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The Harbinger of Light

A Monthly Digest devoted to

Psychical Research, Spiritualism, and Spiritual Philosophy

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Edited by

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

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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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NINETY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM

Spiritualism, Complement of True Christianity

This lecture by Dr. J. M. Peebles was delivered at a Spiritualist Convention celebrating the Fiftieth Anniversary of Modern Spiritualism at Rochester, N.Y., U.S.A., and was reprinted by "The Two Worlds" last year

It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. Bearing in memory all my travels, all the monuments, ruins, inscriptions, shrines and "bibles" I have seen, I count them as dross — poor perishable dross — when compared with the tiny Rochester rap, that echo of eternal life, demonstrating beyond the vestige of a doubt that momentous fact, of a future conscious existence.

Modern Spiritualism

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery — the rediscovery of a fact, old in one sense, as Babylonia or Akkadia, ancient as the faded ages of remotest antiquity.

And this Spiritualistic discovery, this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown like Minerva from Jupiter's brain. It was feeble at first.

It is young yet, but though young as compared with other religions, it is pregnant with divine truth and afire with infinite possibilities.

Seven years before the Hydesville manifestations, similar phenomena appeared among the Shakers. They continued for three years. These were so overwhelming at times in the line of mysterious noises, trances, visions, and prophecies, and so exciting to those outside the Believers' fold, that they were obliged to close their meeting houses from the public.

They were thought to be going mad, and there was raised the old cry of witchcraft. The spirits prophesied at this time, through the Shaker mediums, that these manifestations would soon go out into the world, and would spread to every hamlet and city, island and continent of the globe. This prophecy has been literally fulfilled.

Christianity started from a dream (Matt. 1: 20) — Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap.

The mightiest results often flow from seemingly the minutest causes.

How small an upset lamp; yet, Chicago was lain in ashes; how small to the physical eye Newton's apple, yet there lay the hidden law that held suns and stars in their circling orbits.

How small Stephenson's puff of steam, yet now railways and ocean steamers girdle the globe; how insignificant to proud, imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes that in less than three hundred years shook the Roman Empire to its very centre, and planted the cross as a crown of promise in every civilized land.

Easter Morning

So, that little half-muffled sound, that gentle telegraphic Hydesville tapping in 1848, like a messenger-bird with good tidings of light and love from the heretofore dark lands of tombs, came with messages of holy memories from the loved, and startled the world!

It was the Easter morning of the century, the golden dawn of a new dispensation, the dispensation of spirit demonstrations and angelic ministries, of freedom from churchal confessions, from medieval superstitions and from human slaveries. It prophesied of woman's equality with man and withal, it inspired or instituted the great social, political, and national reforms that have in the past decades brightened the moral horizon of this century.

As in the historic past women were last at the cross and first at the tomb; so in this century, women — the Fox Sisters—were the first to discover the new alphabet; that, cabling the ocean of doubt and bridging the river of death, enabled mortals and immortals to stand consciously face to face, reclasping hands and reaffirming their undying loves. The stone was now for ever rolled away from the doom of the sepulchre.

Upon the ushering in of this dispensation there were no Sinai thunders, no terrific earthquakes, no darkening of the sun, or other strange mythic miracles. Neither did any graves give up their dead, for there were no dead in them.

The tombs there, and the tombs of the agone ages were all empty. The pronounced dead had risen. Their white feet were pressing the evergreen shores of life, and their inspired tongues were musical with the resurrection songs of immortality.

Not Supernatural

Nature's chain has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity clasp hands. The good of the old-time remains, the truth never dies. There are no dead to-day.

Spiritualism, as tangibly as absolutely, demonstrates it. "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

Ring the bells of gladness, sound the loud timbrel, shout the chorus in one ascending, resounding anthem of joy; for death is conquered, priestcraft is uncovered,

theology is proven worm-eaten, creeds are doomed, sin is checked, the devil is defeated, and the old-time hell is transfigured into Gehenna-gardens and vineyards where purpling grapes now grow in richest luxuriance.

A few years ago, I was in old Bethlehem near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Rochester — the imperishable Bethlehem of this crowning century of science and progress. This is consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries.

A Demonstrated Fact

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth — while psychical research is an earnest move in the right direction, and while mere spiritism, accepting the fact of an intercommunion of this and of the world beyond, is a grand step upward from materialism, Spiritualism is a fact, an absolutely demonstrated fact.

And more, it is a fact plus immortal truth, aflame with the suffix "al," which suffix implies quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness, and good will to man.

Self-Evident Truths

All thinkers admit there are self-evident truth-axioms. That I exist is to me an axiom. The existence of space is another; the existence of God is still another. And the logic of true Spiritualism is this: God is spirit, self-conscious, pure, infinite, unchangeable; and man in his innermost being, made in the image of God, is necessarily a conscious spiritual being.

Spiritual beings in all worlds, visible and invisible, just as naturally respond to and converse with each other through the electro-forces of nature and the vibratory laws of sympathy as music responds to music, or as love responds to love in noble human souls. There is one God, one eternity, one law, one humanity, and one destiny for all aspirational human intelligences.

Abounds in Phenomena

Spiritualism is rooted in God, for God is spirit. It is grounded in Nature for Nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philsophies, and the true wisdom-religion of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations, the scaffolding by which the masses ascend. They have their uses. Materialists especially require them and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry fogs of a dreary material existence.

Educated Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of man. They acknowledge the Christlike spirit of love and forgiveness; they feel the serene influx of the Divine Spirit.

They converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their seances with hymns and prayer; they are richly blessed with clairvoyant visions, and calm, uplifting ministrations from the loved in heaven.

What Scientists Say

The learned Dr. Beard, physician, author, scientist, and hypnotist of New York, strongly inclined toward materialism, declared that "Judge Edmonds used to say that he sifted the evidence of spirit manifestations just as he sifted evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable."

Camille Flammarion, the great French astronomer, said: "At least ten of the manifestations he witnessed through Eusapia Paladino" were incontestable. He further said:

"Placing myself solely at the point of view of a physicist who observes, I say, no matter what explana-

tory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her. . . . Invisible, intelligent forces seem also to act in unison with hers, producing varied phenomena. Those pronounce themselves spirits, and what other explanation can be given?"

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

With the more intelligent scientists of this country, including Edison, the great inventor, the victory is won; and s Spiritualism proudly takes its place in the Pantheon of the sciences!

SPIRITUALISM REVOLUTIONARY

In a letter to the "Daily Record and Mail" (England) R. Dick writes: "The real truth is that neither priest nor scientists wants to upset the whole fabric of religion, science, and the social order by recognizing so profoundly revolutionary a thing as Spiritualism. Some day the spirit world will do something that all the world may know of its existence as a living force to be reckoned with."

May we add that this living force will be recognized as the truly natural way of life.

———:o:———

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REMARKABLE PHENOMENA

Extraordinary, Unexpected Manifestations

By Arthur J. Wills, C.E., Ph.D.
224 Herrick Road, Riverside Illinois

I attended a seance at the home of my friends, Mr. and Mrs. John Hobbs, of Cicero, Illinois, the night of April 6 last year. The Hobbs' son, John, junr., was in attendance also. Aside from myself, there was one other person present, that was the medium, Mrs. Musa, who resides at 3557 Fullerton Avenue, Chicago.

At the close of the seance, the subdued light of the radio was turned on so that our eyes became adjusted before turning on the full light.

Looking at the medium, who rarely goes into complete trance, I noticed ectoplasm issuing from her mouth and forming a small cloud, the size of a fist, just below her chin. Noting this I asked Patsy if this was the "voice box" . . . psychic larynx . . . through which she spoke (she always speaks in independent voice, other spirits using the trumpet). She said, "Yes, watch my mother."

Gradually I saw the medium's face transfigured and she grew several inches taller, a wig seemed to form on her head, ruffles at the throat and I sensed Dr. Blackstone's presence. On mentioning his name the answer came whispered, "Yes," no energy being left for more. (Dr. Blackstone was physician to Queen Anne of England . . . 1700 . . . He gave his history at one time and on checking it with the biographies of eminent men of that period, I found each detail verified. Not only was he a physician, but also a philosopher, poet, and he often engaged in religious polemics, etc., just as he told us.)

Then the medium grew shorter and the large transfiguration of a man was reconstructed into a smaller face, which I recognized as that of my wife, and on speaking her name, she confirmed this with "Yes" in her well-remembered voice. All this was quite spontaneous and unexpected. (See my book, "Life Now and For Ever," page 76.)

On several occasions previously, Mr. Hobbs' nephew and wife were present and to him came his mother, her advent each time being preceded by the unmistakable perfume of roses, fresh from the garden and very strong.

On April 11 the natural perfume of roses was again manifested, indicating the presence of Mr. Holmes' mother. Patsy asked Mr. Holmes to take a pitcher of water from the table and hold it in his hands. This he did and she said they would try to bring some flowers to him from his mother.

Materialized Hands

The only flowers in the house at the time being some artificial decorative roses on the radio and some snapdragons in a vase in the centre of the circle.

Presently we heard the sound of a slight rustling in the pitcher, as if a single flower had been put in it, then another and another. In all six perfect roses were placed in the pitcher, one was dropped on the floor near my feet, with the remark, "That is for Mr. Wills." And another thrown towards John, junr., and there were also three carnations, pink and white.

Hobbs' deceased son Raymond came in. (He was killed on the railway when six years old and is now about fourteen; a bright lively soul, with the intelligence, wit, and knowledge of thirty, he said he is studying chemistry "over there," and that an advanced spirit named Burbank was helping him bring the flowers to Mr. Holmes, from his mother.)

Before closing Patsy said to Mr. Holmes, "Reach over and take my hand." This he did and Patsy said, "What does it feel like?" Mr. Holmes sid, "Like the hand of a young girl about twelve or fourteen, I should say." Patsy laughed in her girlish voice and said, "That's my hand and I am glad to greet you."

The "Wise" Ones Chide

Now the medium is heavily built and has a large hand in proportion, (Patsy is the medium's daughter, who passed away only two months old. Patsy is now

eighteen years old. She is the guide . . . or opener of the door . . . for her mother and has a bright wit and sense of humour and an intelligence beyond her years rivalling that of a person of forty in her knowledge of philosophy and matters of the spiritual life.)

The ignorant wiseacre will promptly account for the flower phenomena by claiming that they were concealed under the dress of the medium, "That's easy." But is it?

Can You Do It?

The medium is a pleasantly pump lady, who fills her dress neatly. Any attempt to conceal flowers under her clothing, would immediately crush and injure them beyond recovery. But these flowers were as fresh, and shapely as if just carefully cut and placed in the pitcher by an expert florist, in perfect condition, buds just opening, no petals lost or injured, no stalks broken. I defy anyone to conceal such flowers under their clothing (especially tight-fitting ones) and desposit them uninjured in the pitcher, under the conditions.

Two days after the seance, the rose given to me was in perfect condition as if just gathered from the garden, in the same half-opened stage as when I received it.

On this occasion, when the medium entered the Hobbs' home just before the seance, she complained of feeling somewhat ill and took Mrs. Hobbs' chair, for convenient exit, if necessary, Mrs. Hobbs occupying the usual place of the medium, which change of places did not seem to interfere.

Knowing the medium for several years, I noted, on her entrance, that her usually florid complexion looked somewhat pale and pinched and her manner was not as lively and energetic as usual.

Water Chemicalized

Towards the end of the seance Patsy explained that the medium had been feeling sick all day, because from Saturday midnight the spirit chemists had been preparing her for this extraordinary phenomena and giving her the necessary chemicals, not those we know, but finer ones not yet discovered by our scientists, to accom-

plish the difficult and unusual task of apporting the flowers, and saying that the medium would be herself again at the close of the meeting. This proved true, for the medium then was her usual self, colour, condition, and liveliness.

Just as the meeting closed and before the light was turned on, the medium reached for a glass of water on the table, as is usual, and took a drink, and I heard her remark in an undertone, "Phoo! it tastes like carbolic acid." Patsy explained that the chemicals in her mother made the water taste bad.

As commonly the case, such extraordinary phenomena occur unexpectedly and for a special purpose, not idly. In this case to convince Mr. Holmes that his mother was there, bringing these flowers, with the help of Raymond and his spirit expert, Burbank.

DO MEDIUMS HELP?

By J. S. Byerley

In "The Link Journal"

As the outcome of observation over a long period, I have discovered that when a seance is centred around one medium, a better result is produced if there are no other developed mediums in the circle. The suggestion is that they gather to themselves power instead of giving it.

Not so long ago there were three or four mediums in the circle other than the demonstrator and the result with a good medium was very poor. On another occasion I put a stranger in to make up the number. He was under partial control most of the time and the evidential value of the seance was only forty per cent.

Can it be that power from one medium counteracts the power of another? Is it possible to blend so as to form a positive and negative as in wireless? Or are all mediums positive?

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(Rochester, New York, U.S.A., July 4 to 25, 1948)

THE "DOGMA" OF THE "UNORTHODOX"

(Readers are arguing about what a Christian believes and what a Spiritualist believes. Here is an article from a man who is both a Spiritualist and a Christian — and who calls the non-Christian Spiritualist "orthodox."—Ed. P.N.)

By Rev. Edwin Butler, B.D.

In "Psychic News"

A Defence of Christian Spiritualism

"What does the term 'Christian Spiritualist' mean?" asks a correspondent, and "Why try to mix two such entirely opposed lines of thought when the result can only be misleading?"

May I try very briefly to answer him? First of all, a Christian Spiritualist is a Spiritualist who is also a Christian. There are such animals, of whom I am one among very many. When it comes to "simple, logical, demonstrable truths" we are in complete agreement — the facts speak for themselves.

Men and women survive death, and come back to prove that they are still alive. One of the people who did this was Jesus of Nazareth, a fact which your correspondent will not deny. What other "simple, logical, and demonstrable truth has Spiritualism to offer? On what other 'fact' are Spiritualists agreed?"

I do not accept all of the doctrines to which he takes exception, but even "vicarious atonement, virgin birth, original sin, salvation by faith, etc.," are not necessarily incompatible with the fact of survival and communication; nor are they stranger than some of the "fancy religions" which have sprung up on a basis of Spiritualism.

I am not seeking to quarrel with any man's set of beliefs; we shall know the truth of each — and they all have some truth — in due time.

But there is a decided difference between my beliefs— and your correspondent's — and "simple, logical, and demonstrable truth."

Leadership

It appears that on this side of life and on the other side also there are millions to whom the spirit who

was once incarnate as Jesus of Nazareth is now known as the "Master." We would seek to follow Him and obey Him. We regard it as a privilege, as our highest privilege in fact, to be His servants.

What we believe about Him is not of such importance but we believe in Him; we think He knew and knows man as no other ever has; we accept His leadership and therefore call ourselves Christians.

We find happiness and inspiration in His service and with our fellow-servants in the flesh and in the spirit. We think He has saved us from futility and boredom and given us something worth while in life. If you like to call this "salvation by faith" we will not object.

Perhaps others find equally real "salvation" in the teaching of "guides" and "leaders" and "teachers" from the other side who do not accept the leadership of our Master; but what basis have they for claiming that their helpers are "the real thing" and ours are not?

Perhaps the trouble is the widespread belief among Spiritualists that, in the words of the same correspondent, "the basic teachings of Christianity necessitate acceptance of such beliefs as vicarious atonement, etc."

In the old days I thought that, too. I can only say that I have found it far otherwise.

None of the doctrines mentioned is essential for membership or for the ministry of my own denomination — Congregationalism.

I was surprised to find that I was asked only to accept Jesus Christ as Leader and Lord — to "promise to be His faithful soldier and servant."

On that promise I became a member wtih a vote and a voice in the government of the church — nobody even cared whether I believed in the virgin birth, vicarious atonement, original sin, or salvation by faith.

Theological studies have shown me that these doctrines are not so absurd as they may appear to be — each has a history and a reason; they are not illogical and cannot be proved to be untrue. I do not find them all convincing, but that is a matter of opinion, not of "demonstrable fact."

"Vegetarianism," says your correspondent, "is the only logical mode of life for any Spiritualist."

That is precisely the kind of attitude which led to splits in the church, rival creeds and narrow sects. It will do the same for Spiritualism if allowed to spread.

I happen to be a vegetarian myself and would argue for the practice, but again ask for tolerance for other views. We are not "the elect," "the saved," who have the only logical belief, the only right way, the only truth.

A Christian and even a non-vegetarian can be a Spiritualist and some will continue to be so until expelled by the "orthodox" — i.e., those who know they alone hold the "right" opinions.

SUGGESTIONS FOR CONTRIBUTORS

"The Harbinger of Light" publishes only matters of GENERAL interest to Spiritualists as indicated on our title page. Space is too valuable to be used otherwise.

The first rule in modern journalism is: "Be brief, use simple words and short sentences." Be constructive; we are teachers, not critics.

In reporting "experiences" be very sure of your facts. Secure permission from the principals, in writing if possible.

We cannot accept poems or addresses; we haven't space.

We do not publish "exposures." That is a matter for the police. If you have a grievance, read S. Matt. xviii, 15 to 17.

The law of libel includes the writer of the article, the editor or publisher of the paper, and the printer.

Contributions should be typed, double space, on one side of the paper, leaving a margin on each side. A page of "The Harbinger of Light" averages 360 words. Save the editor's blue pencil by cutting out all unnecessary words.

Attention to these suggestions will save your time and energy and ours.

THE RIDDLE OF SLEEP

By G. D. Abraham

In "Prediction"

A careful examination of those facts of life known to us as trance, hypnosis, anaesthesia and the like, shows that a large part of our life may go on independent of the physical body and the objective consciousness. Like the oceanic iceberg, the part that lies submerged may be many times greater than that which we take for the whole merely because it appears above the surface of the waters of wakefulness.

The average person cannot hope to have more than a theoretical acquaintance with the phenomena of hypnosis or trance, but there is one aspect of this strange, subjective life that comes within the direct ken of us all. That is — sleep. But the contempt bred of familiarity is in this instance a false attitude. For how much do we really know about this mysterious third of our lives spent in what we are pleased to call unconsciousness? In truth we can scarcely define the word we use.

Theories of Sleep

What then is sleep? This "death of each day's life," as Shakespeare called it.

Medical and chemical theories of explanation have been advanced ad nauseam and ad absurdum. One school tells us that sleep is due to periodical anaemia of the brain, although why such a complaint should affect this organ at regular intervals seems beyond them. Surely, blood is more liable to leave the head in an upright rather than a recumbent position, yet we lie down to sleep.

A second idea is that certain poisons are generated in the body during waking hours, that they eventually throw the body into a coma as they accumulate and are eliminated during sleep. Just what organs of elimination we possess that function in slumber but not otherwise, it would indeed be interesting to know.

Others again blame the glands (everything seems to be their fault), or propound the improbable notion that sleep is merely induced by lack of external stimuli. Is it not obvious that lack of stimuli is the result of sleep and not the other way round?

Whither the Consciousness?

Studying these numerous suggestions we "ever and anon came out by that same door wherein we went." For in addition to the objections already raised they none of them explain the most intriguing thing of all, namely, to where does the consciousness go.

In this, as in so many other fields, the Occultist has probed the bottom of a mystery the solution of which has entirely eluded the materialists and the orthodox. Let us, however, argue from the known to the lesser known.

Although the cause of sleep is obscure, its purpose is more clear. Namely, the restoration and renovation of an exhausted physical body. Sleep is a source of vital and nervous energy. But it is not the only such source. Food and drink also contribute to our stock of vitality, as does breathing.

Now in studying the relationship of energy and sleep much valuable spade work has been done by another group of seekers unafraid to leave the well-trodden fairway of accepted knowledge and beat about in the rough — the Naturopaths. In some of their cures and treatments patients have been fasted for long periods, abstaining from food but not drink, for as long as ten weeks in some cases. Apart from adding to the efficacy of the forces ranged against disease, these experiments have produced several results of prime importance to to our present quest.

First, we have learned that whereas a human being may go without food for many weeks he can only last a few days without sleep. Second, it has been observed, not without astonishment, that during a long fast there is no drop in body temperature and little in energy. In fact, in a number of cases the vitality was actually

increased! These effects occur so consistently that we may, on the strength of them, propound a new law. Sleep is the primary source of energy, food being merely a secondary process for the purpose of restoring broken-down tissue.

Study of Relaxation

But this is not all. Our friends also learned through the study of scientific relaxation and mental and emotional therapy that the very process of being awake consumes energy. Not merely active work or physical exercise, but also thinking and feeling use up their quota of our daily "pep" ration. If this were not so, the person leading a sedentary life would require less sleep than the labourer. The reverse is only too often the case.

This brings us to the conception of a vital life force which we consume all day and re-absorb all night. To the Prana of the Theosophists in fact. They tell us that the life force is the vast Cosmic Energy that pervades all space and animates all life, taking its rise from the magnetic nucleus which is the sun. The etheric bodies of all creatures condense this radiated force and later transmit it to their physical counterparts.

Taking the two foregoing facts together leads us to a profound clue. Vitality is externalized into the atmosphere during wakefulness and interiorized during sleep. And the etheric body is the condenser and distributor thereof.

Turn at this juncture to that great contributor to psychic science — Sylvan Muldoon. Consider his theory of discoincidence, and the modus operandi of sleep begins to become clear. He states that every time you sleep your astral or etheric body — I am using the two terms synonymously — move slightly out of coincidence with the physical. Perhaps only a fraction of an inch, perhaps more, it moves, and derives re-invigoration and nourishment from its sojourn in the spirit world. The greater the degree of separation the greater the inflow or condensation of cosmic power. If you were clair-

voyant you would see the sleeping and recumbent astral floating anything up to a foot above the mortal body.

In this connection it is interesting to try a little experiment and that is to move one's bed around and try sleeping with the head pointing in different directions of the compass. It will be found that the quality of sleep varies considerably as you vary the angle with the magnetic axis of the earth.

To come back to the vitality. Occult testimony is unanimous on the point that re-charging only takes place during unconsciousness. But on the other hand not all separation from the mortal frame is unconscious. This implies yet a further purpose for sleep and leads us to study it as a waking state. And this is not as crazy as it sounds any more than it is crazy to wake-up dead.

Muldoon, an exponent of astral projection, claims that he can exist apart from his physical self, and in a state of perfect clarity of mind can wander about the world at will, afterwards verifying his adventures in the normal state. And he is by no means alone in that experience.

To Travel in "Time"

James W. Dunne, on the other hand, claims to travel not in space, but in time, dreaming of events before they happen. He illustrates the span of life as an ascending chromatic scale on the piano. "Just one damned thing after another," each note as played being the point "now." The dreamer has lost his travelling "now" mark, and is staring at the keyboard. He can direct his attention to any note he pleases, but, trained to the waking life with its sequence, his attention flickers about wildly. He dreams of time past, he dreams of time future, and is glad when morning restores the confused dream and returns him to his chromatic scale. Now imagine, says Mr. Dunne, that our dreamer has died, lost his "now" mark for good and all. His mind is no longer drilled to the idea of forward progression. He learns to control his flickering attention and appre-

Please turn to foot of page 18

WORLD CENTENNIAL CELEBRATION OF MODERN SPIRITUALISM

Headquarters: 67 Edinburgh Street, Rochester 8, N.Y.

To celebrate, in proper and befitting manner, the one hundredth birth year of our movement . . . expressing, as completely as possible, world-wide representation in building Good Will for Our Cause, both within as well as without our own ranks.

Place

To be "centred" at Rochester, New York, U.S.A. — Because, while Hydesville (a cross-roads hamlet some twenty miles distance from Rochester) is the actual birthplace of Modern Spiritualism, Rochester is the nearest city of important size capable of promoting such an undertaking. Furthermore, it was the "Rochester Rappings," through the Fox Sisters at Old Corinthian Hall, that led to the "organizational birth" of the movement itself. (There will be several additional meeting places, as well — to be announced later.)

Time

July 4 to 25, 1948, inclusive. Because: First and foremost, this date will not "interfere" nor "compete" with local or association sponsored celebrations. Second, July being "vacation month" in the northern hemisphere, it offers opportunity to the greatest number to attend. Also, from this same point of view, a majority of our churches are closed during this month, freeing pastors and staff workers from their stay-at-home responsibilities. Finally, for "weather" reasons.

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ciates his fourth dimensional viewpoint. The whole world of musical composition lies open to him with a lifetime of varied human experience to act as inspiration. About him other players operate other instruments all under the guidance of the Great Conductor.

So then, sleep. Mystery, necessity, adventure, and more.

"To die — perchance to sleep, ay there's the rub,
For in that sleep of Death who knows what dream may
come?"

Sponsorship

Our world-wide party is sponsored by the Federation of Spiritual Science Churches and Associations — a confederation of legally established Spiritual Science societies united for mutual co-operation, for the protection of our workers, and for the constructive promulgation of our movement. The Federation is the only active organization representative of a great number of Spiritualist and Psychic Science groups operative under varied and widespread association-banners. Having no "ministry" or "chartered societies" directly under its own jurisdiction, the Federation is non-competitive, so to speak, and exists only in its service to the movement at large. Such sponsorship is indeed ideal! Here there is "no axe to grind"! — no one association or society to gain any advantage over its brother or sister organizations. The Federation has nothing "for sale": its membership is free and all operating costs are paid by voluntary contributions. (Incidentally, all Federation officers serve without financial remuneration — and pay their own expenses, as well!)

For All

While our centennial celebration is Federation-sponsored, it is none the less for all — for each and every Spiritualist and Psychic Science organization, large and small; for each and every worker and friend of the cause, regardless of the particular banner under which he may serve or be affiliated. Representatives of every association, publication, camp, healing centre, and educational institution active in our movement the world over, of which we are able to make record, are not only to be cordially invited, but urged to be one-with-us in active participation in this gigantic effort to build Good Will for Our Cause.

Our Workers

All workers (special representatives, committee and bureau members, and the like) of our centennial celebration are to give of their services absolutely free! No individual is to benefit financially through this project.

THE OPEN DOOR

By M. Guthrie, Brisbane

"Behold, I stand at the door and knock. Behold, I have set before thee an open door, and no man shall shut it. Who is there among you who would shut the doors for naught? I have no pleasure in him, saith the Lord of Hosts."

The accepted entrance to a home is the door. Windows are for ventilation. If the door is shut, and we desire entrance, we must knock.

Having knocked, and the door being opened, we may enter only on the invitation of the inmate. If he does not wish to receive us, we can only go away, we cannot force an entrance. If he is making a mistake by refusing us, he will suffer for it sooner or later, for the most unlikely looking visitor may have brought a gift in his hand.

The words, "I have set before thee an open door," were given me when I first took up the study of Spiritualism — when I had no idea I should ever stand on a Spiritualistic platform, or do any kind of work for the Movement — I was rather amused. But it came gradually; the door was not thrown open violently, but just a little now and then, and I entered, rather nervously, one step at a time.

The door is the threshold or stepping stone to what is inside the house. The outside of the house may not be a criterion of what is inside. A poor looking door may open on to a luxurious room, as I have found when visiting Chinese friends in the far North of Queensland. In the ghettos of Europe, in the countries where the Jews were persecuted, the houses looked mean and squalid, so that they should not attract the attention of looters, but within was all the luxury and comfort of the Orient.

The door of a house is a spiritual symbol. There is a door between the two worlds, the world of this physical life of ours, and of the life prevailing on the other side. That door is not enticing; we don't wish

to knock at it, much less cross the threshold. That door is called Death. Our flesh shrinks from physical death, unles we are suffering such intense mental and bodily agony that we plead for the door to be opened to us, for we hope that will end suffering.

But this shrinking from death is merely a reflex action induced by false or inherited teaching. Read parts of the Old Testament, even some of the Psalms of David, which speak of this mortal life as everything, and that annihilation follows death. It makes doleful rreading, such as, "The dead know not anything. Wilt Thou show wonders to the dead, shall the dead arise and praise Thee, shall Thy lovingkindness be declared in the grave, or Thy faithfulness in destruction; shall Thy wonders be made known in the dark, and Thy righteousness in the land of forgetfulness?"

The land of forgetfulness? What was the good of knocking at a door if it only opened on forgetfulness? It was centuries before people began to realize that there was a world beyond this. Angels and principalities and powers they believed there were, but not the spirits of human beings living a normal life there, and sometimes returning to tell those still in the body a little of it. That idea was evolved very gradually. Heathen mythology gives us glimpses of the other world, but it was not attractive. We read in the Odyssey that they could only be approached by incarnate human beings — priests generally — bearing an offering of the blood of animals, and the spirits of the departed heroes gathered around and eagerly supped it up. The domain of Pluto, as it was called, was cold and dark, corresponding to the very lowest part of the astral plane — that part of the plane inhabited by unhappy spirits.

In the fullness of time, Jesus came, and by His resurrection opened wide the door between the two worlds. Ever since, with many intermissions, contact has been going on. Hard-headed scientists have proved this, almost against their will, and almost at the expense of their reputation for sanity.

Most of the mediums of the Middle Ages were a poor lot — poor in goods, and poor in intellect. They had natural psychic gifts which they did not quite know how to use. They would put a spell or a curse upon people they disliked; they made images of clay or wax, and placed them in running streams or over a slow fire, and the persons the dolls represented pined away and died. No wonder so many of these mediums were burnt as witches and wizards. But those practising white magic — the gifts of healing — were just as likely to be burnt as the evil-workers.

As education became more general, the belief in witchcraft fell away, until there came a period of utter religious scepticism. The eighteenth century was noted for the rise and progress of atheism. The door of communication was slammed in the faces of the seekers, but it was opened again nearly one hundred years ago by two little girls in America, who heard knockings, and who devised a way of finding out what the knockings meant. There have been many setbacks since then, sometimes the door was nearly closed, but even then, God did not leave Himself without a witness here and there. Such eminent people, writers, and scientists as Sir Oliver Lodge, Conan Doyle, Sir William Crookes, William Stead, Florence Marryatt, and many others risked ridicule by declaring their belief, after proof, that the door between the two worlds was definitely and widely opened.

There are many doors to that spirit world. Our own five senses, our brains, our hands, our voices. There are not enough mediums to go round, but, as everyone has at least one psychic gift, we should try to get our own messages. Our Theosophist friends accuse us of laziness; they do not approve of our method of mediumship; they call it the easy way. Not the easy way for the medium, but for the sitters, who could, by giving up an hour twice a week, learn to develop their mediumship by using the doors of meditation, prayer, and concentration.

Having knocked at the door, and it being opened to us, we step inside, but many of us only go as far as the first few steps. We are invited to go further, where a lavish entertainment is spread, but, in the ante-room, we receive a few messages, very evidential, very comforting, but often, of a material nature, so we ask for more, and still more, but we won't go into the inner room, and our loved ones, who come to prove their continued existence and to assure us that they love us still, find they are only valued as message bearers. How disappointed they feel, and how grieved! The person who answered the door says to us, "Come in, and you will learn of the teachings." We answer, "Shall I gain the material thing I am worrying about?" The guide replies, "Once you have contacted the higher things, you won't be so anxious about that." So many of us turn away. We are denying the very fundamentals of Spiritualism — the desire for spiritual progress, for contact with the higher guides, for the knowledge of how best to serve others.

The day will come when through suffering — which is another door — we will return. The door may be shut, but it is never locked. But we must knock. If we fix our desires on material things alone, we slam the door in the faces of those spirit friends who are trying their best to help. True, we do live in a material world and must occupy ourselves somewhat with material things, but if we put the spiritual first we shall find, to our surprise and delight, that the problem that was worrying us has solved itself. "Seek first the Kingdom of God, and all other things shall be added unto you." By going for the lower instead of the higher, we are using a teaspoon instead of a cup brimming over.

Everyone earnestly seeking to understand is opening the door. God is in partnership with us, and He does not inspire us with a wish that He is unwilling or unable to grant.

The things to which we cling are so temporal, have such a short life, but through the soul-power which

God has given to everyone it is possible to create a facsimile of something that will last for ever.

Take the door of prayer. It doesn't matter whether you call it meditation, concentration, desire, praise, or petition; it is contact with God. Some people say we cannot alter God's plans by asking Him for certain things, either for ourselves or for others, and it's true that in our ignorance we ask for the wrong things, and we get them, to our hurt, as a hint to be less selfish in future. But facts are "chiels that winna ding," and remarkable events have taken place in the lives of individuals and nations, as the result of prayer. Scoffers may give other reasons, but even they have been silenced by the almost instant granting of concerted prayer.

We should always pray in submission, no matter how much we desire the thing for which we pray. "Not my will but Thine be done," should always be the ending of our prayer, and a willingness to accept whatever His answer may be, for He often gives back with one hand what He seems to take away with the other.

And now, since a door, great and effectual, has been opened to us, let us go in at that door with all reverence yet with all confidence. According to our faith it is done unto us. The greater our faith in God, and in the guides He has chosen for us, the wider shall that door be thrown open, and the richer the fare provided. The more we eat of that Divine food, the less desire we shall have for the grosser food of the lower planes.

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monastery. We were its occupants. This is our past, this is our future.'

"Reverently the monks genuflected to the altar. . . . From the tower came the mournful toll of the service bell. At its sound, the monks vanished while I was left, uncomfortable, wide awake, wondering. That is all. I cannot explain it. That is not my function. But these things I saw last night."

REPORTER SEES GHOSTS

Confirms Story of Church Haunting

From "Psychic News"

A reporter, sent to investigate a story of a parson seeing the "ghosts" of monks in his church, himself saw the spirits and was addressed by one of them. And the news editor of the "Daily Graphic" — the paper in which the story appeared — added a footnote that the reporter was "quiet, sober-minded, reliable" and had never "dabbled in the occult!"

It started when the Rev. H. H. Anton-Stephens, vicar of St. Dunstan's Church, East Acton, told an "Evening News" reporter that he and three other people had seen the spirits of twelve monks walking in procession up the centre aisle of his church and into the chancel. One of the monks, wearing a violet hood, had spoken to him and had given him advice about his confirmation classes. This monk differed from the others, said the vicar, who continued: "He is a ministering spirit, sent to inspire and instruct. I am indebted to him, as to the others, for much help and guidance."

"I can now confirm the Rev. H. H. Anton-Stephen's story," wrote Kenneth Mason in the "Daily Graphic" the next day, "because with my own eyes I saw his ghosts." The reporter told how, to confirm or disprove the vicar's report, he had gone to the church and, as dusk set in, settled himself in one of the pews. Tired, cold, and wet, he fell asleep. He continued: "What it was that wakened me I don't know. But as my eyes opened I beheld the monks, grey-gowned, hooded, bowed heads. Slowly, but happily, they came towards me. I took my courage in both hands and barred their way. I faced them. Then quickly I had to turn and look back at them. They had passed through me. And then I heard a quiet voice speaking to me: 'Near here, five hundred years ago, stood a

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CONAN DOYLE AND SPIRIT COMMUNICATION

By Dr. Alexander McIvor-Tyndall

In "Light"

We have heard a great deal of doubt expressed amongst those who do not know the laws of intercommunication between the living and the so-called dead, in regard to the spirit-communications from Sir Arthur Conan Doyle, recognized by Lady Doyle as genuine. The question has been put to me many times as to why Sir Arthur should be able to communicate with this side of life almost immediately after his passing over, when there are thousands of instances where persons going over to the other side have apparently not come back or communicated as they had promised? And then they invariably mention Houdini.

I knew both Sir Arthur Conan Doyle and Harry Houdini. I liked and respected Houdini for his ability, and certain honourable traits which I know him to have possessed. But, in the interests of truth, I must point out the very great difference between the two men, so far as their likelihood of having any power **on the other side** is concerned. To anyone who will consider the circumstances of Sir Arthur, and his passing, the answer should be clear enough.

Sir Arthur Conan Doyle was a man of a very high order of intelligence, which is something entirely different from mental cleverness. He also had a keen analytical mind, a far vision, and the courage of his convictions. In addition to these endowments, he had developed his soul-consciousness; he possessed what be termed a developed "solar consciousness," whereas the other man had denied the very existence of soul-consciousness.

Again, the manner of Doyle's passing was such as to make his entry into the areas of the soul a conscious journey into a familiar land.

Sir Arthur died with his mind alive, clear, his intelligence active, conscious, for he knew that he was going

into the "great Beyond," or further strata of life and consciousness. He was aware that he was about to make the change from the mortal to the "solar" side. All these conditions combine to make for power and clear thinking on the other side.

I can think of few men who went over within the last few years who should be so well qualified, possessing a will-power strong enough to impress upon an expectant sensitive, or Medium, a direct message which might be recognized.

Doyle had promised to communicate, and being a man of great integrity he would naturally make a supreme effort to keep his word, and, given power, would certainly do so.

There is much ignorance in regard to the other side, and the condition of those who go over. A mistaken idea persists that all who go over are equally able to communicate. This error gives rise to confusion and scepticism. Nevertheless, it is logical to assume that one who knew nothing of the inner life, or possessed no "solar consciousness" on this side, and one who habitually harboured the thought that there is no future life, and no inner faculties, might yet be in a condition to manifest power on the other side shortly after getting there.

It often takes years before the undeveloped one can send a message to this side. Sudden death, and specially violent passing over also may leave the person confused, the memory impaired, and volition stunned, or weakened. This is not invariably the case, but it is general. There are exceptions, of course, but this is the usual experience, and especially if the man be one whose soul consciousness was dormant — even perhaps atrophied.

This conclusion of mine does not mean that those who can communicate are necessarily of a higher order of ability, or efficiency, but that they simply know how, while those who cannot impress their thoughts have a great deal to learn concerning the laws of psychic force.

Neither does it mean that the one incapable of communicating is either not good enough, nor mentally defective, any more than a person who cannot sing, or play a musical instrument or make money, on this side, is less capable in other respects than another who can do these things.

But it is certain that those who know and understand the psychic forces and especially their own inner powers, while still in the mortal, will better be able to send spiritual "radiograms" to their friends when they have reached the other side.

In the centre of your heart there is a wireless station, and as long as you can receive the messages of hope, beauty, courage, cheer — the love of God and of your fellow-man — you are young.

Clairvoyance literally means clear seeing; but in Spiritualism it has a technical meaning and refers to a phase of mediumship. Clairvoyance may be either subjective or objective, and it is often difficult, if not altogether impossible, for the clairvoyant to distinguish between the two.

Spiritualism teaches that the only way to be good or to get good in the next life is to be good and do good here in this life.

"Spiritualism was breathing the breath of life into the dry bones of some of the beliefs of the past, and it was the duty of all Spiritualists to see that their truths were presented with all due significance and care. The history of mankind would be a blank to me without these truths. Jacob's ladder still exists. We see and hear the angels as they tread that ladder in their journeys to and fro and their teachings help us not only to understand something of the life hereafter, but encourage us in the living our practical every-day life on earth."—Sir Frank Benson.

THE PLANCHETTE

Develop Your Mediumship at Home

From "The Psychic Observer"

The Planchette is simply another instrument used in concentrating psychic force.

Great care must be taken not to influence the motion of the planchette in the least by any muscular action of the fingers. At first, the movements will be indefinite, in curves and circles, but after a while it will begin to write "yes" and "no" in answer to the leading questions. In the course of repeated trials, answers of all kinds will be received, both serious, solemn, and truthful. For some persons the planchette will not move at all; for others of peculiar organization it will move freely in from one to twenty minutes.

Sometimes, if several will place their fingers on it at once, it will move readily for them, although it refuses to make any motion for any of them singly. Many persons have received wonderful revelations from the little instrument. We have known it to write out answers in accordance with mental dictation of a by-stander.

The operators, who were asking the questions, were much chagrined at the apparently irrelevant answers, but were compelled to acknowledge the joke when the by-stander explained how he had brought his will power to bear in making the planchette answer as he desired.

Not for Children

Under no circumstances should children be allowed to play with the planchette, because, without careful guidance, they may sometimes unconsciously misuse psychic force.

Some persons are of the opinion that magnetic fluid flows from hands of the students . . . passing through the planchette causing motion and that this magnetic energy seems to be held in or absorbed by this simple instrument.

It would be an easy matter for the student to push this instrument about wherever he willed, by the force

of his own hand, but he must distinctly understand, that when the power is properly generated, the planchette will carry his hand with it, independently of his own will, and alleged to be by the operation of an outside intelligence.

How to Operate

The planchette should be used in the following manner. A large sheet of clean paper should be placed upon a large, heavy table with a smooth surface. The palms of the hands should be rubbed over the paper for a few minutes to magnetize it.

The planchette should rest upon this with the pencil adjusted so that the point rests lightly upon the paper in such a manner as not to obstruct the free movement of the planchette. The fingers of both hands should be placed upon the surface of the instrument, which in a few minutes may begin to move about in a sprawling manner. With practice this will gradually be controlled, and distinct words and messages written. It will be obvious that one's own thoughts will be seen in the writings, but with continuous practice this will become less and less evident. When communication seems to be properly established with some recognized communicator, questions may be asked about matters relating to living friends, such as, "Can you tell me where my brother is?" "Is my sister still in Australia?" "Can you say if I may expect a letter from my cousin this week?" If so, what day?"

These questions may be asked either audibly or mentally, but it is most satisfactory to ask audibly first, and mentally when more fully developed. Only by receiving true and satisfactory answers can it be judged whether the communicator is the person he claims to be.

When to Sit

This instrument should not be used longer than one hour at a time, and not oftener than three times a week, on alternate nights, at the same hour, if possible. The appointments should be kept as one might with

any business friend. One should not sit with fooling or frivolous persons in the room or when tired or ill.

The planchette should be locked away when finished with. Should there be any trouble in getting the planchette to write anything except one's own thoughts, better results may be obtained by the single hands of two sitters being placed on the instrument, endeavouring to secure a positive and negative influence, which is usually best secured by male and female manipulators.

The light in the room should be subdued slightly, and all experiments conducted when one is likely to be undisturbed. To sit immediately after meals is not desirable, and promiscuous sittings often lead to undesirable results. Make a regular appointment with your communicator and keep it.

Patience and Application

Should any trouble arise by strange spirit intruders, and the unseen visitors refuse to depart by request, there is no occasion for fear, but the sitting should be discontinued till the next arranged date. Patience and steady application and a determination to be master in one's own house will bring success.

Should any difficulty be found in securing a free and energetic movement of the planchette, let the student try various assistants until he finds one who gives good results. When such one is found, a change should not be made unless unavoidable. It is advisable and desirable to arrange with someone interested in the subject, rather than with a promiscuous experimenter. Husband and wife, if in harmony, can often get excellent results together.

EMERGENCY FUND

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THE HUMAN AURA

From "Light"

The subject of this permanent radiation or emanation surrounding the human body is one which receives little attention from some Spiritualists, while others are perhaps too confident that they know a great deal about it. Belief in the aura goes back a very long time, and between then and now many different ideas concerning its nature, its behaviour and the significance of its various colours have been put forward. Dr. Fodor, for instance, in his "Encyclopedia of Psychic Science," quotes the following inferences which, he says, are drawn by clairvoyants as to the emotional state or character signified by the different colours. Brilliant red means anger and force, dirty red passion and sensuality, brown avarice, rose affection, yellow high type intellectual activity, purple spirituality, blue religious devotion, green deceit and jealousy, in a deeper shade sympathy.

It may be interesting to compare this classification with the following communications received by Stainton Moses from four of his Controls, I.S.D., Theophilus, Prophet, and Rector, and recorded in his manuscript notebooks of automatic writings, which have never been published in full. An answer to a previous question concerning a suicide introduced the subject of the aura, and Stainton Moses asked if they could tell him what it was.

"The magnetic aura," came the reply, "which surrounds your body and enables spirits to gain access to you and to use the atmosphere for manifesting. It is more highly charged with the force which we use: and so is known to us. The mediumistic aura to spirit gaze is of golden hue. The sympathetic tint is crimson — the colour of the affections — the tint of the learned and powerful agent for development of truth is blue — the colour of the intellect. The spirit who seeks for a medium is attracted by the mysterious force, to you,

mysterious yet; the force of sympathy, which is all-powerful with us.

"Alas, alas! how often have hopes been so blighted! The golden aura has surrounded a spirit undeveloped, and the force which might be serviceable is useful only to the lower and undeveloped spirits in their physical manifestations."

I suppose every spirit is encircled by some aura. Is the mediumistic aura always golden?

"The aura which distinguishes the medium who can be used for manifestations cognizable by your senses is distinguished by a golden aura, and his spirit aura would show in certain proportions the crimson, blue, or violet tints according as he was characterized by the qualities which they typify."

What does the violet signify?

"It would indicate a progressive spirit who might be developed. The useless spirit to us is one that is hard and unreceptive of sympathetic influence. A green aura encircles them and we cannot approach them. We avoid them, and leave them to their own guardians who are of a less sensitive nature. Others who have developed the bodily at the expense of the spiritual element are surrounded by a cold and dull grey atmosphere chilling and repulsive."

You speak as if colours were the same with you as with us.

"They are the same but more vivid and bright; and to us they have a meaning which they have not to you. That was known to the Indians and Egyptians, and caused them to paint their talismans of certain hues, knowing that they would be pleasing to certain spirits. Both form and colour have to us meanings unknown to you."

Is this aura permanent in colour?

"No, sickness of body causes it to change in tint: and agitation of mind causes it to vary and change both in hue and form. We can discern the state of mental and bodily health by this means. It will also vary in proportion as the mind is bent in special directions. A

particular tint will then predominate. When the affections are deeply stirred they will leave an impress on the aura; and may even so disturb it as temporarily to obliterate all the other hues."

Then this is known to all spirits?

"In a degree it is intuitive with man even incarnated. Attraction and repulsion, sympathy and antipathy are known in a degree to all, in the highest degree to the most sensitive. This is, as you know, the cause of the instantaneous feelings which dart into the mind on another being brought into the reach of you aura. It expands or contracts, attracts or repels according as it is in harmony or discord with the aura brought into contact with it. All spirits know this, though all do not profoundly understand it. Some, as the suicide in question, would act by intuition and subject to magnetic attraction. Such gravitate to a sympathetic sensitive as iron to the magnet. Hence it is that the highly developed are more open to attack from the grosser spirits."

Then to spirit eye the aura declares the character?

"To the more developed and progressed it does so; and hence, too, concealment is not possible in our spheres. The spirit carries its character impressed on the very atmosphere it breathes. This is a law of our being."

Very beautiful: but very awful.

"Nay, friend, not so; but a great safeguard, seeing that we know that we are open to the gaze and knowledge of all. It is well that it should be so."

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Death is only the severing of earthly ties, the release of a tired soul from a worn and weary mortal body; only a good-night kiss here, with a glad greeting of good-morning there; and while we cease in our busy lives of to-day and halt in the great procession of life that is constantly marching towards the goal of an eternal day, we pause, and in wonder turn to the glories of the "ghost world," where we find ample proof that our loved ones still live and love.

THIS THING CALLED DEATH

From "The Johnstown Democrat"

Why are we so concerned about death? Why are we so perturbed and mixed in our thinking concerning it? What is death? True, we cannot answer of our own knowledge. Perhaps it is a new start — a wiping of the slate — freedom from our record of mistakes — the opportunity to begin again. Perhaps it is forgiveness — or atonement. Mayhap it is release — or rebirth. Perchance it is the beginning of peace. Or if it be oblivion, why struggle against inevitable forgetfulness?

Doubtless the analogies of life hold true in death. When we enter this world, there are loving arms waiting to receive us. Who shall say there are no loving arms waiting for us in the land of the beyond?

Life is too much with us. It clings and cloys. Mistakes fasten themselves upon us. In death, perhaps, we find reunion with our better selves. In the main, death is a kindly minister. Who shall say that those who sleep do not enjoy the better portion?

Life, in some way, is a part of a pattern — a pattern in which fate, environment, frailties, all twist and tangle the bright design. Death, too, is doubtless a portion of the eternal design made manifest to human consciousness. And since it is a part of the design — a part of the plan — it is the part of wisdom that we accept the fact of death as we accept the fact of life.

And who shall say that as we mourn because of those who pass away, we are not weeping for ourselves rather than expressing grief because of any fate that may be in store for those who have travelled a little way beyond?

. . . . . .

Jane and Will Johnson have fared forth almost hand in hand, and there are those who say, "How tragic! How inexpressibly sad!" But, no! Not tragic. The supreme tragedies of life are only experienced by those who are left behind — alone.

Jane and Will Johnson departed as though in keeping with a promise — as though each one had said to the other:

Oh, chide me not; I shall not fail
To meet you in that narrow vale.

Husband and wife — father and mother — forth they go, and are there not loving arms on this side to care for and minister to the children they left behind? And if we poor humans minister to their children, will the Almighty be less thoughtful of His own?

We like to think about Will Johnson, but not in terms of grief. Was he not honourable and upright in his business? His word was good. Was he not kindly disposed toward those in his employ — toward his business associates? Can anyone going over the record, remember even one instance in which, when called upon, he refused to render a public srvice? Who, among all of those who comprise the Community Chest organization, was more active or more interested than he? Within the range of his capabilities, Will Johnson laboured to build himself a business — to build himself a home — to make a place for himself in the community. In all his major enterprises he succeeded.

And Jane Johnson — buoyant, vivid, vital, interested in life — as wife and mother without reproach.

They have gone. Friends and relatives mourn. We doubt if they would have it so. They have gone, but while we experience grief, we are convinced there was more of beauty than of tragedy in their departure.

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SPIRITUALIST CHURCH NEON SIGN

An English Spiritualist Church has installed a neon sign. It is triangular in design and bears the words, "Spiritualism — Truth — The Light of the World."

Such a sign acts as a wayside pulpit as well as indicating the location and purpose of the church. Who will be the first in Australia to install one?

DIVINITY IN NATURE

By N.K.

In "The Progressive Thinker"

Modern Spiritualism tells you there is a voice of nature that if you were spiritually attuned to it you could listen to that voice and it would unfold to your observation the intricate pages of nature.

Modern Spiritualism tells you there is nothing in nature that is not divine. It is wisely instituted for the benefit of human thought for the benefit of human progress; for the benefit of a greater revelation to come — the divinity of nature in man.

You are standing in the presence of divinity itself. It is pervading our natures. It is inspiring us to our duties. It is exalting us to our highest responsibilities.

Spiritualism is in its childhood and its manifestations are in their childhood. They came through various phases, but each one bringing its own peculiar natures. The receiving of a message from those who have passed away proves that there is a world beyond the grave, but that does not constitute all there is in Spiritualism; that is not the whole of Modern Spiritualism. Spiritualism holds within its grasp all there is in science, all there is in mind, all there is in matter, all there is in the divinity of the universe, here and hereafter.

The world is hungry, hungry for a sound that is familiar, from those whom we have considered still. They are listening for the sound of some familiar presence. They are waiting for the touch of some hand with which they have been associated. The world is hungry for the continuation of this revelation. There has been a sound purporting to come from the spirit world, and man and woman are stretching forth their hands, are opening their hearts and are thinking, wishing, hoping it may come to them.

The mediums of the world are sought in every direction, and he or she who profanes that gift, who blasphemes the God within, who ignores the spirit of righteousness, who is not assured of the way in which

he has learned and does not continue in the way that he has learned, is the man or woman that should be shunned. He or she who will blaspheme God by the falsification of this wonderful gift, there is no punishment too severe to be visited upon him or her.

BETWEEN THE AGES

By C.N.

In the "L.M.S. Chronicle"

In one of his sermonic essays recently published ("Discerning the Signs of the Times," S.C.M. Press) Dr. Reinhold Niebuhr describes our present age as "an age between the ages" — "We can see clearly what ought to be done to bring order and peace into the life of the nations; but we do not have the strength to do what we ought . . . the age of absolute national sovereignty is over; but the age of international order is not yet born . . . the age of 'free enterprise' is also over, but the age in which justice is to be achieved by wise regulation is powerless to be born."

Dr. Niebuhr warns his readers that "since the moral and spiritual resources to achieve a just and stable society in global terms are not yet available, we must be prepared to live for decades and possibly for centuries in heart-breaking frustrations somewhat eased by small advances towards the desired goal."

It is a grim but bracing thought! "It will not be easy to live in this age between the ages without being tempted to despair" (says Dr. Niebuhr), and "richer resources of faith will be required than those which the liberal culture of the past two centuries has lived by." They are hard and honest words.

Small advances towards the desired goal will be registered in this age between the ages, and some of them will be significant. One of them may be the decision of the World Council of Churches and the International Missionary Council (at their Cambridge meeting in August, 1946) to establish a permanent Commission on International Affairs in order to give focus and

leadership to the thoughts and hopes of many Christians on world affairs.

This decision is definitely an act which is of the "age between the ages." No one expects that by adding another piece of organization for consultation and action to those already existing we shall solve the problems of peace and war and their attendant dilemmas. Nor will there be immediate endowment of further Christian grace and wisdom to men because of the appearance of another Commission. But there may be!

The present frustrations of our time demand a deeper and richer understanding of the faith than an easy liberalism can provide. Desperate hope and desperate despair add fresh meaning to Paul's confident gospel "if in this life only we have hoped in Christ we are of all men most miserable." We are men of our time, in between the ages, but we are also inhabitants of the city which belongs to all the ages whose maker and builder is God.

WHAT IS THIS SPIRITUALISM?

Margery Lawrence Replies to Questions They All Ask

Margery Lawrence has succeeded admirably in conveying in forty-eight pages a lucid summary of Spiritualism. This is accomplished in "What is this Spiritualism?" fourth in our series of Psychic Booklets specially designed to answer the many questions that the man in the street asks about our subject.

She disposes of the idea that only slightly "queer" people believe in Spiritualism, insisting that it is a healthy, normal, and interesting study.

She tells the inquirer how to start an investigation, describes what it feels like to die and gives a description of life on the Other Side. The functions of spirit guides are simply explained. She touches on the religious implications of Spiritualism and cites some of the evidence which she found convincing. Frankness is the keynote of the booklet, which even has a chapter headed, "What About Sex on the Other Side?"

Please turn to foot of page 40

A PRIEST WHO SAW THE LIGHT

By Lilian Bailey

In the "Psychic World"

Seven of us sat in "an upper room" for direct-voice. We had been sitting for about a quarter of an hour when we heard a quiet, beautifully modulated voice saying, "I forbid you to go on, you cannot, you must not try to speak with the dead."

We asked who was speaking. He gave his name and told us he was a priest and that he lived in Ireland.

We then said, "How have you come here? Do you not know that physically you are dead?"

He replied, "No! I am not dead, I came in by the door."

We talked a while as we knew he was a little bewildered as to how he had entered the house. We told him this was England and a long way from his Irish home. Then a guide, who was in charge of the circle, talked to him and helped him on his way.

A few months later our Irish friend returned. He seemed full of joy and told us he had, for a considerable period, been aware that he had passed through the change called death. When he saw the light from our circle he was attracted to it, but because of his firm belief he tried to stop us.

All the questions usually asked are dealt with in this excellent booklet, which is invaluable for you to lend to sceptics and newcomers. The booklet follows a similar format, with its attractive two-colour cover, to its predecessors. It is modestly priced at 1/3 (1/4 by post), English currency.

Previous booklets in the series, still available, are "My Talks with the Dead," by Hannen Swaffer, "Nobody has ever Died," by Shaw Desmond, and "God's Magic," by Lord Dowding. All told there will be twelve booklets, the cost for the whole series being 16/-.—E.C.

Published by Spiritualist Press Ltd., 49 Old Bailey, London, E.C.4.

However, before he left he said that from then onward he would like us to think of him as our friend and closed his talk by saying:

"From the vantage point which is now mine, I can see with an awful clarity. I can discern with an understanding that makes my soul cry out to return and present the reality. I thought I had it. I tried to write it and preach it. I can do not less than return to earth and put it right, for . . . how else can I live?

"The wine of life as I now know it has gone to my head. Its beauty and warmth have intoxicated me and I would give to drink, those whom I love, a measure of this potent draught that they, too, may make merry with me, and help me to infuse into those dead, decayed, fossilized religionists something that is real and true."

After this inspiring message, our Irish friend concluded his visit with an equally inspiring poem. We have not heard from him since, but we did write to a certain town in Ireland and found that he certainly had been well known there. Furthermore, we were told that he died over fifty years ago.

THE SCIENCE OF SENSIBLE THINKING

By Ella W. Wilcox

From "The Art of Being Alive"

However full the world,
There is room for an earnest man.
It had need of me, or I would not be —
I am here to strengthen the plan.

A successful manager of two very large hotels was complimented upon the harmony and happiness which pervaded his hotels. Employees and associates all seemed to regard the employer as a personal friend and work as a recreation. His hotel success was entirely due to the fact that for five years he had been a patient student of "Mental Science," and was applying its laws to his daily affairs.

"When things go all wrong with me," he said, "and I feel nervous or out of sorts, I go at once to my room, sit alone, and take a half-hour of concentration, until I

grow peaceful. I know I have no right to mix with my employees or guests until I have harmonious conditions within myself. I am my own heaven and hell, my own failure or success. It is not always my fault if things go wrong, but it is my fault if they do not become righted. It is my fault if I do not make a success of whatever I undertake. Until five years ago I had no success in anything. I blamed Fate and conditions and everybody and thing but myself. Then I went into the study of Mental Laws and began to learn what a limitless field the mind has and what wonderful powers are contained in the spirit of man, and since then everything has turned my way. Whatever I undertake succeeds, and I have no trouble with help or business associates. Any passing disturbance I can trace to its source and allay."

These words from a practical business man were especially interesting.

The earth has too many expensive churches and too much Sunday religion. What it wants is a religion that is applied every hour of the day in the street and mart and office and home — a religion which helps men to be happy in their work and makes their employees and associates happy. A religion to keep health of body and mind and harmony and hope in the mental atmosphere and to create a heaven right here on earth.

Unitarians as well as Spiritualists are barred by the B.B.C. Frank Colebrook, writing in the "Observer" to support its radio critic's protest against the exclusiveness of the B.B.C.'s programme of religious talks, says:

"My own affiliation is to the Unitarian (or Free Christian) Church, the church of Florence Nightingale, and in our time of C. P. Scott and men and women likeminded. But the B.B.C.'s controller of religious talks would, I imagine, almost rather commit a murder than let a Unitarian Christian attest his faith."

SPIRITUALISM'S PRACTICAL RELIGION

"He prayeth best who loveth best; He loveth best who serveth best."

Following the rule "not to let the left hand know what the right hand does," Spiritualist churches and societies are generally most reluctant to give us information for publication respecting their work for charity and benevolent enterprises.

In a letter to the Progressive Spiritualists' Church, Perth, W.A., in which we urged the necessity of giving information to the public with respect to Spiritualism's charitable activities, so that it might be known that we do our part in this work, the secretary in his reply stated that during the year the church gets urgent appeals for help from various organizations and that they are never refused. He enclosed a list of the church's donations during December last. The following were the recipients: Home of Peace; Mission to Lepers; Braille Society for the Blind; Institute for the Blind; Mission to Crippled Children; "Daily News" Christmas appeal for Orphans; Sister Kate's Home for Half-caste Children; Deaf and Dumb Institute; Mission to Merchant Seamen; Alfred C. Carson Home, each 21/-; Mariner's House Building Appeal, £8 10/-; Dr. Jungle Appeal, £2 2/. Total, £21 2/-.

During the war years over £100 was subscribed to the various Red Cross activities, and during 1946 several cases of food were sent to England.

It should be remembered that this church is neither large nor wealthy, but is an example of the silent and constant work that is being done in this field of service by Spirtiualist organizations.

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PSYCHIC HEALING

By Harry Edwards

Published by the Spiritualist Press Ltd., 49 Old Bailey, London, E.C.4, England. Price in England, 6/-, 3d. postage

This book is written by one of the foremost psychic healers practising to-day. He is gifted with a psychic faculty that enables him to bring relief to sufferers all over the world and, what is more important, to achieve cures in many cases which medically are "incurable." The testimony to his healing power, which includes tributes from doctors, who sent patients whom they could not cure, is overwhelming. Moreover, he now demonstrates his gift in public. Thousands of people up and down the country have seen him perform healing "miracles."

In this book, the author deals with every aspect of the subject. So ably does he cover the ground that we believe it is destined to become a text book on psychic healing.

Here is a book that challenges the sceptics who will find it impossible to explain away the results achieved by a power that comes from another world. And to the many who suffer it will bring hope.

THE SCIENCE OF PURE RELIGION

With a Postscript on Omnipotence

By Edward Pape

136 Rupert Street, W.12, Victoria

In a foreword Mr. Pape writes: "All the good people whose religious problems are solved by their priests or ministers are advised that this essay is meant for independent seekers only.

"In this booklet of sixteen pages there is more food for thought than in the majority of larger and more pretentious books. It concludes: 'God is not omnipotent, but He is omnipresent. In the sacred silence He can mould us for better service, and He can give us peace."

LIGHT IN BATAVIA

Will Spiritualism Take Root?

A Dutch evacuee, Mr. E. Pflug, staying in Perth, visited one of our church services. So impressed was he with the teaching given that eventually he became a dedicated church member. Although his wife couldn't speak English she came regularly to the meetings with her husband and took an interest in all that was going on. Her husband acted as interpreter.

On their return to Batavia the Church sent them copies of "The Harbinger of Light" in the assurance that its messages will bring light and comfort to them. During the Christmas season Mr. Pflug sent a cable to the Church conveying their greetings and best wishes.

This is the way in which the Teachings of Jesus spread over the earth, and likewise the teachings of Modern Spiritualism. A seed has now been planted in Batavia from which in time a sturdy Spiritualist cause will grow. Let us ask ourselves what can we do to help. Mr. Pflug's address may be obtained from the Rev. M. McDonough, 69 Ivanhoe Street, Bassendean, Perth, W.A.

WANTED

Helpers to Spread Our Truth

Thanks to the donors to our Propaganda Fund, we are able to supply six copies of late issues of "The Harbinger of Light," to be used as propaganda to interest others, for sixpence, post free.

As we have but a limited number of copies, please send to-day to "The Harbinger of Light," Box 64a, G.P.O., Adelaide, S.A.

HEALING CENTRES NEEDED

Our New South Wales representative, Mr. Charles Neil, 8 Hatfield Waruda Street, Kirribilli, Sydney, advises us that there is a great need of healing centres all over Australia. He is desirous of getting into touch with healing mediums and would be very glad to obtain help for this purpose.

COMPARISON WITH TIBET

From "The Age," Melbourne

Professor Elkin points to a number of striking resemblances between Tibetan and aboriginal practices. In her book, "With Mystics and Magicians in Tibet," Alexandra David-Neel suggests that the extraordinary silence and solitude of Tibet offers favourable conditions for telepathy. Professor Elkin considers that the silence and solitude of the Australian bush also provide conditions favourable to the aborigine for meditation and receptivity, and he quotes examples of phenomena similar to those recorded by Mrs. David-Neel and other investigators.

"Apart from the interesting problems of origin," adds Professor Elkin, "Australian aboriginal religion, with its emphasis on mysteries and degrees of initiation, its doctrines of pre-existence and reincarnation, and its belief in psychic powers, belongs to the Orient, not to the West, and can be understood only in the light of the Orient. In the past the custom has been to study and judge aboriginal religion and magic from the point of view of the Occident." He urges a more tolerant attitude towards the scientific approach to psychical phenomena.

TEN WAYS TO KILL A SOCIETY

1. Don't come to the meetings.

2. But if you do come, come late.

3. If the weather doesn't suit you, don't think of coming.

4. If you do attend a meeting, find fault with the work of the officers and the other members.

5. Never accept an office, as it is easier to criticize than to do things.

6. Nevertheless, get sore if you are not appointed on a committee, but if you are appointed, do not attend the committee meetings.

7. If asked by the chairman to give an opinion regarding some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done.

8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and do it all, howl about how the club is run by a clique.

9. Hold back your subscription as long as possible, or don't pay it at all.

10. Don't bother about getting new members. "Let someone else do it."

THE "HARBINGER" LIBRARY

We have received from Sister Marah, Prahran, Victoria, the following books: "Rustlings in the Golden City," by Jas. Curtis; "The Spirit World," by Florence Maryatt; "Spirit Messages," by Hiram Corson; "The Holy Truth," by H. Junor Browne; "Rays from the Realms of Glory," by Septimus Herbert, M.A.; "In Tune with the Infinite," by Ralph Waldo Trine — for which we offer our thanks.

D on your wrapper indicates that your subscription is due with the next issue.

1 2 3 4

One of these figures on your wrapper indicates the number of months that you are in arrears.

As the wrappers are prepared for and forwarded to the printer about the 15th of the month, a subscription received after that date is too late to have the letter or figure removed from the wrapper.

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 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.

Spiritualist Church of Australia

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By J. STUART MORRISON. This typescript handbook should be studied by every home circle group. It contains full instructions how to form a circle for investigation of Spiritualistic phenomena, what to do, and, most important, what not to do. It contains information not to be found in even standard Spiritualist books.
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Supplement to
"The Harbinger of Light"

Edited by Chas. Neil

THE CHILD SPIRIT

By Dr. Samberino

Trance Address by Mr. Raine, given at the
ROSEVILLE SPIRITUALIST CHURCH, N.S.W.,
on October 6, 1946

Reported by Mrs. M. Groves, Hon. Sec. and Stenographer

To-night I am going to talk to you upon the child spirit. The period of childhood, with a few exceptions, is generally acknowledged to be one of enjoyment. There are cases of those born in humble circumstances, but the true majority of manhood has experienced joy and happiness in childhood. For example, look at the children in the slum areas, observe them at play, see them in their struggles for superiority, see them dance and sing with happiness. Those ill-clad children of the slums live in a world of their own. Up to the age of seven years children do not look back; the past is cloudy for them and the future probably means the next meal, but those little minds are receptive to the spiritual things of life, and how often, my friends, do you hear or see children who are perhaps lonely playing with an invisible friend, an invisible child spirit. They often call them by name and they are happy because the young mind is receptive, and many children up to the age of seven years are clairvoyant, they can see and they can hear the spirit children.

Then you may take the case of a child whose mother has passed on, and this child may be brought up in an orphanage, or adopted by other people, but it enjoys life just the same because this mother who has passed on to the higher life is attracted by the strong ties of love back to her babe, and many a child has been nursed

to sleep in the arms of an invisible mother. These children live in a world of make-believe; they have their fairies and their playmates, and a lawn of grass to them may be a great forest of trees. They play, making for themselves castles to live in and they believe it, but at seven years a change of mind comes to all ,and how many of you here to-night can recapture the scenes of innocent childhood? The only memories you have of those very early days perhaps have been told to you by your parents — the strange things you would do, your playmates, but that was the dawn of life for you. As you go on from seven years you begin to think, you are changing physically and mentally and you commence to study, you go to your schools and another change takes place. The mind is still receptive to the higher things of life, but let us turn back a little to the child of seven years. This is the time that ideas and thoughts can be planted within the mind of that young person.

The Great Father takes care of all and you go to your church and you worship Him, you thank Him for all the good things of life supplied to you by Nature. Would it not be right for you to tell your children, when they can understand, of the continuity of Life? My friends, to the majority this sounds fantastic, but everything to some people is fantasy. You only have to go back two or three hundred years and trace the progression of your world to-day. All the great minds in those days were put down as obsessions and yet you enjoy to-day the fruits of their labours. Remember the child life of the Master Jesus, that stable in poor circumstances, a struggle ahead just the same as every child has to struggle. Fortunately, the young mind does not absorb the future, and with the ill-clad children in the slum areas who are struggling through life, many of them hungry, there is a little light within their minds and this light can be radiated into a great flame which shall be kept in the subconsciousness as the child grows to adulthood.

I have spoken to you before on reincarnation. That, my friends, is a fact, and although proof cannot always be given to you direct, you just have to look around your world to-day or yesterday or yester-year and note the young child-minds that bring so much happiness to the world — children who can speak several languages before the age of ten years. Does that not prove something to you? Has not that soul lived before upon earth and returned to finish a task? You notice it in the medical world, you notice it, too, in the scientific world among great scientists, and many of these people live in humble circumstances because to be great one must be humble. To be a successful business man does not mean that you have made plenty of material wealth, it does not mean that you have built a great mansion for yourself in the after-life because, as I have said, great people are humble and there was no greater humble soul than the Master Jesus. It does not mean that a female who can paint herself with artificial glamour is a great soul, it does not mean that a male who can dress himself up in expensive garments is a great soul and successful. Remember this physical body of yours is something that is taking you through life, the "YOU" is within, it is your ego, and to build this, to construct this, you must have character.

You come to the noon-day of life in the thirties when you begin to think perhaps of the past and of the future, when you have your anxieties or dark hours. Once again it is a testing period for you because you have intelligence, and intelligence means thinking power. You can use that, but nobody can use that for you. You go on until you come to the evening of life, your eyes are dim perhaps, you may have silver strands in your hair. Then you think back, you even go right back to childhood, to the memories of those early days and you feel happy. You did not have time to think before, but when you begin to remember you think of all the things during those years that you could have done, you condemn yourself, sometimes you have

self-pity. That is taking a backward step, too, because you must forgive yourself and forget about those dark days if you have tried to make amends, but it is necessary to have faith, it is necessary for you to talk to your Father, to pray, and there is no set form of prayer. You can express your desires in a human way, not read them out of a book following the old traditions, and if you do all this, backed by faith, you shall get your request if it is not for personal gain. You are all here to do something, and the few years you have upon earth soon pass.

Remember, my friends, that you can be a great monarch in the forest or just brushwood, so in the forest of life you must try and look upwards and absorb all those knowledgeable facts that come from those who have passed on. This life is just an experience for you. When you have passed the evening of life you go to sleep, and when you awaken you come to the dawn of a new day, you have left your burdens behind, you have discarded the old physical overcoat. It is then that you may look at the Book of Life and you can see all the good things you have done and all the evil things that you have been forgiven if you have developed enough. Knowledge of this life beyond the grave is something that shall help you considerably. From childhood to the evening of life when that light begins, when that child forgets about just looking for meals and toy guns, when it forgets by looking at a mouse that it shall be a great steed some day, when all the make-believe ideas have left the young mind, it is then up to you to teach that soul the light of love, to follow the example of another child, Jesus the Christ. All of you have had struggles, and if you look back again you shall find that many great men and women are created by their own ideas of life, and they have been born in humble circumstances, they have been self-taught, but they have attracted to them some of those great minds from my side of life.

Children are lovely, just like Nature's glorious flowers, little rosebuds that grow up in your homes, those innocent minds that some day will have to grapple with all the sordid things of life where there is so much evil, when they must leave the shelter of their homes to go out into the world. You discipline them, you send them to school, you look after them when they are sick, you give them food, but you do not always give them the right food, and that is thought, something to think about a little at a time. You may send them to Sunday school where they learn about the Master Jesus, but going to Sunday school, to church, to chapel, becomes a habit at times, and it is up to you, the mothers and fathers, to teach them that life is continuous and absorbing the better things of life will help them not only in their daily work, in their business, but in their spiritual life. That child-mind, after seven years, is something for you to observe and you business men and women, when at times you are tired, if you will only meditate a little and be a child for a little while — let us say make-believe — you will see perhaps a little of those experiences. You shall often hear children say that they are living in fairyland, they are playing with fairies, that they see a fairy sitting on the end of their bed, and often in the darkness they go off to sleep unafraid. Those children, my friends, do see fairies, there are fairies, and they are there to help. I know that many of you will not believe me, but the evidence for this has been proved by some of the greatest scientists in your world to-day and the young minds are susceptible to those conditions. There are many little ones over here and they go to their schools just the same as they do upon earth; they learn to laugh, to love, to be upright and honest and they learn all about the Master Jesus. There is no great difference in childhood. These children learn the beauty of life and they come back and are companions to many lonely little souls. The period of childhood is one of enjoyment. Of course, there are exceptions, but I am

talking about the world as a whole. When you have devastating wars these create starvation and unhappiness for many little ones. Once again the evil in the minds of the people has brought suffering upon the little ones, and until people are able to use the intellect that Almighty God has bestowed upon them there shall be wars.

I have often told you never to surrender your individuality, to be yourselves and to try and think on the road of life, the journey of life — get on to that road and follow it mentally. You know, my friends, that from the dawn of life you cannot go back, you must go on. Your physical body may change but your soul does not and you must follow the road, and by being friendly, by absorbing love, that journey shall be much easier when you come to the new dawn. The Creator has given you everything that is needed for your life upon earth but it is not distributed. There are many people who are hungry and there are those who have too much, but remember that money is not success, you cannot bring anything over here except your character, your ego. Try to absorb all the knowledge of the life beyond and do not be pushed off that friendly road by any dogma. If you believe, stand up to your convictions. Do not try to play with this great truth because every thought that you send out into the ether is recorded. You are not always alone, even if your friends have deserted you because you attract from my side of life many people to you in the same manner as a lonely child will play with a little spirit friend. Very often some of you here to-night have experienced that with children, and in many cases the child will tell you that he or she is playing with a little black boy or a little Chinese. Why, my friends? Because childhood and make-believe and fairyland are the same all the world over. They are all God's children and they all have their enjoyments and their struggles, but those children who live out in the great jungles or the burning deserts live in accordance with

God's laws and happiness for them is earned in after-life. They are close to Nature, and those nature-spirits that you call fairies help them in the hours when the child-mind is lonely and afraid of darkness. Many of you will experience these things, many of you have, and do not allow your friends or enemies to tell you that there is no life beyond. Go out and gaze into the starry heavens, and when you pray to Almighty God ask for something that will help you to help others. Remember, the greatest charity of all is one that hurts you when you have to do without to help others who need it more. That is charity. You have all been children, you have all passed through that first phase and some of you are now nearing the evening of life. Once again there shall be a new silver streak dawning where you shall see all those spirit children. Yes, my friends, they play ring-a-ring-a-rosy and other little games over here, and they are taught to understand that they have passed on from earthly life, but they can return, they are attracted to those other little ones who need them. Remember that life goes on, on, and on, and when you leave the earthly body you do not change because life is normal, but by your emotions and thoughts upon this earth you are building your own home. You do not have wings, you do not play harps, but all debts must be paid. You can hurt people upon earth without hitting them or striking them with a knife, but by malicious gossip with your tongue that expresses your thoughts. At times you may wish something unpleasant upon others, but that evil wish can come back to you, so do not interfere with the lives of other people when it is no concern of yours unless they ask you to, but give them some little glimmer of hope of the life beyond the grave.

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