative) came and talked, too, and at first it was a great shock to me to learn that all I had been taught was incorrect

One of the important differences between your world and ours is that here nobody can be ill or

injured, and that fear in unknown. On your side, fear is an important factor in your life. Even the most courageous feel fear: fear of illness, fear of losing the beloved by death, fear of losing one's money, and so forth.

"Soon You will be Here."

Over here, there is nothing to fear. Death no longer exists as a dread angel lying in wait for all. Even when we see our earth friends in trouble, we have no fear or sorrow, because we realise that the earth life is very short, and that soon you will all be over here.

That is what I want to emphasise—the joy of being here with no fear, or sorrow, or ill-health. Newcomers are often perplexed because they do not understand that they have cast off their physical bodies. When we look forward, we know that there is nothing to fear in passing to a yet higher sphere, though that may not be for a long time, as you count the years.

As far as I know, none that were on the earth with us have yet passed on to the next sphere. We sometimes see visitors from the next plane who come to help their friends, and who sometimes lecture on the life beyond.

The hour of your coming is known to us, but we are not allowed to tell you, as it might make you frightened. But remember that death is not a thing to dread, and that when you have arrived over here, all your troubles will be ended, and you will be able to help your friends the better for having known something of the life to come.

We were ignorant, and you are fortunate in having come in contact with spiritual things.

As we grow in spiritual experience, so we discard our earthly desires. As we no longer need certain organs, so they slowly atrophy. I have all my teeth, and, as to digestive organs, so far as I know, they are still there. But we neither perspire nor excrete in the same way, our food being different and less material as we progress.

We eat fruits and salad, but no meat or anything that would involve slaughter. In time, I am told, all nourishment comes from the atmosphere, and when we feel tired, we rest and inhale. At first we have the earth habit of going to bed, but here, again, as we use our new powers, so we need less rest.

Sin Does Not Exist.

There is always plenty to do. You ask whether we need to wash. We certainly need no soap, as there is nothing here to produce dust or dirt. But we often bathe, because some streams possess certain powers, and we derive fresh energy in this way. Then, too, we often bathe in certain light rays. At first we wear clothes like those on earth, but gradually, as we become used to the new life, we prefer something simpler.

You say that "robes" sounds clumsy. That is only because you do not understand, and I find it hard to explain. They might seem clumsy to you, but here one's clothing seems to be part of oneself, and the colour varies according to one's progress.

You ask why nakedness should be indecent. The mere fact of being without clothing is not wrong, and with you the idea has arisen merely because it might rouse certain evil passions. At first these passions may continue in the case of some people.

But there is no sin over here, because we realise that for every infringement of the laws of nature a penalty will have to be paid. As to eternity we know very little more than you do, and there are some here who say that eventually we all return to the melting-pot and lose our individuality.

Others deny this, and I do not know what I shall become, but I am content to wait for further knowledge.

———:o:———

It is usually not so much the greatness of our trouble, as the littleness of our spirit, which makes us complain. —Jeremy Taylor (1613-1667).

WATER DIVINING

(By "X.Y.Z.", Cairns, Queensland.)

Nowadays no time is wasted in studying the why and wherefor of water-divining—we know it is done, and accept it as proven. Any failures reflect on the "diviner", not on divining. These notes may be of interest to some readers, and may be of assistance.

The "rod" is, in my case, a Y-shaped fork of green twig which is fairly supple. A dead twig will work, but a springy green one is much superior. If the arms of the Y are about 18 inches long, and the stub four inches, the rod will be quite comfortable to handle.

There are many ways of holding the rod, but my method, which effectively prevents any trickery, is to stand with the rod pointing downwards, grasp the top ends of the rod in each hand, thumbs along the line of the wood. Hold the elbows into the hip bones, and turn the clenched fists palms up, making sure the tip of the rod extends away from the body. With this grip you can influence the rod up, but not down ,therefore any downward motion is against your strain, and must be caused by external influence.

Try yourself out first near a well or bore site; keep up a normal, medium walking pace, and if the rod tilts up or down, feel pleased. Quite often rods tilt up with new chums, but with practice the correct downward movement will come to you. Do not feel disappointed if you fail to get a response over a water-pipe. I cannot locate water-pipes; neither will the rod work when standing on a bridge over a running stream. I respond only to underground streams.

As to whether a stream is good or not, depends on the strength of the pull, and only experience will teach you; but one method I like very much is this. Cover the area to be tested, and, having picked on

one or two sites that "pull" very well, mark them and discard the rod. Find the smallest Y-shaped piece of greenery you can, arms one inch long being ideal. Gently grasp each end between thumb and forefinger, and twist the wrists as with the standard rod. Now check up on your sites. If this midget rod works, they are good, but you will not feel any pull.

For depthing, trace the run of the stream, stand on the edge, and get your grip of the normal rod. It will dip at once and twist back towards you. Step off at right-angles; the rod will come to the horizontal. Keep walking in a straight line until the rod dips. Now release and take another hold. If the rod dips again, you are on another stream; go back and walk off the other way. If it does not, the distance you have stepped out is the depth. I have not divined water deeper than 269 feet, but was only three feet out in that case. Not being a professional and never having been on deep artesian areas, I cannot say this method is accurate in all cases, but if precautions are taken to ensure a dead accurate right-angle line to the stream's course, and the distance checked by tape measure, the method should be fairly close.

To make sure you are not subconsciously helping the rod in your early tests, let a friend blindfold you, and watch while you make a second run over the ground.

I have never attempted to divine for minerals, etc., confining myself solely to water, but if any reader is interested in that type of divining, I commend A. A. Cook's "Radial Detection," published by Angus & Robertson Ltd., Sydney.

———:o:———

God comes to all who watch and wait,
Who leave unlatched the entrance gate;
Nor comes too soon, nor yet too late
To give His peace.

—R. Walmsley (1935-1905).

QUESTIONS AND ANSWERS

(By Dr. Victoria Barnes, Superintendent Board of Education, National Spiritualist Association, U.S.A.)

Question: Do Spiritualists believe in Jesus as their Redeemer?

Answer: As orthodoxy accepts the thought—No. To the Spiritualist, redemption means being released from all physical and spiritual conditions that are contrary to the silent mandates of Natural Law; being freed from environments and beliefs that retard or hinder the acquiring of knowledge and wisdom through which individual soul-growth and spiritual progression are promoted and attained.

Q.: I have been warned to give up Spiritualism: that is dangerous. Is this correct?

A.: No more than any other religion. Any religion can become harmful if one is an extremist. Whatever we do in this world we must have the proper tools with which to work, and an understanding of how to use them. Religion is the tool, so to speak, that we use for soul-growth, so it behoves us to learn its correct use. Mathematics, music, research, etc., have all proven to be dangerous through over-indulgence in an effort to understand and fathom them, so why single out Spiritualism?

However, if you are sitting for the unfoldment of your spiritual faculties it is quitie necessary that you acquaint yourself with the laws governing mediumship, and conform to the conditions necessary for this process.

If your informant has succeeded in implanting fear within your consciousness, it is wise to desist from all attempts at development until you have rid yourself of all fear, replacing it with confidence and trust. Or, if you lack emotional stability, conquer self before attempting the unfoldment of your innate powers.

There is no danger if you are of normal health, sound mind and spiritually perceptive; and, sitting

with a teacher or medium who is qualified to handle such matters.

Q.: I was a student of Christian Science for fourteen years, but three years ago married a Spiritualist, and am trying hard to understand my husband's religion. Spiritualist speakers and Spiritualistic literature contradict some statements I had been taught to accept. I am quite confused, and am asking you for help. Will you please explain the following statements taken from Mary Baker Eddy's "Science and Health": (1) "Spiritualism will be found mostly erroneous, no proof or power outside human testimony."

(2) "Spiritualists believe we pass from error to truth at a bound."

(3) "Spiritualism consigns the so-called dead to a wretched purgatory, where the chances for improvement for the departed narrow into nothing—and they return to their old standpoints of matter."

A.: Strange statements to come from one who was, at one time, a Spiritualist; and, who received "Science and Health" as a result of the mediumistic phase known as "Inspiration". Evidently she lacked a correct understanding of that which she was criticising.

Let us take these statements separately: (1) What other proof equals that of human testimony? Are not all the religious writings, the bibles and prophecies of record the result of human testimony? Our National President (Rev. Jos. P. Whitwell) has answered this question so well when he stated: "God speaks to man through man, and in no other way."

When you communicate with your loved ones on the Other Shore, and they give definite, positive proof that they still live, are living an active, conscious, useful life; and, answer accurately an unvoiced question for you—is this not human testimony? What can surpass it as proof?

(2) The Philosophy of Spiritualism is based upon Natural Law, which decrees slow, gradual and

progressive changes are the order throughout the entire universe; therefore, Spiritualism does not believe in any change, "at a bound".

Moreover, one does not become a Spiritualist through conversion, but through conviction, and that is not a sudden process.

(3) This is really quite foreign to what Spiritualism teaches. Our religion teaches that at death the physical or mortal body is thrown off, liberating the soul from earthly bondage, and permitting it to gravitate to the plane of consciousness for which its individual earth-existence has prepared it. When the Newly Arisen Soul realises it is in the Spirit World—desire for assistance and guidance attracts spirit-helpers—and with the spiritual knowledge and wisdom imparted by these spirit-helpers, coupled with co-operation on the part of the Soul desiring help and guidance, spiritual progression through understanding and effort is begun.

When conditions for communication with earth friends are right, they will voice messages of comfort, guidance and valuable information—but this can in no way be construed as "a return to their old standpoints of matter".

Andrew Jackson Davis, in his "Penetralia", says: "The fourth commandment forbiddeth all transgressions of the principle of Fraternal Love. Therefore, all theological distinctions are forbidden."

Evidently, Mrs. Eddy was not very well acquainted with the writings of this wonderful Spiritualist teacher and writer, Andrew Jackson Davis. We advise you to read his "Harmonial Philosophy."
—"National Spiritualist."

———:o:———

Tell Wit how oft she wrangles
In tickel points of niceness;
Tell Wisdom she entangles
Herself in over-wiseness.
—Sir Walter Raleigh (1552-1618).

SPIRITUALIST CHURCHES

What is Lacking.

[In a contribution published in our January issue under the above caption, we invited replies or criticism. Whilst references were made to the article in business letters to us, no one had replied. By the mail of March 31 we received the following letter, written and posted early in February. The writer is the President of the Christchurch Branch of the Spiritualist Church of New Zealand (Mr. J. S. Mander).—Ed. "H. of L."]

In an effort to strain the disparity between our two Spiritualist churches and an orthodox one—to the utmost detriment of our churches—your correspondent from Christchurch has not been careful to give facts; but has succeeded in giving a false impression relative to the position of the voluntary speakers in our church.

Our practice for a long time past has been, as is the policy for the immediate future, to fill our platform, so far as is possible, entirely with unpaid speakers and psychics, except under unusual circumstances. We are indebted to these voluntary workers for their efforts in the past, and we resent the implication that they (with the rent) wait to sweep the plate. In fact, we resent the whole article, as, acting on the assumption that there is something wrong with the presentation of Spiritualism, your correspondent holds up our two churches in Christchurch as objects presumably of spiritual impotence and in proof of an ill-founded contention.

Only one church pays rent; the other owns its own premises. Both churches have funds sufficient for a long period, relieving any necessity for an immediate descent on the plate, as your correspondent derisively imagines.

Your correspondent cannot have been long in the movement, or else not had close contact with its

problems, nor knowledge of the unresponsive material—curious newcomers and rebels from orthodox and atheism alike—with which our movement has to deal, to have written the criticism appearing in the January issue. A little thought should show anyone that it is the principles of personal responsibility and of brotherhood that activate voluntary workers in any movement, Spiritualism no less, and the only reward: the knowledge of the thing well done. Under these circumstances it is far from pleasant to read criticism publicly issued by one who, by the use of the word "we", claims to be one of us, and whose own sole contribution to the solution of our problems—apart from a destructive criticism of our own approach to them—appears in the words, "I don't know, but I have a pretty good idea".

So long as ideas are permitted to remain in the minds of such as your correspondent in Christchurch, so long will the movement be delayed as a consequence. There is ample room for all who will advise or work, and repeated appeals are made from our platform inviting membership for this purpose. I trust that your correspondent will accept this reminder as a personal appeal, and respond accordingly.

———:o:———

Wise men are instructed by reason; men of less understanding, by experience; the most ignorant by necessity.—Cicero.

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WHAT SPIRITUALISM IS AND DOES

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches, not that a man has a soul, but that man is a soul and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the "dead" is scientifically proved.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

Spiritualism is God's message to mortals, declaring that: There is no Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights, sublime and glorious, where God is Love and Love is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many Spirit manifestations recorded in the Bible.

It demonstrates the many Spiritual gifts with which mankind is endowed, but which through want of knowledge have been allowed to lie dormant, or through prejudice have been violently and unjustly suppressed.

———:o:———

"That the soul be without knowledge is not good."

THE GHOST IN PEOPLE'S BRAINS

(By Walter Murdoch.)

Though I may not have told you before, it is quite a long time since I made the startling discovery that the house I live in is haunted.

I make this announcement in no boastful spirit. I know, of course, that some people are very proud of their family spectres. In England it is considered a mark of ancient lineage; when an impoverished peer wishes to sell his castle, he advertises it as "complete with ghost". In a materialistic age there is something specially attractive about a haunted house.

But mine is not an ordinary haunted house. In the haunted house you read of in ghost stories, there is usually only one ghost; in mine there is a horde of them. Moreover, there is this important difference: in the ordinary haunted house you see the ghost, but you know (if you are sensible) that it is an illusion; that it is not really there. In my house on the contrary, the ghoses are invisible, but I know that they are really there beyond a doubt.

I must add—still without undue pride—that it is no wonder my house is haunted; for it is older than the oldest castle in England; no one knows in what dim and distant century its foundations were laid. The reason I can say this without any boastfulness is that every single one of my readers inhabits a house equally old and, like mine, haunted.

Not to tax your patience too severely, the haunted houses in which we all live are our brains. Only a few people, I suppose, believe in haunted houses, but there is a perfectly sound scientific basis for a belief in haunted brains: brains tenanted by a crowd of ancestral ghosts—the ghosts of primitive savages, the ghosts of far-away forefathers whose instincts, appetites, prejudices and passions were not those of civilised beings. We carry round with us the ghosts of the savages we are descended from, and the ghosts of the children we ourselves once were.

In the Middle Ages people who were bothered by ghosts used to call in a professional exorciser. He, with magic words, spells, charms, invocations, incantations, and what not, could expel the evil spirit from any house—for a sufficient fee. His services were very much in demand, and his profession was a lucrative one. And that brings me to the point of this little sermon. The modern exorciser is education. The function of our schools and universities is—what? To furnish the mind? Certainly; but, first of all, to free the mind. Every teacher (this is not a platitude, though it may sound like one) should remember that to give his pupils knowledge is a secondary duty: his primary duty is to give them freedom. But I am not speaking only of the education of children; everybody needs the help of this exorciser, for we are all haunted by outworn opinions, silly superstitions, deep-seated prejudices, ancient fears and hatreds, and unworthy loyalties—ancestral ghosts which we do not see, but which have a deadly reality, a terrible power over us.

Do you think all this is quite irrelevant to the present state of the world? What has it to do with the war?

Just this, that there are two clashing conceptions of education abroad in the world to-day. The Nazi idea is to exploit the child and the savage in people's brains; the democratic idea is to expel the child and the savage from people's brains; and so to turn them into the brains of civilised men and women. When the German is taught that Germany has a right to self-aggrandisement at the expense of

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every other nation, what is happening is the exploitation of the child in the German brain—the child that cries for what it wants, and clutches at it, regardless of other children's desires or needs. When the young German is taught that his duty is to "think with his fists", his primitive savagery is being exploited for all it is worth.

The democratic idea of education—it was the German idea, too, in the days when Germany was a great nation—is exactly the opposite of this. Its aim is freedom—freedom from the ghosts of the creatures we were before civilisation began.—"Advertiser", Adelaide.

———:o:———

A WAR-TIME PRAYER

Almighty God, bless and guard my loved ones at home. Give me grace and strength to do my duty in what I believe to be a righteous cause; make me strong of heart and fearless in danger; and whether I live or die keep me in Thine almighty keeping.

———:o:———

[Utopas] judged it not fit to determine anything rashly, and seemed to doubt whether these different forms of religion might not all come from God, who might inspire men in a different manner, and be pleased with this variety.

—Sir Thomas More (1480-1535).

Still raise for good the supplicating voice,
But leave to Heaven the measure and the choice;
Safe in his power, whose eyes discern afar
The secret ambush of a specious prayer;
Implore his aid, in his decisions rest,
Secure whate'er he gives, he gives the best.

—S. Johnson (1709-1784).

BOOK REVIEWS

Books reviewed may be obtained through your bookseller. In addition to the title, give the name of the author and publisher. We no longer sell books.

"**The Doorway,**" by Dr. Margaret Vivian. (Published by Psychic Press Ltd., 144 Heigh Holburn, London; 4/6 in England.)

Mors janue vitae (death, the doorway to life) is the theme of this book. It is not a highbrow metaphysical dissertation, but the simple narrative of the experiences in the after-life of a young soldier killed in action in 1899 during the Boer War, and dictated to a friend left behind.

The information given agrees with what has been received from other similar sources, but the communicator is refreshingly unsentimental and practical in describing his reactions to his new life, a life of which he was entirely ignorant when on earth.

He answers some of the questions that puzzle the uninitiated, and repeatedly disclaims any suggestion that because he is a spirit he is therefore omniscient.

He has been on the Other Side less than fifty years, and there are still many problems to which he does not know the answers. As he himself expresses it, "This book is intended as a guide to the infant class, but the children must be taught."

Following is a copy of a letter to Dr. Vivian:

May I add my congratulations on "The Doorway", which will be an immense help to innumerable people. I have already recommended it to several friends, one of whom went straight off to your publishers and bought three more copies after reading the one I had loaned her. The title reminds me of "Life, a pathway; death, the gateway; beyond, a garden."—M.I.H.

"**Spirit Guidance,**" by A. W. Austin. (Published by Psychic Press Ltd.; 4/6 in England.)

In this book you will find summarised the philosophy and the teachings of some of the best-known guides in Spiritualism.

It is a collection of interviews in which questions put by the author are answered by denizens of another world who have returned to counsel us on how best to prepare for the life after death, and to tell us of spiritual laws which would enable us to put our own world in order.

These guides teach no orthodox theology. They are interested only in simplicity, truth and service. They do not always agree in what they say, but that is proof that they are human still, and are not yet all-wise.

"Do not accept everything that is told you," they say. "Apply to all that we say the test of your own reason. Our task is not to live your lives for you, but to give you advice when you need it, to the best of our ability, and to stimulate you in your own endeavours for the benefit of yourselves and in the service of others."

* * *

"**The Lighted Window,**" by M.H.L., Brisbane. Copies may be obtained from Mrs. M. Campbell, Room 30, Albert House, Albert Street, Brisbane. Post free, 1/7.

"These teachings were received inspirationally by a lady who, at this time, is over eighty years of age, and through many years the loving service of teachers and friends on the Other Side of Life made the writing possible.

"The Spiritual Philosophy given through many of these writings is beautiful and helpful, and to the reader who can attune his or her mind to the thoughts embodied, meditation should bring power and understanding, and in these sad days of chaos and war bring, notwithstanding, a peace and faith to lean upon."—From the Foreword.

A SPIRIT DOG

Intelligent Animals which Survive Death.
(By Guy P. J. L'Estrange.)

Several readers have written me letters lately regarding animal survival. All are lovers of our dumb friends, and all are anxious to know if their "dead" pets will be restored to them in the Greater World. "I once owned a fox-terrier," writes a Norwich woman, "but he was killed two years ago in a street accident. He was such an intelligent little chap, and I thought he world of him, and he did of me, too, so I do wish I could believe that I shall find him waiting for me when I pass over. What do you think?" Well, since she asks me, I think my correspondent need have no doubt on the subject. Of course her terrier still lives, and of course she will find him ready to welcome her when she reaches the Other Side! Mind, I'm not saying that every animal which ever inhabited, or ever will inhabit, this earth will be found eventually in the Spirit World, because I don't believe that for one moment. But I do believe that a creature which has developed a higher intelligence—the understanding of love—than is common to the brute instinct will assuredly survive the death of its body. Remember, dear reader, that Love is the highest point of intellect, and any spirit, whether it be animal or human, which has developed it has something to live for in a sphere where lesser traits are merely stumbling-blocks in the path of spiritual progress.

* * *

No doubt every living creature of reasonable intelligence survives the death of its mortal framework for a short period at least; but, generally speaking, an animal discovers little to interest it in a spirit universe, where it has no opportunity to satisfy its primitive instincts to fight, hunt, kill, or eat. Bearing this in mind, it is not surprising that the disembodied spirit, from sheer inability to mani-

fest its normal characteristics in a state of existence where there is no scope for the exercise of the brute emotions, soon ceases to exist as an individual soul, and becomes but an unidentifiable drop in the vast ocean of spirit whence all life is drawn. In the animal soul, however, where love has found a place the situation is different. Here there is a beautiful trait which can be nourished and further developed, and the spirit expresses itself, of course, in service and devotion to those who have inspired its affection. Though my correspondent appears to doubt the very existence of her canine friend to-day, it is extremely probable that the little fox-terrier, in etheric form, yet hovers near his former mistress, seeking to assure her of his continued fidelity and sympathy. Love is the undying element in all parts of creation credited with eternal existence, and wherever it is found one knows that when every foible has been discarded this true spark of the Divine will still blaze a tribute to the glory of our Universal Parent.

———:o:———

THE QUIET HOUR

"The eyes of the Lord are upon them that love Him."

———:o:———

If I cannot realise my ideal, I can at least idealise my real.—Anon.

Not in Nature, but in man, is all the beauty and worth he sees.

There is no face, no form, which one cannot in fancy associate with great power of intellect or with generosity of soul.

The jealous determination not to put into the common stock a pennyworth more than we are allowed to take out of it has embittered modern life more than any economic inequalities.

—W. R. Inge (1860-).

SPIRIT ANSWERS QUESTIONS

(Given through Florence Morse.)
Re-union After Death.

Question: Does advancement in the spirit life prevent ultimate re-union with friends left behind on earth?

Answer: We should say that, broadly speaking, it is not possible, or rather it is improbable, that one passing out of the physical body can advance in the spirit life so quickly as to prevent re-union with friends left behind when they, too, pass into spirit life. You must remember that great mental and spiritual advancement is a question of a long period. You do not die to-day and become saints and a source of light and wisdom in two or three years. It may take centuries for you to arrive at the exalted state indicated in the question. Experience, the gaining of knowledge, and personal unfoldment are necessary, and no matter how advanced a person may have been when passing out of the body; no matter how fine the development, even the most exalted requires a considerable period before he can reach that very high state indicated. When there is a strong bond of spiritual affinity, of love, and mutual interest, between the risen and those who are left behind, there is often a deliberate delay in spiritual progress in order to keep near the loved ones on earth, and to receive them when they, too, pass over. This loving service to others is not spiritually harmful—such self-sacrifice is commendable—for helpfulness contributes to true and lasting happiness in both worlds.

Accelerated Progress in the Spirit World.

Question: Is the evolution of spiritual qualities quicker on your side than it is here?

Answer: Yes, certainly. It is true we have bodies, but they are not of a dense and material character; nor have they the same needs and re-

quirements as have yours. With us the spirit functions through the spiritual mind or brain, not, as it is with you, through the physical brain as well, and therefore, because the material form has been removed, and the cares and anxieties of the material life have ceased, the emancipated one usually finds the unfoldment of his spiritual qualities much easier than when in the physical body. But do not despise your physical life because it does not respond as rapidly to your spiritual needs as the spiritual life will do when you have passed into it. You are here to gain strength of mind and will, to receive the first imprint of individuality, and therefore this earthly life is as necessary to your spiritual development as is the infants' school to the child who must afterwards learn in the higher schools. Call this world, if you will, the infants' school; you must pass through it, and it is your duty to learn all that you possibly can respecting it, and you may look forward to the time when you will find your lessons more easy, your power to acquire knowledge greater than it was in the earlier days, and, your spiritual nature unfolding more rapidly and clearly, you will go forward through the death-change to the higher schools beyond, rejoicing in your new new and glorious power.

Hypnotism and Spirit Control.

Question: What relation has hypnotism, as practised by the living on the living, to the spirit control of mediums?

Answer: We should say that hypnotism, as practised by the living on the living, gives you one of the clearest ideas concerning spirit control that it is possible for you to receive. It is the action of mind upon mind, and shows the influence mind may exert over the physical body. So we on the spirit side influence the medium's mind and control the organism. The principal difference is that while the hypnotist is one of yourselves and is visible, the spirit who controls a medium is invisible to the

majority of earth children. We come into relation with the mind of the medium, and through that mind we control brain and organism and the muscles of the body.

Spirit Travelling.

Question: When one travels in spirit life, say to the sun or moon or other planets, is the spirit body taken with the individual, or is the spirit body abandoned and built up at the journey's end?

Answer: When we wish to travel rapidly from one point of the spirit world to another we do not leave our bodies behind. We do not say it is impossible to do so, but we have never yet encountered anyone who is able to get out of his soul, or psychical, body. That body seems to be part of us, as your physical body seems to be part of you, so that you cannot abandon your physical body; even if you leave it temporarily you must return to it where it is. By the knowledge we gain of the laws that control the spirit body, we are able to transfer ourselves from one point to another in a, to you, extraordinarily short space of time, but the body goes with us; we have the power to carry it through the air speedily and safely. For those who desire a longer journey, and who wish to visit some far distant planet, a goodly amount of preparation is required, and also a deeper knowledge of the laws involved, and, generally speaking, those who wish to visit the planets do not do so alone, but in company with those who have a like desire.

Spirit Control.

Question: When a person is in a deep trance and controlled by a spirit, who is responsible at the time for the ordinary subconscious mind of the individual?

Answer: The mind of the person to whom that body belongs. The life force has not been withdrawn. Although for the time being the spirit may have left the body, there is still the cord of life between them, and the spirit is responsible for the continuance of the order and functionings of the

physical body, which are mainly controlled by the subconscious power of the individual. The spirit influencing the medium is not responsible entirely for the well-being of the physical body, and yet it is his duty to see that nothing comes close enough physically or spiritually to injure it; and it is also his duty when he perceives that the well-being of that body is being disturbed, to withdraw the influence of his mind so that ordinary consciousness shall reassert itself and the medium again protect his body.

———:o:———

THE SCIENCE OF PRAYER.

By Rev. W. D. Morrell, Sydney.

Here is a booklet that is greatly underpriced. It is worth many times the price asked, and we recommend our readers to send for a supply to give to their friends. The Rev. Wydham Heathcote, B.A., of the Sydney Unitarian Church contributes the preface in which he says: "Mr. Morrell has done well in explaining that prayer is not a superstition, but a scientific reality. . . . All prayers of aspiration carry within themselves their own answers, and prayers of petition can also avail." Price, posted, 3½d., from 11 Beach Road, Dulwich Hill, Sydney.

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THE SECRET OF DEATH.

In "The Faculty of Communion," by the Hon. Mrs. Alfred Lyttleton, there is a strong plea for the reality of spirit communion. In her final chapter the author claims that "we are not opposing the great spiritual forces of the world when we try to reach our dead; we are working with them and for them." And further she writes:—

> Man has slowly wrested secrets from Nature of which he has made use; many have been supposed at first to be dangerous to faith, but the faith in a spiritual governance of our universe has persisted and will persist because it has seen the truth. Man is now wresting the greatest of all her secrets from Nature, and there is fear that what he seeks may be dangerous to faith. But once again faith will emerge triumphant; and this time there will be a crown upon her head.

It is not quite a new book—it was published in 1925—but it is one that deserves special attention by church people, who are still seeking guidance on the question of spirit communication and spirit communion.

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A Monthly Digest of Spiritualist News.

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Patron: H. M. ALLISON, Esq., REV. J. T. HUSTON, N.D.

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THE DEAD ARE NOT "CALLED BACK."

The Inferior Cannot Command the Superior.

Received through the mediumship of Cecil M. Cook.

The superstitious say to us, "Do not call back the dead. It is wrong." What are the dead? The dead are only the bodies that lie in the cemeteries. Why call them back or disturb them? They are of the earth. They are composed of oxygen and hydrogen and the other elements that we find in the earth and in the atmosphere. They never belonged anywhere else except right here in this world, and here they remain. But the life itself—the understand, the individuality—did not belong to this world, and that individuality has not gone away. The person whom you loved and who has died is living just the same as he or she lived before.

The world-next-door is unquestionably right here. It is no argument to say that, because you cannot see that world,(it does not exist. There are gases that cause death, but which cannot be seen or even smelled. They exist just the same! Nobody ever saw an atom or an electron, but science has proved that such small divisions of matter exist. Nobody

ever saw electricity. The thing we see is simply the action of that electricity upon some material particles. We cannot see the electric current flowing along a telegraph wire, but it is there just the same. We cannot see the force that draws an object to the earth, but that force is real. We cannot see the medium that brings the vibrations from the sun that become heat and light. That medium exists for all that!

Just as Tangible.

Therefore, when those from the spirit-side of life communicate with those whom they have never left, and are really nearer than they have ever been before, perhaps, they know something about their own state of being! When we find that their intellects are keener than the intellects of mortals, we may be pardoned for accepting the idea that they are existing in a higher state of being—that they are less encumbered than we of the flesh. The inferior cannot command the superior. It is not the place of the servant to give orders to the master. We have not the power to call back those who are in a brighter and higher and freer state of being. Do we not assume a great deal of importance when we even put forth the claim that we can call back those who have died? They come to us through God's love. They come to us because God made it possible. And if any power existed apart from God that could span the gulf between earth-life and spirit, then that power would have performed the greatest of all miracles.

Do you believe that there is any part of God's great universe, or the life that God created, that is not under His constant command? Those who come through God's own law, they do not come to us contrary to that law. They do not come because we call them, but they come to guide us and help us. They tell us that, so far as solidity and actuality go, their world is far more solid and tangible than ours!

SPIRITUALISM UNDER THREE HEADS.

"If a man dies shall he live again?" No, because he does not die—his real life continues unbroken, continuous. That is how we view the question, and it is not at all a new aspect. Man lives because of his essential divinity, because his spirit is an expression of the Infinite and the Eternal. That is the religious side of it, the central consideration. Externally considered, man is an expression of Life, Energy and Matter. That is the scientific side of the subject. Furthermore, he is a manifestation of the Universal Mind, and here we touch the philosophic side. We can never get a complete idea of the subject without taking in all three aspects of it, and when these are studied and understood as well as it is possible for our minds to understand them, we find they confirm each other and we have a unitary truth. Not until we accomplish this can we stand perfectly assured of the answer to the Eternal Question. So to-day we have Religious Spiritualism, Scientific Spiritualism, Philosophic Spiritualism, the too-exclusive followers of each branch of the subject being sometimes a little disdainful of the other branches, although each in itself is incomplete without the rest; this is especially the case with the scientific division, for it belongs to the externals, the philosophic is a degree nearer the centre, and the Religious, sometimes expressed as the Mystical, touches the inmost core.

TO OUR MANY FRIENDS.

Mrs. Pierce and the writer have been spiritual healers for about forty years. We are particularly interested in the healing method—with spirit co-operation—suggested by Dr. William James, late of Harvard University. We shall be glad to speak the WORD for any sufferer, on a love-offering basis.

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BARRIERS TO UNDERSTANDING.

Do Not Try To Dictate The Conditions.

By Marcella DeCou Hicks.

Antagonism and violent scepticism are practically immovable barriers to the functioning of any demonstrations that are convincing. One intense sceptic in a group can so disrupt harmony and vibratory accord that practically no phenomena at all can occur.

What would you think of a man who would wire his house for electricity, provide elaborate fixtures and then refuse to connect with the power plant, saying "If electric lighting is possible I should be able to get it myself without further ado. There's no need of power plants—that's all nonsense"?

So many people, knowing nothing whatever of the laws of psychic phenomena or the fundamentals of mediumship and manifestation, and often unwilling to concede that such laws and fundamentals even exist, abuse and discredit, scoff and sneer at mediums. They say, "If my brother, who has died can communicate with me at all, he can do so without the aid of any go-between, just as he did here in life. Mediums are all nonsense."

This attitude, which seems, by-the-way, to be the one adopted by Beatrice Houdini, is born of stubborn ignorance of facts. Unless one be a medium himself, he cannot connect with the spirit world except through the synchronised vibration of a qualified intermediary.

Medium a Radio.

Can you get music into your home from a broadcasting station except through the intermediation of that instrument known as the radio? And can you get any particular programme unless you carefully "tune in" to the proper wave length

or vibration frequency? When improperly tuned in, do you not get a garbled programme and when atmospheric conditions interefere with ether vibrations do you not get static?

The medium stands in the same relationship to the demonstrating of phenomena as the radio stands to the broadcasting station and to ether waves and vibration frequencies. The medium stands in the same relationship to psychic manifestations as the electric light or other electric device stands to the dynamo which creates the current carried over wires to provide power for the demonstration of electric phenomena.

The medium functions in her intermediary capacity through achieving a vibration rate which synchronises or harmonises with that of the manifesting spirit entity or entities. They come in over her "wires," so to speak, and as one after another manifests through her mediumship, she must alter her vibration velocity to correspond, otherwise she will bring in "static" or a "garbled programme."

In practically the same manner, dialing on the radio adjusts the instrument to pick up certain vibration frequencies to bring in a desired programme, and all programmes may be brought in through the same instrument and over the same aerial by varying the dialing to different vibration adjustments. I know of nothing, familiar to everybody, that is more perfectly analogous to the functioning of mediumship, than the radio. And surely, to the average mind, the achievements of mediumship are no more necromantic than the wonders of radio and electricity, which are commonplace matters of every day life, yet beyond our power to analyse or to comprehend.

Preconceived Notions.

It is just as preposterous for a non-psychic to insist upon direct contact with spirit through his own instrumentality as it would be for him to insist on bringing in a radio programme through the

instrumentality of his kitchen stove or to light his house with electricity by wrapping the wires around the ash can. And thus does stubborn ignorance or non-conformance form one of the barriers to understanding—and there are others.

Preconceived notions, for instance—an attempt to dictate to unknown laws. There is the man who fully understands that a developed intermediary is necessary but who insists upon dictating the terms upon which he will accept any manifestation as being genuine.

The medium must bring in certain designated entities and they must manifest in certain ways. They must recall every incident he recalls in just the manner he recalls it and express themselves in the phraseology he has decided to accept. And so on ad infinitum.

Blind Lead the Blind.

The man is utterly ignorant of any of the principles of phenomena or of contact with the other world and knows nothing of the almost insurmountable difficulties that must be overcome on the spirit side in order to contact earth environs at all, not to mention the difficulties the medium encounters in adjusting her physical, mental and spiritual vibration rates so that vibratory synchronisation with manifesting entities can be achieved and astisfactory manifestations brought forth.

Antagonism and violent skepticism are practically immovable barriers to the functioning of any demonstrations that are convincing. Even one intense skeptic in a group can so disrupt harmony and vibratory accord that possibly no phenomena

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at all can occur. If something happens which tends to convince the scoffer, it has slipped in in spite of his derogatory influence and not because of any assistance he has given.

On the other hand, the performances of mediocre mediums themselves have proven to be adament obstacles to understanding. There are too many psychics who, like the "blind leading the blind" are trying to bring mortals into the light of spiritual understanding, concerning which they, themselves, have only the most vague foggy and indefinite conceptions.

Barriers are Crumbling.

Indifferent performance and inability to explain phenomena, all reduce confidence in even the genuine and authentic.

Unfortunately there is also the question of absolute wrong-doing on the part of the mediums It is a great pity that there should be charlatans prostituting the sacred gifts of psychism.

Even so, the individual seeker should fully sense that spirit contact, mediumship and phenomena are not matters to be regarded lightly but must be profundly studied, earnestly and conscientiously approached, to be comprehended in the least degree.

Furthermore, the seeker should apply himself seriously to the task of learning the fundamental laws, principles and conditions governing manifestation, instead of trying to dictate the laws, principles and conditions.

If each individual seeker will do this, he will find the most adamant barriers crumbling. Then eventually the light of spiritual understanding will break through and in the light of such understanding, obscure matters will be clarified.—"Psychic Observer."

(Copies of this article, in leaflet form, may be obtained from the "Harbinger of Light," Box 64A G.P.O., Adelaide, 7½d. per dozen, post free).

THE SOUL IMMORTAL.

By Maxwell Noel.

"There is no death—only transition." How many times, I wonder, has that same message been given by those patient helpers from the higher spheres. Our souls are immortal they cannot die. The gift of immortality, however, is not ours exclusively. All living creatures—human or animal—have an immortal soul. The evidence of psychic science demonstrates both the survival of the human and the animal.

In the early period of my investigation of psychic matters, I was surprised at the evidence that animals do survive "death." The medium at the seance in question, described to one of the sitters a relative who had appeared and had upon her shoulder a cockatoo, which repeated certain words, this was gratefully acknowledged by the sitter as being wonderful evidence of the continuity of life.

My mother, quite new to psychic science, was give a message from a little boy, who the medium made quite clear, never knew or had any contact with my mother when he was in earth-life. The little child's message was that he was often with mother and that he loved her. Mother had wanted to adopt a small child but was unable to do so; so this little boy was attracted to her to fulfil her wish. I have had many messages of help and guidance from a number of "invisible helpers," and from my sister in the higher life.

After transition, as we progress and become purer, our souls will rise to higher and higher spheres. Service is to key to progression. Our existence hereafter is created by our life here. Those who have neglected to learn the lessons of earth life and have wasted their time will have to learn those lessons in the beyond. The drunkard and those addicted to other forms of evil, will retain their lusts which cannot be satisfied, but must

be overcome. So it can be seen that the process of transition does not make all and sundry "angelic." For those who in their earth-life have followed the path of righteousness, who have helped their fellow men, who have been kind, just and pure—for them is the life of progression and increasing bliss. "The peace that passeth all earthly understanding." There is much work to be done. We can help the sick, comfort the bereaved, or uplift the fallen. "Give freely, for freely have ye received."

Have we not much to be thankful for, the wonderful knowledge of life everlasting. We will not be given "the crown of eternal life" on some far distant day, we are immortal now. If only all knew of the facts of "death."

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

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:o:

POETICAL CONTRIBUTIONS.

We are in receipt of a number of poetical contributions for which we thank the senders, but regret that owing to our limited space we are not able to use. In not a single instance was a stamp enclosed for the return of the manuscript. Unless this is done we assume that the contribution is not to be returned if found to be unsuitable or that we are not able to use it.

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