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

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LEADING FEATURES:

Ghosts in the Theatre.
The Values of Our Message.
Evidence for Man's Etheric Body.
Guides or Controls ?
Early Spiritualist Methods.

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The Harbinger of Light

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

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EDITOR: REV. J. T. HUSTON, N.D. ADELAIDE

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Ghosts in the Theatre

(By Francis Leon, in "Prediction".)

[The spirits of the great actors and actresses of the past sometimes return again to the scenes of their earthly triumphs, inspiring those who tread the boards to-day.]

Mr. Macqueen-Pope's reference to the ghost of Buckstone revisiting the scene of his earthly triumphs reminds me of other ghosts in the theatre, and how close to the Borderland run the lives, and after-lives, of those associated with the art of the drama.

If a count could be taken, I believe it would be found that actors fill the profession which stands highest in its interest in psychic affairs. The Bench and Bar probably stand next, and coming steadily up for the third place is the Press.

The Unseen at the Old Vic.

Just twenty years ago I was at the annual supper of the Elizabethan Literary Society when Lilian Baylis, then manager of the Old Vic. theatre, gave unexpected evidence of help received from the Unseen.

Recalling a Shakespeare birthday anniversary, she declared that the whole performance, and particularly that of Ernest Milton, was inspired. "And

whether one believes in Spiritualism or not," she said, "it was a most sacred occasion, for we were in touch with the Unseen."

I remember telling Ernest Meads, who often acted at the Old Vic, what Miss Baylis said, and he added the information given by a spirit guide of a private circle that Milton was being inspired by Henry Irving.

Many actors, even of the highest genius, Ernest Meads mentioned, are inspired by great actors of the past. He instanced Henry Irving inspired by Edmund Kean, Sarah Bernhardt by Madm. Rachel and Dan Leno by Joey Grimaldi, the famous clown.

Grimaldi and Kean had, through mediums, told him of this work of inspiration they weer doing, and many times they have been seen by clairvoyants, whilst so engaged.

Ernest Meads himself, who often astonished the Old Vic. audiences by the power and beauty of his performances in the smaller Shakespearean parts, was inspired at one time by William Wycherley, the dramatic author and poet, who died in 1715, and at another by George Frederick Cooke, a well-known Shakespearean actor, who died in 1812. (Spirit advice made the Old Vic. famous.)

Lilian Baylis, when she took over the Old Vic. on the death of her aunt, Emma Cons, herself received from the Spirit World advice about the policy she was to pursue. In the silence of the night, as she lay wondering how she was to carry on, she heard a voice—it was that of Emma Cons—telling her to "put on Shakespeare". She followed the advice, and made the Old Vic. famous.

A member of her company, Eric Ross, was seen on the stage after his death in a scene from "Julius Caesar".

It is not at all unusual for actors of past generations to return to their earthly scenes and mix with artists of the present day in performances which make some special appeal to them. Clairvoyants have often seen them. It was at my sugges-

tion that J. J. Vango, one of W. T. Stead's mediums for Julia's Bureau, went to a performance at the Haymarket, of Maeterlinck's "Blue Bird", and saw the stage, especially during the highest moments of the play, filled with even more actors from the Spirit world than living actors in the cast.

Spirit of Pavlova at the Hippodrome.

The most notable manifestation of a spirit celebrity on the stage was that of that divine artist, Anna Pavlova, who, after her death, was seen on the stage of the London Hippodrome. It was on the night in February, 1931, when a memorial performance was given to the great dancer.

The thrilling moment in the programme came when the curtain rose on the scene foe Pavlova's great dance, "Le Cygne". Everything was produced exactly as though Pavlova was there, and when the dance was over and the music drew to a close, the stage being empty, the manager for Mr. Lionel Powell, who arranged the entertainment, heard a woman behind him say she actually saw Pavlova there. No member of the company was on the stage in any part of the scene. Mr. Macqueen Pope told Mr. D. N. Gow, of "Light", that both his wife and daughter saw Pavlova, as the stage was in partial darkness, dance the last steps of her famous Swan dance, and then sink down in her familiar pose representing the dead bird. Others in the audience declared that they too saw the dancer. It may be recalled that one of Pavlova's two pet swans in her home at Hampstead died the same day as she died.

Dan Leno in his new life seems often to have revisited his old dressing-room at Drury Lane. More than once he appeared there to his friend, Stanley Lupino, who remarked in his autobiography that he often wondered whether he was giving him a helping hand in the playing of his old part.

Once an Actor, Always an Actor.

In the Spirit world actors, perhaps more than

members of other professions, still cling to their earthly calling.

I once asked George R. Sims when he was talking to me through the deep trance medium, Nina Francis, whether they have plays performed in the Spirit world as we perform them here.

"Certainly;" he said, "we have a theatrical world on our side just as you have, and we have, I was going to say, reams of plays to give to the world when the world is ready for them."

Some of these plays, I gather, are given in dreams, as "The Green Goddess" was given to William Archer, but most by inspiration to authors who consciously or unconsciously are in tune with those in the Spirit world who are ready to help them.

And what joy and happiness, as I have gathered in my researches, actors find in the Spirit world when they reach it. "Wonderful," Marie Tempest is reported to have said at a direct Voice Seance recently; and she was so delighted at finding she was able to return that she exclaimed to an old friend, "It's a greater thrill than a first night."

That, I think, was a lovely touch, most characteristic of Marie Tempest.

———:o:———

BEAUTY IS ILLEGAL!

A friend came across a leading article on obsolete laws in the London "Evening Standard" of January 22, 1938, in which these words were used:

"The Witchcraft Act of 1735 could still be used against fortune-tellers and spiritualists. Let nobody think that these ancient laws are merely humorous survivals. One never knows when an old statute will be taken out of the dust of oblivion and furbished up to suit the convenience of police or magistrate."

———:o:———

The best way to lose your own troubles is to lift up another's.

THE VALUES OF OUR MESSAGE

(By C. H. Malmberg, Chicago.)

The continuation of any message depends upon its inner values. They must be used to enable the man or the woman to pass their life into higher unfoldment. Spiritualism has such values, and they must be stated and re-stated, interpreted and re-interpreted, until the one proclaiming them and the one receiving them must be so deeply imbued with them that nothing else matters.

It is easy enough for the Spiritualist to say our entire message depends upon the communication between the seen and the great host of unseen on the inner levels of life. Many Spiritualists insist that Spiritualism is communion with the spirit people and the receiving of a message from them.

The message and the communication between the two worlds is just one phase of the message of Spiritualism. Many stop just there. They are satisfied with nothing else; they have no ambition to make a deeper study of the many aspects of Spiritualism and get to know the comprehensiveness of its message.

Many would do away with the religion of Spiritualism. They don't see where the communication and the attitude of worship have any connection. The only worship they want is the old forms and the rituals of their early teachings. They are still fascinated with the glitter, the robes, the candles, and the what-not, of church ritual and forms.

Of course they form no part of the Spiritualist's form of worship. We believe he has risen to a higher state of consciousness, and realises that worship can have other meanings. Simplicity has always been the mode of approach to placing ourselves in harmony with the great unseen forces.

Humility, also, has been required of the seeker for spiritual things. We become humble as we realise the vastness of the values to be known, and we

ask in sincerity that our paths be led where we can attain unto knowledge and understanding.

Spiritualism teaches us that we have within powers and forces that can be developed if we earnestly and sincerely apply ourselves. Everywhere men and women ask for instruction to enable them to become channels for the spirit world, and that they might be able to assist in the great work that lies ahead for every Spiritualist.

Some have attended unfoldment groups for months and even years, and are now becoming dissatisfied with the results. In fact, they have no outward expression of their development. Students must realise that the attainment of spiritual faculties depends as much upon themselves as it does upon the medium, in whose class they are enrolled, and the spirit operators back of the scenes.

Our development lies deeper than anything we can see. Patience is one of the fundamentals we must be taught early in our development, and then we must content ourselves to wait until the inner powers begin to manifest. Spiritual gifts are never bestowed; we cannot even make a choice. Hence, we must be satisfied with whatever we get, and then use it to the very best of our ability.

If after patience and humility, the spirit helpers find us worthy they will surround us with inspiration and power to prove the deep and lasting values we have to give to the world.

There is a demand for the message of Spiritualism—especially to-day, as never before. Because of the chaotic conditions in the world to-day; the loss of loved ones; and the work that lies ahead for the rebuilders, questions are being asked with a desire to know what is right and what is the truth about it all.

Here the intelligent Spiritualist can enter and help to unravel many of the problems that confront us. The spirit helpers and teachers stand ready to

(Please turn to foot of next page).

ALLIED DEAD POINT WAY TO SERVICE

[This message, given by the Chief Justice of Victoria (Sir Edmund Herring) at a recent Carry On Club ceremony, has a year-end significance for all Australians.]

"Last year I was privileged to attend an American service on their Commemoration Day", said Sir Edmund. "The service was held at the American cemetery in Port Moresby. The address was delivered by a very gallant American, Brigadier-General McNider.

"He spoke for only a few minutes, but in those few minutes his eloquence peopled that cemetery

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enlighten us because of their wide-range vision, their ability to penetrate the realm of fact and knowledge, and thus give us light.

The more sensitive the medium the better able they will be to tune in on the levels where a correct answer can be given. A medium of this type must have given himself wholeheartedly to the attainment of the powers and abilities they now possess. No one can expect to belong to an unfoldment group a few weeks or even months and then think they are fit channels for the more important truths to come through.

Fitness for the exalted position of mediumship is something really earned. Likewise every minister of Spiritualism must realise the necessity of ability to minister, not by word of mouth, but also by way of the supreme way—living. A minister must not only have the qualification of presiding at services, expounding our message, teaching students methods of spiritual unfoldment, but have a thorough understanding of what Spiritualism really is. To do this, means days, weeks, and months, and likely years of intensive study, before they are able to satisfactorily demonstrate all the values of Spiritualism.

with all the brave men who had given their lives for America throughout her history. One could almost see them standing there beside the living soldiers of to-day, encouraging and cheering them on in their country's cause, for which they had proudly laid down their lives in years gone by.

"And to-day here at this ceremony we remember the men we fought with in the battlefields of the last war, who did not come back. They honoured us with their friendship and their love, and I know they hope for great things from us.

"And so when we remember them, we naturally search our own hearts. We cannot lie to them: they will know, and they call to us to see to it they have not died in vain.

Be Worthy.

"And so I fancy our commemoration involves our trying to be worthy of these comrades of ours, who gave all. They would want us to meet together to renew the old comradeships and the old friendships, and to talk and think of them and the days we spent together. They would be glad to know that we are together and of the good companionship.

"But also they would ask that we should dedicate ourselves to the great task remaining before us, and that we should highly resolve to continue the great work that this club has so grandly carried on. They would rejoice at all you have already achieved, but would ask that this coming year you set yourselves to accomplish more than you have ever accomplished before.

"To-day I believe they would ask that we should all set ourselves the gerat task of bringing to this community the spirit of tolerance and understanding that seems to be in danger of disappearing from the land. They went out to establish peace on earth, goodwill toward men. They played their part, we must in our turn play ours."

—"The Herald", Melbourne.

EVIDENCE FOR MAN'S ETHERIC BODY

(By Sir Oliver Lodge.)

[Questions invited from the audience at the close of Sir Oliver Lodge's address given in London some years ago, and his replies.]

Question: Has Sir Oliver Lodge any concrete evidence supporting the theory of an etheric body?

Sir Oliver Lodge: The evidences for an etheric body seem to me those kind of phenomena that are studied under travelling clairvoyance and other dislocations of personality. It is said that if you take the drug hashish you are able to float above your body and see it, and certainly people tell us that they have, in cases of illness or imminent death which did not become actual death, been aware of their bodies as something separate from themselves.

I think that must be a real experience, and I should imagine that the ethereal and material bodies are somehow able to separate from each other more or less before death. At death they separate permanently, but as long as they are connected by the cord—as it is pictorially represented—they can return.

Dislike at Returning.

I know that the medium, Mrs. Piper, when she was coming back from her trance, felt that she had been in beautiful surroundings, and felt a dislike at returning; she had been in a state of ecstasy on seeing the beautiful things, and when she came back she gradually woke up and looked at me, and said: "Oh, you are ugly!" And then she went on to say: "Tables and chairs and the common-places of life to come back to!"

According to my view, the spirit cannot go disembodied even under such circumstances as that. I think it requires an instrument of manifestation, and probably that is an ethereal one.

Question: Is ether transmutable, and can it be controlled by will?

Sir Oliver Lodge: I do not know what the questioner means by "transmutable", but I think that the ether has been modified into matter—certain specks of it, little centres of strain, or little whirlpools or vortices, which constitute the electrons. At present I think of the electron as a little vortex of ether.

I have been shown some drawings made a few years ago—clairvoyant pictures of what an atom looked like. It was shown as a whirling thing, and that rather corresponds with what I have speculated, that the electron is an ethereal whirl.

Can we act by our will upon the ether? My hypothesis is that we can act on nothing else, and that while we seem to be acting on matter we are acting indirectly and through the ether, and that is why the link between mind and matter will be found so helpful in philosophy.

You require a tertium quid, you require an intermediate. The mind can act on the ether: it cannot act on matter except through an intermediary. It will have to act on the ether to all eternity. Here and now it acts on matter, but it acts on ether first, and ether acts on matter.

Gravitation Explained.

That is what happens in gravitation; that is what happens in light. When I want to move a piece of matter, my mind, operating on the nerve and muscle mechanism, is operating through the intermediary of the ether, through the continuous medium, and not through the discontinuous specks.

Our will acts directly on the ether, but in order to make it manifest, here and now, it must act on matter, too. So the people on the Other Side who are perfectly in communication with each other, when they find a good-natured person who will lend his or her mechanism to be operated on by another intelligence, are able to communicate with us.

There are people who are good-natured enough and privileged enough to have the power of lending their material organism, not to be wholly controlled selfishly for themselves, but partially or wholly controlled for the benefit of others. That is what we means by a medium—a medium of communication.

Question: If the human body is held together by the ether, why does it not immediately disintegrate at death?

Sir Oliver Lodge: That is quite a good question. There must be a certain amount of ether left in the body, just as there is in any inanimate thing. When we have left our bodies, they are in the same predicament as this tray on the table. This tray has got the ether natural to an inorganic body.

But I rather assume that the animated ether of the body is something more, that the animated portion goes on and the ordinary physical part is left behind. But here you come up against one of the real difficulties, one of those things that have got to be answered before the theory is complete.

I have not put before you anything like a finished theory. It is a mere working hypothesis which I have spoken about on the Other Side to Mr. F. W. H. Myers and others, and they approve it, they say it is part of the truth.

They say, of course, that it is their idea; they always claim that they give us part of our ideas. But they are satisfied that we are working on a right hypothesis. They would not claim that they themselves have got the whole truth yet.

Between Life and Matter.

Question: Do you think it probable that the original substratum of matter was of the nature of life?

Sir Oliver Lodge: I think that is going into the Bergson hypothesis. Professor Bergson, trying to bridge the gulf between life and matter, assumes, in his "Creative Evolution", that they are both descended from one entity, which was neither.

Imagine some entity which, for purposes of its own, and for development, degraded a portion of itself into matter, and transformed another portion of itself into life and mind, so that, instead of having only one thing complete, there should be two which could interact with each other.

In the Infinite Wisdom it was perceived that more advance in value could be made by sacrificing something. Much progress depends upon sacrifice. The idea is that a portion voluntarily sacrificed itself to become matter, the inert thing to be operated upon by the rest; so that they are not really discrete and perfectly separate things, but have a common ancestry in a mysterious and only mystical past, and in that way you can account for the interaction between the two.

On Similar Lines.

I do not pretend to understand it fully, but Professor Bergson has talked to me about it, and has said that he found his views rather in accord with some of my own. He thought we were working on somewhat similar lines, and I have always been much interested in Bergson's theories.

It is always interesting to find different thinkers going by different paths up the mountain of exploration; he from philosophy, I from physics, others from Spiritualistic experience, all vaguely tending in the same direction, coming by different roads to perhaps the same conclusion, and meeting and shaking hands on the top.—"Psychic News."

———:o:———

"I began subscribing to the 'Harbinger of Light' in 1916, and still welcome its monthly appearance. In its present form it should be a good propaganda journal; but it is strange how many people refuse to read literature of this type; some shudder at the very idea of reading about 'ghosts'!" —F. E. Stewart, Dubbo, N.S.W.

GUIDES OR CONTROLS?

(By Ernest W. Oaten.)

A good deal of confusion exists in the use of the terms "guide" and control". Around every medium during the course of his development there gathers a certain band of spirit people, some of whom may be interested in the medium as a person, and others who are only interested in his mediumship, and in the results it can produce. The members of this band are more or less constant in their attachment to the medium. Some of them attend to his health, others to his mental and psychic expansion, whilst others again protect him from interference by unworthy spirits, or direct the flow of his mediumship. The duty of some guides seems to be that of carefully selecting the spirits who shall be allowed to communicate through the medium, or determine those who shall be described by him, and to collect information which shall be evidential or helpful. Others again may be concerned with the philosophy and general teaching which shall be conveyed through him. Whatever their part, they all work under the guidance of a "chief guide", who is usually selected by them, and very seldom appointed from above. The loyalty of the whole band to the selected chief depends upon the love and respect they have for him and their confidence in his power and ability. Hence will be seen the necessity of a chief who has been chosen by the band, rather than appointed by external authority. We all work willingly for those we love and respect.

Such a band may run into large numbers, and must consist of individual spirits of many grades, for protection must be afforded from, and assistance given to, spirits of high and low degree. Hence, when I meet those confident mediums who tell me that all their guides come from the seventh sphere, I know that they have no knowledge of mediumship. The building of a cathedral needs the assistance of

the navvy who excavates the foundations; the cement mixers and stone dressers who prepare the material, as well as the artists who carve the frescoes. It is only necessary that they work in harmony under the architect and conform to his plan. Such seems to be the chief function of guides, and they change but seldom.

Often, however, in the course of early development guides come and go, until the mediumship becomes stable. This is so because the members of the band have to be tried out as to their suitability. One may be chosen and tried for a few weeks or months, and then discarded as unsuitable, and another introduced. That is the process of building a band, each of whom is selected after trial by his suitability for his particular work. Such selection (if wise) is made without reference to colour, creed or nationality. Once the band has been selected changes are rare. Now "controls" are a different matter. They are allowed to use the medium under the supervision of the guides, who must be satisfied as to their fitness and qualifications. Thus with Mrs. Leonard. Her guide "Feda", when giving seances to investigators, may allow the relatives of the sitter to control her medium for the specific purpose of conveying information. If "Feda" is not satisfied that they are competent to take charge of the medium without doing harm, she collects and conveys their messages for them. It may be that they are ignorant of the processes of control, or are too vigorous for the sensitive body of the medium, or are too excitable, or, again, are psychically incapable of blending with her without "tearing" her aura. "Feda" then acts as a mediator, passing on their messages.

Or, again, a trance medium may be asked a specific question which none of the guides feel competent to answer. The chief guide will endeavour to find someone with the necessary knowledge. The selected control takes possession—does his job—and may never be heard of again. Whilst a guide

is more or less constant, a control is an occasional visitor. Such are controls. They are individuals introduced for specific work at special times, and are not permanently connected with the work of that medium.

I hope I have helped to make clear some of the differences between guides and controls. The upbuilding of a successful band of guides is one of the most complex pieces of human organisation that I know. It generally works very smoothly, and the earthly observer sees only its results. The chief guide is seldom the one who is the chief communicator or who uses the medium frequently. It is seldom he is heard or seen. He employs those with special abilities to do the work, but with his large outlook, wise judgment and deep knowledge, is satisfied to keep his hand on the machinery and ensure results.

It will be gathered from the above statement that many permanent guides are seldom or never heard of by the circle. Their work is behind the scenes in preparation, the regulation of the supply of power, the collection of information and anticipating the needs of the circle, etc. Happy is the medium who becomes aware of them and cherishes their friendship.—"Two Worlds."

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THE VALUE OF LAUGHTER

The value of good humour was proved in the case of a woman given up by the doctors to die. She determined she would die happy.

So she searched for some funny stories, and laughed at them. She told her friends and neighbours. They laughed.

Every day she laughed still more. It filled her room with cheerfulness. She laughed herself back to health.

Then she went out and laughed at the doctors.

—"Aquarian Age."

EARLY SPIRITUALIST METHODS

[John Worth Edmonds (1816-74) was the most influential early American Spiritualist. After a great public career, in the course of which he was a member of both branches of the State Legislature of New York, for some time president of the Senate, and Judge of the Supreme Court of New York. He resigned the latter position on account of the outcry raised against his Spiritualistic beliefs—From "The Encyclopaedia of Psychic Science."]

The following letter of Hon. John W. Edmunds, a true pioneer of Spiritualism, to Peary Chand Mittra, of Calcutta, gives light as to the feelings and methods of early truth-seekers along illuminated paths. It was printed in 1851:—

"Dear Sir: Yours of the 8th May reached me only lately, partly because of my having retired early in the summer to my cottage among the mountains, where, away from the bustle of city life for awhile I can have time to ponder a movement on the sublime truths now being revealed to us. The interest of those truths is increasing daily, yet, like all God's teachings, they come to us in the most simple form, and so moulded as to be within the reach of even the commonest mind.

"With such feelings, let from three to six or seven persons get together at twilight hour, when the turmoil of the day is over, and sit in a circle with hands joined all around, and in silence. In these few words is contained the whole direction of the mode in which the communion is brought about, but even that is not always sure of success, nor will the manifestations always come at once. Sometimes there is an entire failure, and sometimes we have to wait quite a while, but most generally it will come first or last.

"When it comes in this form your communion will be by spelling words from the alphabet; for instance, when you observe the table to move, ex-

press a wish that it may move three times for Yes, and once for No; and then call the alphabet letter by letter until the signal for Yes is given at the sound of a particular letter, when you write that down, and begin the alphabet again until the next letter is indicated, and so on until you get words and sentences. It was in this manner that the communion was begun with us, and you will be surprised, as we were, at the ease with which you will concert a set of signals with the intelligence that will be dealing with you, and which will meet you more than half way. Almost every circle has its own modus operandi.

"In Spain I was told of a novel mode. The alphabet was reduced to twenty-four letters, and each letter was numbered one, two, three and four. If number one moved, it was A; if number four moved, it was D, and so on. The particular form of the communion is not, however, of so much moment. The important thing is to secure a manifestation of the presence of power, for as soon as you get that you will find no difficulty in devising a mode of going further and making it available. And in regard to bringing the power around you, everything depends on the disposition and mood of mind of the circle; some become frightened; some are afraid of being laughed at; some, unimpressed with the solemnity of the occasion, indulge in frivolity; some become excited with the bare possibility of its being a verity, and some will be selfish enough to destroy all harmony in the circle; and all these are unfavourable conditions, and often retard, and not infrequently prevent any manifestation.

"The most proper state of mind is one of harmony and devotion; and singing and prayer are always found to be conducive to that. Oh- how glad our departed friends are to avail themselves of this, to them, now mode of once again visiting the dear ones left behind, and how pained they often are at the trifling and irreverent manner in which their advent to us is welcomed! And how often do they

turn sadly away at the impatience that cannot wait, until the conditions can be prepared!

"The most simple form that we have experienced in this country—the ABC, as it were, of our new school—is by the rapping and table-tipping. Yet in this form comes the remarkable phenomenon of inanimate matter, moving without mortal contact, and displaying intelligence—a marvel, it appears to me, as great as any recorded in the annals of mankind. This must, of course, be done by some power outside of ourselves, and yet we have much to do with it—at least to the extent of putting ourselves in a conditions to receive it, and aiding it to come to us.

"If we want to converse in English or French, we must be where English and French are spoken; and so if we wish to have the manifestation of spirit communion, we must place ourselves in a situation to have it come. It is not to be in a crowd amid the turmoil of human passion, but quietly and retired—'the world shut out'; not in a sneering and caviling temper, but calmly and honestly seeking truth, and nothing else; not for mere selfish gratification of idle whim or curiosity, but earnestly realising that we are communing with the dead. Ignorant ourselves of what these conditions are, we are often unconscious of the impediments we ourselves put in their way, and for this persistent patience is the great remedy.

"It will be quite out of my power to give you 'directions as to the selection of the media.' Were I with you I could perhaps say of the persons present who would be most likely to be a medium; but not otherwise.

"You will have to try your circles until you find one; he or she may be developed in a form quite unlike anything I have alluded to. But here, again, I repeat the remark that as soon as you observe the presence of the power, whatever its present form, you will have no difficulty in opening the commu-

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"THE DERELICT"

(By J. Stuart Morrison.)

The stream flows steadily on its way; but here and there its waters are diverted from the onward course, and whirl round and round in ceaseless eddies. On the surface of these little whirlpools are sundry pieces of flotsam and jetsam displaying quite a deal of activity, but making no progress. Flotsam and jetsam, the cast-offs of capitalism, which are left to the mercy of the drifting currents which flow through the sea of life.

The turbulent waters toss these remnants to and fro. Sometimes they are piled against each other, bumping together in mock combat, and again pieces are flung out to the edge of the vortex, and are there left to bob idly up and down until they are again drawn into the mimic struggle, or else becoming water-logged they sink to the bottom to decay.

Such a whirlpool is Hyde Park. In the centre of the vortex the tub-thumpers air their grouches, and carry on an endless, futile battle of words. At the other reaches of the park, sleeping under trees or dozing on benches, are other discards of civilisation, friendless, homeless, workless, ill-clothed and half-starved. In misery and poverty they live and die whilst the world goes on hardly conscious of their existence.

Within a stone's throw of the park bejewelled women and languid men are squandering fortunes on pleasures and diversions in a vain effort to escape the ennui and boredom of idleness. How long will these uneconomic extremes of poverty and riches be

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nion with it. When I return to town I will try to send you some publications that may aid you, for we have many a one now in our libraries.

"Wishing you every success in your pursuit of this true knowledge, which so purifies and ennobles the soul, I subscribe myself.—J. W. Edmunds."

permitted to blot the history of our age? These backwaters of humanity in which much potentially valuable material is permitted to rot and decay for the lack of an opportunity to direct their talents and latent powers into channels which would be of service to humanity. When will man learn to realise the truth of his common brotherhood? When will humanity learn to be humane?

Look at that lonely derelict sitting with his hands thrust deep into his pockets, and his coat collar turned up in an attempt to ward off the biting wind. Even the two days' growth of beard on his hollow, sunken cheeks cannot hide the signs of his inate gentility. Despite his rags, his carriage and expression bespeak his honesty; but within his brooding eyes is to be seen the misery of a thousand torments as he views in retrospect the events of his life. The promise of his youth—the glories of his early manhood—the beauty of she who shared his joys—and then, and then . . . the shadow of death. The loneliness and despair; his loss of employment; the weary round of casual work ever becoming more and still more difficult to obtain; and now . . . the lonely bench, the pangs of hunger, the bitter cold, the indignity of sleeping on the river bank, only to be moved on from time to time by an officious policeman—the symbol of that smug respectability which knows not the shadow of poverty.

He removes his hand from his pocket, and gazes at an object which lies hidden in his palm. A slow, self-depreciating smile tugs at the corners of his mouth. A hopeless smile which brings tears to our eyes. A gust of wind blows some scattered leaves and papers round his feet; he kicks them away, but they return again. He stoops and plucks a persistent news sheet off his emaciated ankles, and casts it away from him. It whirls round and round in an eddying spiral whilst the derelict rises to his feet, and, looking toward the heckling crowd, he raises his hand in a mocking gesture as if he were drinking a toast; his face is twisted into a cynical

smile, and his lips form the words of a half-forgotten latin tag: "Morituri morituros salutant" (Those who are about to die salute those who are about to die). He falters for a moment, and the eddying paper blows against his hand, almost dashing the contents to the ground. He tears it away. Something in the print catches his eye. He slowly shakes his head, half doubtfully; he wonders a moment, shrugs his shoulders, and, dropping the mysterious object back into his pocket, he moves away.

Let us follow him to see where he is going. He leads us into a crowded hall where a meeting is being conducted. One is struck by the very warm and congenial atmosphere that pervades the place, and the reverent attitude of the audience who are listening spell-bound to a dainty little woman who is speaking to them of the life beyond the veil, and giving descriptions of spirit friends to people who are seeking evidence of survival. It is heartening to see the manner in which the faces light up as they recognise names and descriptions of loved ones in the higher life, and receive messages which prove that their dear ones are still bound to them with ties of love, still guarding and guiding them in their lives. The medium gives helpful advice to those who are facing important issues, or who are perplexed by the difficulties of life. She turns in our direction, and points to the gentleman who led us to the meeting. "You are facing a great decision, and have almost been tempted to take the easiest road," she says; "you have been led here by your father, who is accompanied by your wife. I want you to see me at the end of the meeting. I have some personal guidance for you."

She then passes on to other enquirers. Here she gives a message from a fireman who was killed in a burning building, and there she gives a blessing to a dear old lady: a blessing from her husband who was blind when he left this plane. "But I can see now, my dear," he says, "I can see!" All her

messages are accepted, and much joy is shed by her cheerful and uplifting meetings.

Our friend waits behind. We see the medium asking him a question. He shakes his head. She seems very persistent, and is holding out her hand for something. He pauses a moment as if making a decision, and then with a shrug of his shoulders he hands her the object which arouses our curiosity in Hyde Park. The medium calls some friends aside, and we see her speaking to them. A well-dressed elderly gentleman walks away from the group, and goes up to the derelict, and shakes him by the hand. They converse for a few minutes. The younger man nods his head. His face wears a look of bewilderment, which gradually changes to gratitude and relief. The two men leave the hall together.

(Extract from an article by Harold Collins published in the "Sunday Referee", 31st May, 1936.

Stopped Suicide.

Another phase of Mrs. Robert's work is her clairvoyance at public meetings.

At a Spiritualist meeting in a large London hall, she recalled, she felt a strong urge toward a certain portion of the auditorium. Out of a gathering of two thousand people she pointed to a man and asked him to see her at the end of the meeting.

"Will you give me the prussic acid that you have in your pocket?" she asked him in a private rom. "You intend to go from here and do away with yourself, and they on the Other Side will not let you do it."

At first the man denied the possession of prussic acid, but later confessed the whole story. He was a down-and-out, and had had little or no food for days.

While sitting on a bench in Hyde Park he was preparing to drink the poison when a piece of paper was blown by the wind to his feet. It advertised a Spiritualist meeting in which the name of Mrs. Ro-

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HYPNOSIS WIPES OUT MOTHERHOOD PAIN FEARS

Not only pain and danger, but even fear, may be eliminated from childbirth without recourse to drugs or anaesthetics, according to accounts from case records in a paper received from America and referred to in the "British Medical Journal".

The paper records twelve instances in which practically the whole of labour was carried out while the patient was rendered analgesic and trance-like by hypnosis. Some of the cases, according to the record, presented complications, others were normal, but the method was successful in all instances.

Even more important appears to be the effect in eliminating fear and depression in the mothers-to-be by the use of the same method in pregnancy.

When, says the record, it was decided to use this method, the mother-to-be was placed in a hypnotic condition by the usual suggestive measures at fortnightly intervals from the sixth month onwards.

In the course of these sessions deep hypnotic states were produced, and suggestions that the labour would be painless and convalescence normal were made.

During labour itself the hypnotic state was produced shortly after the onset, and was continued for as many hours as necessary.—"Reynolds News."

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berts appeared as clairvoyante. He went to the meeting just for the sake of an hour or two of free warmth.

"After the meeting", said Mrs. Roberts, "I was able to interest some good people in his case. They put him on his feet again. He has been to see me many times since. He is now a happy man."

Yet some people still look at Spiritualism, and ask the question: "Cui bono?"

A MEDIUM IN EVERY HOME

(By Augustus Carpenter.)

We recall the teaching of Jesus, Who said, "Except ye become as little children ye cannot enter the Kingdom of Heaven"; which is within us.

The innocence, simplicity and humility of childhood show a willingness of children to receive instruction from their superiors. The adult generation of agnostics, atheists and backward sceptics in general, as well as those who have no knowledge of spirits, should first become humble with receptivity to spiritual truth, and thus advance in life. Because it is observed, that advancement is the most prominent condition of human life. Why struggle with mental inertia?

The source of all knowledge is God; much wisdom filters down to us through eminent, advanced and righteous spirits. Mortals give expression to the knowledge thus received in sincerity and humility. With proper adjustment entering the silence, all humanity could become mediums for spirit communication. "A medium in every home" is my constant urge. This includes children, as they are very impressionable by spirits when the body is pure, normal and undefiled, providing the soul is properly adjusted so as to give spirit friends a chance to reach us all.

It doesn't require much effort for a Spiritualist to perceive that God enters into Nature and into the soul of man, and yet divinity is also separate from both, as the impersonal deity, designated by Spiritualists as Supreme Intelligence. So we perceive God by a spiritual sight, never as a personality; and cognition as such comes within the meaning of comprehension of divinity through the state or fact of consciousness.

We spiritually discern spirit as God, and it brings to us through the triumph of principle in

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WHAT THEY SAID SIXTY YEARS AGO ABOUT THE TELEPHONE

The temper of the present times is to take the miracles of science for granted. Reluctance to accept anything not understood, even two generations back, is demonstrated by the following article, which appeared in a prominent Boston newspaper sixty years ago:

"A man about forty-six years of age, giving the name of Joshua Coppersmith, has been arrested in New York for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over metallic wires so that it will be heard by the listener at the other end. He calls the instrument a 'telephone', which is obviously intended to imitate the word 'telegraph', and win the confidence of those who know of the latter instrument without understanding the principles on which it is based.

"Well-informed people know that it is impossible to transmit the human voice over wires as may be done with dots and dashes and signals of the Morse code, and that were it possible to do so, the thing would be of no practical value. The authorities who apprehended this criminal are to be congratulated, and it is hoped that this punishment will be prompt and fitting, that it may serve as an example to other conscienceless schemers who enrich themselves at the expense of their fellow creatures."
—"Exchange."

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action. Hence we supplant ignorance by knowledge that is spiritual through a conscious awakening on our part.

Blessed are the pure in mind, for they shall see good—God—everywhere. This is simple enough for a child to understand.

Let us teach Spiritualism to every child.

SPIRITS ARE NOT INFALLIBLE

(By the late Rev. Thomas Grimshaw, in "National Spiritualist", U.S.A.)

"Spirits are just people; they have shuffled off their physical bodies in passing through the change called death, and have entered into a slightly different relation with Nature, otherwise they are just the same. Just the same mentally, morally, and spiritually. They are just what they succeeded in making themselves during their earthly career. Talents cannot be developed instantly, without effort, by some miraculous process. It is very essential that investigators and Spiritualists should grasp the full significance of this statement. Communication with spirits has frequently proved a curse because of the mistaken idea that all a man had to do to become infinitely wise was to die. The fact of the matter is that many, many spirits do not know as much about wordlly affairs as we ourselves do.

My father was a fairly good man, but he was a financial failure. If he had a shilling it burned a hole in his pocket, and he was anxious to get rid of it. Now supposing I had ten thousand dollars to invest, and my father, through some medium, was to start offering me suggestions as to the investment of that money, what do you suppose I should say? I should be likely to say: "Father, I don't doubt your interest in my welfare, but where and how did you gain the experience which qualifies you to advise me how to invest money?"

That is the right attitude. And it should be adopted towards messages about intellectual or moral subjects as well as about worldly affairs. Try the spirits. Test them as to their fitness to advise. They will not resent it; on the contrary, those that are worth our attention will respect it.

Above all, beware of the so-called "high spirit". It has ever been the case that the most trustworthy are the most humble.

"A CHRISTIAN BEFORE CHRIST"

Here follows portion of Socrates' famous speech when he was accused of corrupting the youth of Athens and undermining the religious beliefs of his day:—

" 'Athenians, I hold you in the high regard and love; but I will obey God rather than you; and as long as I have breath and strength I will not cease from philosophy, and from exhorting you, and declaring the truth to every one of you whom I meet, saying as I am wont: "My excellent friend, you are a citizen of Athens, a city which is very great and very famous for wisdom and power of mind; are you not ashamed of caring so much for the making of money, and for reputation and for honour? Will you not think or care about wisdom, and truth, and the perfection of your soul?" And if he disputes my words, and says that he does care about these things, I shall not forthwith release him and go away: I shall question him and cross-examine him and test him; and if I think that he has not virtue, though he says that he has, I shall reproach him for setting the lower value on the most important things and a higher value on those that are of less account. This I shall do to every one whom I meet, young or old, citizen or stranger; but more especially to the citizens, for they are more nearly akin to me. For, know well, God has commanded me to do so. And I think that no better piece of fortune has ever befallen you in Athens than my service to God. For I spend my whole life in going about and persuading you all to give your first and chiefest care to the perfection of your souls, and not till you have done that to think of your bodies, or your wealth; and telling you that virtue does not come from wealth, but that wealth, and every other good thing which men have, whether in public, or in private, comes from virtue. If then I corrupt the youth by this teaching, the mischief is great; but if any man says

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"THE PINECRAFT DIGEST"

(By V. May Cottrell.)

As a publishing venture there has been recently issued a collection of articles, stories and poems by V. May Cottrell, under the title of "The Pinecraft Digest". In New Zealand this booklet has been distributed to the book-selling trade.

Subscribers may remember that V. May Cottrell was a regular contributor to "The Harbinger of Light" for over ten years, and it may be that older readers (and new ones, too) might be pleased to buy copies of this digest. As well as the articles published by occult and spiritualist periodicals in England, America and India, in which the writings were correctly given out as clairaudiently received scripts. A good deal of this material has been used by secular journals as general articles. But it is from the psychic scripts nevertheless.

In the copy before us the following articles are from the psychic scripts clairaudiently dictated to V. May Cottrell:

The New Leaders; Emotional Action and Reaction; Sex in Relation to Life; Gleanings from My Manuscripts, and all the Paragraphs; I Dwell Within; Dreams and Visions; The Gift of Humour; Heredity and Environment; Credo of a New Age; Mosaic of Life; Constructive Thinking; The Tyrant—Fear.

If this digest is received reasonably well, it is proposed to issue others. The publishers have thought of an "Occult Number", in which excerpts from the scripts will be frankly presented for what we believe them to be—communications from Beyond.

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that I teach anything else, he speaks falsely. And therefore, Athenians, I say, either listen to Anytus, or do not listen to him: either acquit me, or do not acquit me: but be sure that I shall not alter my way of life; no, not if I have to die for it many times'."
—From "Trial and Death of Socrates."

A FATHER'S WARNING

The following story was told in a letter to Mr. F. W. H. Myers from a certain Mrs. P., who did not wish her name to be revealed. It appeared in the "S.P.R. Proceedings", vi, 26, and was used by Flammarion in his great work, "Death and Its Mysteries", vol. iii, p. 88:

"Married in 1867, my life was calm and happy until the end of the year 1869, when my husband's health failed, and he became irritable. On Christmas Eve, about 9.30 p.m., he had gone to bed. He had left the lamp lighted, because I was lingering for a moment near by little girl's cradle.

"Suddenly, to my great amazement, I saw a man in the uniform of a naval officer, with a pointed hat on his head. His face was in the shadow; it was all the more in obscurity from the fact that he was leaning on his elbow upon the head-board of the bed, supporting his head with his hand. I asked myself who this man could be. My husband had his back turned to me; I touched him on the shoulder and murmured: 'Willie, who is that man?' He turned, gazed at the intruder, stupefied, then sat up suddenly, and cried out: 'What are you doing here?'

"The form straightened suddenly, then, in an imperious unhappy voice, said: 'Willie, Willie.' I looked at my husband. He had grown livid, and was greatly agitated; he rose from the bed as though to attack the stranger, but stood still at once, either in perplexity or fear.

"The form, impassive and solemn, crossed the room, moving at right-angles to the wall. When it passed before the lamp a shadow fell on the wall and upon ourselves, as though it had been a real person. In spite of this the phantom vanished mysteriously through the wall.

"My husband sat down on the edge of the bed,

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THE REFERENCE LIBRARY

We gratefully acknowledge receipt of the following gifts to the Library:—

Mrs. E. T. Dunlop, "The Great Problem", by Dr. Lindsay Johnston; "Psychology and the Development of Mediumship", by Horace Leaf; "The History of Atlantis", by Lewis Spence; Mr. Chas. Neil, Sydney, "The Doorway", by Margaret Vivian; "How Do You Live?" by Shaw Desmond; Mrs. E. Allison, Sydney, "Heaven Revised", by E. B. Duffey; "What Lies Beyond", by A. M. Kaulback.

From Mr. Chas. Neil, Sydney: "The Invisible Influence", by Dr. Cannon; "The Immortal Road," by W. E. M. Abbott. "Man and the Spiritual World," by Arthur Chambers, has been sent by an unkonwn donor.

Several books have been promised; when they arrive we shall prepare and publish a catalogue.

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put his arm around me, and murmured: 'Do you know whom we saw? It was my father.'

"My husband's father had been dead for fourteen years; he had been a Naval officer in his youth; then, on account of his health, he had been obliged to leave the service before my husband was born, and the latter had seen him in uniform only once or twice. As for me, I had not known him.

"As the days went by my husband lost strength and was obliged to take to his bed, seriously ill. It was only then that, little by little, he confided his secret to me. For some time he had been in serious financial difficulties, and at the time when his father appeared to him he was about to heed the fatal advice of a man who would have led him to ruin, or perhaps to something worse. I cannot help seeing in this a providential warning given to my husband by means of the voice and the features of the man he had most revered in his life, and the only man he would have obeyed."—"Light."

BOZO HAD FAITH

"Bozo", a bulldog, showed so plainly in his intelligent, affectionate way, that in his heart he bore a deep love for all humanity that he became a town character.

Although no one owned Bozo, almost everyone in Rock Island, Illinois, knew him and loved him, for he had been a familiar figure in the down-town district for more than twenty years.

In all those years he had proved his true character. For example: Children liked to play with the good-natued dog. When their play became too rough, Bozo never showed signs of anger. He'd merely turn away and with a backward glance which clearly said, "That's enough, now, children," and then he'd walk away.

Because Bozo willingly offered his comforting companionship to all sorts of people, he had many friends. Bozo's friends did all in their power to repay him for his faithfulness.

Two restaurant owners fed him every day. Bozo's special fondness for sweets was well known to the candy man, who gave him tasty tidbits whenever he asked for them.

The laundryman was always glad to have Bozo's company as he made his regular route. At times, when Bozo had a strong urge to see the town, he would wait in the truck early in the morning, and perhaps ride with his friend all day.

The policeman who patrolled the downtown district saw to it that Bozo was allowed to sleep in the park during the hot weather. A night watchman provided him with a nice warm bed near a furnace all through the winter.

Another one of Bozo's very good friends was the captain of the Mississippi River ferryboat that carried passengers from Rock Island to Davenport, Iowa. Bozo was given the run of the boat whenever he chose to ride across the river.

One Christmas several of Bozo's friends gave

him a handsome collar of which he was justly proud.

The year after that Bozo was picked up by the dog-catcher because he had no licence. The log-catcher did not know the dog very well, but, like most people, he sensed that certain trust and good-will that Bozo radiated toward everyone. Even a man whose business it was to dispose of dogs could not dispose of this one! He called the police station about it. The police in turn told the patrolman, who told a down-town merchant, who bought the licence and saved Bozo from the pound. This friend bought the licence every year from that time on.

When Bozo's time was finally up, in April, 1942, he was laid to rest in the town's most fashionable pet cemetery.

Officer Bladel, who had so often helped Bozo across the busy streets when he had become too old to dodge nimbly between onrushing cars, says:

"Some people say Bozo was just a lucky dog. But I say Bozo was a dog that had faith in all men, and believed there was plenty of good in every person he met. No man could resist a trust like that. That's why no one ever let him down."—Evelyn B. Witter, "Victoria Daily Colonist."

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EMERGENCY FUND

We acknowledge with thanks the following donations: H.L.W., Norfolk Island, £5; M.L.R., Wellington, 20/; J.H., Lower Hutt, 20/; M.S., Tecoma, 10/6; M.J.J., E. Malvern, 11/; E.C.F.-S., Gympie, 10/6; M.A.P., Coburg, 10/; H.A.D.A., Rotorua, 9/6; J.M.O., Townsville, 5/; A.M., Brookfield, 2/6; F.M., Moree, 2/6.

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"Nature hath her animating spirit as well as man, who is Nature's child, and he who can find that spirit and let it breathe upon him shall live with her life, and while she lives so shall he who hath all her secret live with her."—Ayesha.

AN IRRESPONSIBLE ARTICLE

(From "Two Worlds", 1/12/44.)

When a newspaper editor requires an article on a special subject, he usually applies to an accredited authority on that subject. It would have been better for the editor of "Woman's Own" if that policy had been followed in the case of the article entitled, "Searchlight", in their issue of November 17, for it is obvious that the writer, P. H. Baker, is lacking in correct information on the subject he, or she, deals with. The article is a three-column attack on professional mediumship, and although it bears evidence of a slight acquaintanceship with the more sensational aspects of mediumship, as presented by the uninformed popular press, it is as full of misstatements as three columns can well be. The writer says . . . "one would imagine that Spiritualists would examine the claims of mediums with far more care than they do, and not, as so often happens, obstinately maintain disproved claims." The facts are that Spiritualists have been the first to expose and disclaim every case of fraudulent mediumship coming to their knowledge, as the writer can ascertain by reading the psychic press. Speaking of ectoplasm, the writer says, "the gullible imagine it is a spiritual body, but in cold, hard fact, it is usually butter muslin, old newspapers, etc., swallowed before the seance and subsequently vomited by the medium."

It is not difficult to guess where the writer obtained this particular bit of mis-information, but the informant must deprecate the writer's rendering of it, for even he would not claim that old newspapers can be regurgitated in the form of snow-white ectoplasm. And to describe a purely physical phenomenon as a "spiritual body" must be as annoying to him as it is ridiculous to any responsible psychic researcher. Apparently the writer does not know that the "butter muslin" lie was thoroughly exposed by eminent scientists under strictest labo-

ratory conditions, and ectoplasm found to be a definite physical emanation from the human body.

The writer also says, "Some mediums belong to a central bureau to which they forward any information they may have been able to obtain from their sitters. This information is available to all other mediums who are members of the bureau." This statement is untrue. What is the address of this mysterious bureau? I challenge the writer to produce a scrap of evidence of the existence of such a bureau in this country. The whole article displays a lack of factual knowledge of psychical research, and should not have been presented to women at a time when so many of them are finding the comfort and consolation of knowing that those they have lost can still be found, through the agency of responsible and reliable mediumship. With regard to the writer's grossly exaggerated account of the alleged earnings of mediums, many of whom give much of their loving service free of any charge, I take it that he, or she, did not refuse a cheque for writing the article, despite its worthlessness.

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A MODERN PRAYER

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best;
Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which seeing sin is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry over much
About that fussy thing called "I";
Give me a sense of humour, Lord;
Give me the grace to see a joke;
To get some happiness from life
And pass it on to other folk.

SPIRITUALISM

(By W. P. Wills.)

Spiritualism is a system of facts, formulated into the rigid law of science. Chemistry is her sacred and infallible book; universal nature her extensive domain and arena of all experiences, the arcane treasure of all energy, substance, and entity forms.

The universe is her temple, evolution her process of structure, inexorable law her trowel and compass, chemical relations her ever-present divinity. From the brotherhood of the atoms, to the sublimated aura of an angel, from the solidity of the rock to the plastic beauty of an aural sphere, Spiritualism, as an exponent of science, knows naught but the progressive action of the law of cause and effect.

Her philosophy is inductive, her method scientific, her conclusion logical, her demonstrations acceptable, her inspiration the light of the world. She offers to the world the only key to nature, and lifts the veil of nature's finer self, and enthrones chemistry rather than faith; she unites the visible and invisible into a beautiful whole, beyond the ken of a Newton and Bacon who beheld not the dazzling light of her sky-covered dome.

Spiritualism mounts the chariot of fire, and rides triumphantly beyond the physical forces, and enthrones law and science in the mystic realms. She dethrones the gods of superstition, as idols of man's childhood, and entombed the Juggernaut of theology in the dust of oblivion; she plants her aspirations in acts of human life, and enters the portals of life without the credentials of faith; she implores no humanised antipode, but knowing that nature is the materialisation of all that is—moved by law that is never repealed or evoked, she stands awed with the sublime beauty manifested, and rejoices that man is a part of all, and the God within himself the highest expression of creative energy.

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LOVE AFTER DEATH

(By Shaw Desmond.)

Order through Gordon & Gotch, your bookseller, or Mr. C. Neil. Price in England, 10/6.

"Love After Death" is no imaginative phantasy. It is as strongly indexed and proved as the facts of a science of which it is part. It represents a quarter of a century of psychic and other research by the writer, Shaw Desmond, and others, and will draw an even greater and more discriminating circle of readers than Shaw Desmond's now famous "How You Live When You Die".

This noteworthy work answers questions now being increasingly asked by many thousands. The author's approach is direct; his answer positive. He gives comfort and certainty in the following seven parts, into which his book is divided: (1) Love and marriage on earth before death; (2) Love and marriage conditions after death; (3) The meaning of Passion on earth and in the astral; (4) Love education Here and Over There; (5) Child and Home on the Astral; (6) Marriages and Love experienced in the Next World; (7) The future of love and religion on earth and in the after-death world.

Chapters which, strongly evidenced, will help the reader are: "Why Earthly Marriage Fails"; "'Falling in Love' Many Times"; "The Etheric Trial Marriage"; "The Love-Act"; "Platonic Love"; "Mating by Wavelength"; and "The Greater Greater Comradeship". There is a full "Analysis-Contents" for reference, and the book is a complete preparation for the after-death world in which we all will find ourselves in due course.

Remember, no echo ever returns, in human terms, from the distant shores of invoked benevolence, but the hand-writing on the wall is ever "law, the course of order".

THIS OLD CLAY HOUSE OF MINE

When I am through with this old clay house of mine,
When no more guide lights through the windows shine,
Just box it up and lay it away
With the other clay houses of yesterday,
And with it, my friends, do try if you can,
To bury the wrong since first I began
To live in this house; bury deep and forget:
I want to be square and out of your debt.
When I meet the Grand Architect Supreme
Face to face, I want to be clean.
Of course, I know it's too late to mend
A bad builded house when we come to the end,
But to you who are building, just look over mine,
And make your alterations while there is time.

Just study this house—no tears should be shed,
It's like any clay house when the tenant has fled.
I have lived in this house many days all alone,
Just waiting, and oh, how I longed to go home!
Don't misunderstand me—this old world divine,
With love, birds and flowers and glorious sunshine,
Is a wonderful place, and a wonderful plan,
And a wonderful, wonderful gift to man.
Yet somehow we feel when this cycle's complete,
There are dear ones across we are anxious to meet,
So we open the books and check up the past,
And no more forced balances, this is the last.
Each item is checked, each page must be clean,
It's the passport we carry to our Builder Supreme.
So when I am through with this old house of clay.
Just box it up tight and lay it away.

For the Builder has promised when this house is spent,
To have one all finished, with timber I sent
While I lived here in this one; of course it will be
Exactly as I here have builded, you see

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FURNISS'S HELL FURNACE

Well-named the Rev. J. Furniss, C.S.S.R., a dreadful book I have just been reading is entitled "The Sight of Hell". This is the sort of thing this Catholic writes: "Little child, if you go to hell there will be a devil at your side to strike you. He will go on striking you for ever and ever without stopping. The first stroke will cover your body from head to foot with sores and ulcers. The second stroke will make your body twice as bad. How, then, will your body be after the Devil has been striking at it for a hundred million of years without stopping? Perhaps at this moment, at 7 o'clock, a child is just going to hell. To-morrow, at 7 o'clock, go and ask what the child is doing. The Devil will go and look. They will come back and say: 'The child is burning.' Go in a week and ask. The same answer comes: 'It is burning.' Go in a million of years. The answer is just the same: 'It is burning.' So if you go for ever and ever you will always get the same answer: 'It is burning in the fire'."

To strike terror into the hearts of little children with this wrong teaching is disgraceful. Why must any Church resort to threats and impose fear on its members in order to hold them? There is no such place of perpetual torment, where one is not even given a chance to atone, and to state that little children are sent there for all eternity is preposterous.—John T. Young, Windsor, Berks, in "World Service".

It's the kind of material we each send across,
And if we build poorly, of course 'tis our loss.
You ask what material is best to select?
'Twas told you long since by the Great Architect,
"A new commandment, I give unto you,
That ye love one another, as I have loved you."
So the finest material to send up above
Is clear, straight-grained timber of Brotherly Love.

—By J. S. Monck.

DIVINE CROSSES SWORDS WITH PSYCHOLOGISTS

"The New Psychology and the Old Faith": Bevan Memorial Lectures, 1944, by Edward S. Kiek; 1/2, post free.

This book records a masterly survey of spiritual experience in the light of modern science. Principal Kiek, of Parkin College, Adelaide, exhibits the courage of knowledge in contesting views and beliefs held by eminent men in their criticism of Christianity.

He contests any assumption that the universe is a vast mechanism functioning without ethical and spiritual considerations, and contends man is responsive to stimuli from another world than that of time and space, and actually receives from this other world energy and insight to overcome the world of mechanism and instincts.

Reviewing the conclusions of the psychologists, Freud, Adler and Jung, he refutes their contentions in a manner appearing self-evident even to the lay mind, while he points out that a materialism which regards man as no more than a creature of circumstances is falsified by the activities of those who rise above circumstance.

He gives the devil his due, however, and recognises the service rendered to mankind by these psychologists, even if he does not always agree with them. He reminds us that the great discovery of modern psychology, even if disputed by some scientists, is that beneath the level of the sub-conscious—in which are stored the past experiences and knowledge of the individual to be recalled at will—is another level, the unconscious, in which lie the experiences one desires to forget—in fact, a "forgettory".

These "forgotten" experiences in the unconscious create complexes which can be dissipated

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WHY I GO TO CHURCH

(By Edgar A. Guest.)

"I go to church because I want my children to go to church. I want them to know something more of this life than business, sport, and selfish amusement. I know only one institution that will teach themthat they are divine. The Church will interfere with their pleasures at times, but their mother and I sometimes have to do that, and we hope they will love us none the less because of it. All things that are worth while demand something of us in sacrifice. I go to church and help support it, not only because I think the Church needs me, but because I need it. It exists not only on dollars, but on men and women. So I attend church and do for it what I can, because I believe in it. It has been my source of inspiration and strength and comfort."

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Spiritualism is not an easy "faith". It does not demand acquiescence in any particular doctrine or conception of life given in the name of any particular revelation from the other side. It demands an open mind, it is true, but it must be a reasoning mind, a mind which is prepared to form its own judgments on such evidence as is presented to it whether by incarnate or discarnate intelligence; and which is prepared to shoulder its own responsibilities.

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only when the causes are brought to light by a psycho-analyst.

Freud, the Columbus of the unconscious, regarded all religion as based on wishful thinking; in fact, an effort to get away from stern realities to an unreal world Principal Kiek develops an exhaustive argument in support or religion as a reality in experience.—"Advertiser."

THE APPLICATION OF SPIRITUAL HEALING

[Abridged from a trance address given by Mr. W. H. Lilley, the well-known healer, at Manchester, England.]

My friends, I rejoice at having this opportunity of speaking to you because we of the spirit realise that you are on the eve of Peace, which will open out a new world, a new life, and, we hope, light in darkened places.

I realise how important it is that you who are Spiritualists have a realisation of the truth, in order that we who are spirit can continue our work for humanity in our various channels.

I want to speak to you on the Application of Spiritual Healing, but first let us determine what we mean by Spiritual Healing. What is it? What is done? What is realised? What is the ultimate end?

I know that many have varied ideas. I know that Spiritual Healing is only in its infancy, and those who practise it have teething troubles.

Just as there is a fight for the recognition of Spiritualism, so must the fight for the recognition of spiritual healing. Those who seek to oppose me are not the orthodox religion, but the orthodox medical profession, and I think if our good friends of the spirit can take care of their fight with orthodox religion, I can assure you that we can take care of orthodox medicine.

I have during the past twenty-one years of experience with my medium been able to realise the faults of Spiritualism. I have realised how much it requires spring-cleaning.

I am aware of all things that seek to break down that great service that Spiritualism can give to humanity, and it is with that purpose in mind I come here to you to give you some idea of what is taking place, and of the conditions which are detrimental to its progress.

Spiritual healing is not just the laying-on of

hands—it is a science based on facts. It is a phase of one's soul's progress. The healing that I am privileged to extend to my patients is not based simply upon religion but on scientific facts which can be examined: facts upon which we can build.

I have told you I do not give religion to you. It must be fact. Because we realise that the laying-on of hands is insufficient, we realise that prayer is insufficient.

Because you have within you a spirit which has been endowed with the great gifts of courage, determination, endurance, sight, sound, these gifts, if you will bring them into creative channels, will undoubtedly prepare you sufficiently to break down any disease force that might be within you.

During my experiences in London I have had the opportunity of observing the re-actions of patients. I have those who approach me through religion, through science, and from ordinary medical angles, and I realise that the Spiritualist does seem to have some of his philosophies mixed up.

When I come through my medium I do not bring a great power. I do not give all that is necessary to make a cure. Because of my experience and clearer vision I am able to give to my medium knowledge and wisdom that enables him to cure rationally and in tune with the Infinite. Therefore, the Spiritual healing that I represent is healing based upon rational methods, rational facts, and not just an idea that some power flows down from the heavens and is curative.

The Spirit World from which I have come is a world of consciousness in a world of matter.

You can realise when we go back in time, one tiny cell multiplied greatly became a shape and structure and a consciousness. It is a consciousness only when it can see and hear and feel, taste and smell: thus consciousness is born.

The spirit world is not a world as your earth plane. It is simply consciousness. Consciousness is simply memory built by experience, and after we

finish with the physical body we have the mind capable still of creating thought: and thought is spirit.

We see now that the physical body is the product of years and years, centuries and ages of evolution. This body is simply the vehicle for the spirit through which it manifests.

We have a gland known as the pituitary, and one known as the thyroid. If there be an injury or disease of the thyroid gland or the pituitary, the person will change from being a natural, loving, creative person, and will become jealous, aggressive, lethargic of mind.

The spirit enters into the body at the fifth month of conception. At the fifth month the brain begins to vibrate. It can be proved that consciousness begins in the first months after conception.

You who are here are gaining experience through this world of matter that will enable you to find your position when you take up that greater life. This physical life is not only determined for your spirit, but by your glands. If these are not in tune you think differently. Suppose we have a man who is a good man, who loves his home. He receives an injury to his physical brain. What happens? That man, from being good becomes evil. He becomes a drunkard, a sexual maniac. He forgets his home, his wife and children. Can you realise now how we must include the physical with the spiritual.

Everything must be used for Spiritual healing that has been given to us by our Creator—oesteopathy, manipulation, light, colour, etc., to restore to man his perfect body. I appeal to the medical profession to try and understand that the spirit world is endeavouring to give to them a wider understanding. I deplore the fact that many of them are thinking of the physical body as a mass of tubes and matter.

I diagnose by the interpretation of a patient's vibration of aura. I can read quite clearly whether

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DAILY BREAD

(By Dr. Riblet B. Hout, in "The Progressive Thinker".)

"Give us this day our daily bread." So many of us think that this is the sum total of life. For bread, to so many of us, represents the extreme reality and centre of our beings, whereas there should be many other considerations before us than simply bread alone.

Jesus, of course, knew the importance of gaining our daily living. He understood the problems of many concerning his physical life, and struggle. But He also understood the spiritual man, and how the spiritual man must be nourished as well as the physical man. For He spent most of His time, and He gave His greatest lessons, about the spiritual side of our nature, and how it was that man must not try to live by bread alone.

In these days of utter confusion—confusion concerning both mind and body—we are wont to go stumbling along in our haste to accomplish some little thing, and scarcely pause to consider realities, the realities of which Jesus spoke.

Let us attempt to analyse our position upon earth to-day. Let us first accept the premise that we are here, living in a very real and material world, and that just simply keeping alive takes much time and great energy. We are here to gain something tangible, something real, some reward from life.

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that person is suffering from rheumatoid arthritis, cancer, glaucoma, stomach trouble, T.B., etc., due to underlying causes handed on to patients by their ancestors. The laying-on of hands would only be getting red of the effects and not the cause.

Spiritualists should cleanse their minds of all the peculiar theories of the spirit world obtained from the seance room. Facts are wanted, not theories.

And what can that reward be?

Is it money or financial pain? Is it security against possible failure or defeat? Is it strength to gain knowledge, so that we may use that knowledge to gain selfish ends over our neighbour? Or what is the real reason of our being here?

With the getting of our daily bread we must also get character. For how else is a men to live if he does not, in his humble duties of every-day life, express to his fellowmen that which is deeply hidden within him: his character?

We must know that just the very fact of living here upon this earth is sufficient to aid us to build character. And if we will but once admit to the soul of ourselves the fact that we are inherently divine, and that as we are all built in God's likeness, so we must be naturally of indissoluble essence; then we will aid that God-power within us to express itself more fully.

Science has taken cognizance of the fact that man cannot well serve two masters. That is, man cannot look to one source of energy and secure his growth from that, and then, in contradiction to this thought, serve another completely different set of ideas. Man can only become like that which he takes as his ideal.

So the problem resolves itself into our selection of ideals and models which we may want to follow. If a man sets his thought entirely upon the idea of gaining his daily bread at the expense of his spiritual qualities, then that man, by the very laws of nature, will be forced to withhold any soul growth that may want to manifest itself.

For to follow the world means to think as does the world, and it is so evident to-day that the thoughts of the world are not upon spiritual helpful brotherhood ideas.

But is it entirely possible to live in the world but not of it? Man may work at his day-by-day duties with an honest ideal held close to his heart, and yet he need not give himself over to base

thoughts of conquering his brother man for the benefit only of himself.

That was possibly Jesus' ideal when he tried to picture the multitudes that a worth-while life was one in which the soul was developed, even at the expense of material gain. For, after all, it is only the lessons of life that we may take with us when we are privileged to undergo the change of transition, called erroneously death.

Life can only do this for us: it can teach us soul lessons and responsibilities, and from this will come soul growth.

Spiritualists are fortunate in that they are privileged to view life a bit differently than most folks know it. From their experiences with forces outside the material realm they have demonstrated to their own entire satisfaction that this life here is only one stage of the life eternal, and that when we pass through this proving ground we may continue our studies and work out our ideas without the impediment of physical bodies.

With the getting of our daily bread many other facts concerning life are attracted to us. It is fortunate that life will give us these experiences in spite of our efforts to circumvent them. For it is only through problems met, faced, conquered and dismissed that we may learn the things that we must learn ere we can more nearly express perfection.

How fair it is of life to give us these enduring soul-progression passes, without which we would never be privileged to evolve higher! How great must be the plan of Infinite Intelligence to allow us to work out our own salvation so that by our own struggles we may at least attain the goal of perfection! How great must be the laws of life to let us adapt ourselves into so many strange environments, and then, when we have attained mastery over them, to allow us to free ourselves from such entanglements!

So life must be greater than we have ever guessed it to be.

To be alive, to breathe, to be privileged to work out our own salvation! What a great, benevolent Power must be watching over us.

And some day, when we are at last privileged to view the heights that we in our evolution often despaired of seeing, how great will be our happiness and joy to know that life is so much greater, so much more worthwhile, so much more real, than believing it to be just a weary round of seeking our daily bread!

———:o:———

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A subscriber wants a good secondhand copy of "Raymond", by Sir Oliver Lodge. Please state condition and price to "The Harbinger of Light", Box 64a, G.P.O., Adelaide, S.A.

———:o:———

You are wasting affection if you are pining for angels before you have learned to love folks.

* * *

Editor Huston certainly maintains the standard of interest that has characterised the "Harbinger" for so many long years of its publication.—"Financial Gazette", Melbourne.

* * *

Mr. Church raised the old question of the necessity for mediums. "If my father has passed over," he said, "and I desire to communicate with him, and it is intended that we should be able to communicate with the dead, why cannot I speak to him direct?"

"If your father were in Manchester," Sir Arthur replied, "and you wished to speak to him, you would have to use the long-distance telephone. Well, mediums are the telephones connecting us with the spirit world." (From an interview of an American journalist with Sir Arthur Conan Doyle.)

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