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The Harbinger of Light

A Monthly Digest devoted to

Psychical Research, Spiritualism, and Spiritual Philosophy

Edited by

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

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LEADING FEATURES

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Objections Answered
How to Make a Psychograph
A Dead Bride Returns
Why I Am a Spiritualist
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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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THOUGHTS ON PENTECOST

By Ernest W. Oaten

Formerly Editor of "The Two Worlds"

"And when the day of Pentecost was fully come — they were all with one accord in one place." Acts 2.

Shortly all Christendom will be celebrating the Whitsuntide festival, and from a thousand pulpits that story will be retold of the wonderful visitation of spiritual power which was introduced by a rushing wind and produced materialized lights, "cloven tongues as of fire," which sat upon the heads of each of them. Then followed the outpouring of spiritual energy which enabled some of them to speak in foreign languages, "as the Spirit gave them utterance."

I often wonder what would happen if during evensong in the parish church a similar thing happened to-day. Many would be frightened and make for the door, others would be too overcome to move; whilst when the incident was told to the neighbours I can imagine the look of incredulity with which it would be met. As of old,

some would talk of drunkenness, and others of vivid imagination and credulity. The pity of it is that preachers who affirm that these things did actually happen two thousands years ago will talk of a God who is unchanging and unchangeable, but will deplore the ignorance of those who claim that precisely similar things happen in Britain to-day.

Yet I affirm that there is nothing recorded of the Pentecostal outpouring that I have not personally witnessed on many occasions.

I remember a little upper room in the North, where Sir Arthur Conan Doyle and a few others of us met on a Whit-Sunday some years ago, and where, after a prayer and a song, we had a manifestation of those tongues of fire. There must have been scores of them, varying in size from pin points to luminous bodies two to three inches across their ovoid forms. They varied in colour too, and floated from sitter to sitter, resting here and there as the spirit moved them, like butterflies flitting from from flower to flower.

Then three or four trumpets were floated in the air high above our heads and the voices of friends and relatives, many of them long departed from the flesh, spoke to us in their own voices, urging us to greater spiritual effort.

In other circles, I have handled these luminous bodies, and found them solid and hard as glass — even when they appeared translucent they were substantial — yet, when I proclaimed that I would hold them fast, they melted through my hands. I have seen some of these lights (in the presence of Mrs. Duncan) as large as footballs. They were full of life and motion and appeared in opalescent tints of green, pink, and blue, changing continuously like a kaleidoscope.

The rushing wind, too, is typical of the seance room when physical phenomena are occurring; whilst the power of spirits to speak by the direct

voice or through the lips of an entranced medium has been noted on hundreds of occasions.

I have no doubt whatever that the phenomenon of Pentecost was witnessed hundreds of years before New Testament times and I am sure they have occurred hundreds of times in this country in the last fifty years.

God is "the same yesterday, to-day, and forever," we are told, and those who claim that the day of Pentecost was unique are doing no good service to the cause of truth.

"The mill will never grind with the water that has passed" is true in the spiritual realm as in this life. If it is true that the Eternal Source of light and love is continually expending itself on its creative scheme, then to-day as in the past there should be some evidence of its manifestation.

The best evidence of the spiritual phenomena recorded in the Scriptures is the fact that they are being repeated to-day, for God's hand is not shortened. There is no evidence that His laws are inconstant. He is the Eternal and Unchanging.

What is wanted is a closer mental and spiritual contact with the spiritual world. The Apostles and disciples did not meet in Gothic churches, elegant cathedrals, or historic abbeys, but often in little upper rooms — groves in the woods — caves in the earth. The sacredness of their gatherings consisted not in gorgeous surroundings, but in the spirit which enabled them to meet "with one accord in one place." The keynote was the harmonious blending of the soul life and the mental attitude of the worshippers.

Where the spirit of love and confidence is united with the aspirations of the soul, the presence of God and His holy messengers will be apparent. Nothing can bar its approach.

—"The Two Worlds."

WERE THESE ACTORS INSPIRED?

By S. E. Cregeen

In "Psychic News"

When one of the remaining members of Scott's Expedition to the Antarctic visited the set, where the film, "Scott of the Antarctic," was being made, he was amazed by the resemblance between John Mills, who played the part of Scott, and Scott as he had known him in real life, and by the likeness of Harold Warrender to Wilson.

Not only did he find that, with the assistance of make-up, the actors looked like Scott and Wilson, but they had also assumed many of their mannerisms.

Mills seemed to be infused with Scott's vitality, and inspired by his single-mindedness, and Warrender, it is said, seemed to be affected by Wilson's Christian approach to life.

"It was almost uncanny," said members of the studio staff.

There have been many instances in the theatre of actors and actresses really "living" their parts, but it is probably in the sphere of the moving picture that there is more opportunity for these "coincidences" in casting, which set people talking — or are they coincidences?

It is quite easy to believe that an actor, who is putting everything he has got into the role, of a famous person, and bringing to life once more that person's character and mannerisms, and recreating his life on earth, can almost induce himself to believe that he is that person.

Why not then go a step further and believe, as I do, that the spirit of the person on the Other Side is interested in the portrayal of his or her life, and actively assists?

It is admitted that actors, being highly strung, and attuned emotionally to the slightest impulse, make good mediums, and it is quite possible that in the inspired state of an actor believing and liv-

ing a role, a spirit would find communication easy, and would be able to impress itself upon the actor. The Biblical phrase, "and the spirit came upon him," is the best I could use to convey my meaning.

I am convinced that many of the best performances are the best because the actors or actresses have been inspired, and that those who portray so movingly the lives of great men and women are, in some cases, consciously, and in other cases unconsciously, assisted from the Other Side.

In my own investigations I have received several messages which have convinced me of this fact. At one seance the spirit of Leslie Howard communicated, and when I put a question on the subject, he revealed that in the film, "The First of the Few," he was aware of outside forces assisting him in his characterization of the designer of the Spitfire.

Many critics in America remarked upon the convincing performance of Cary Grant, as the late George Gershwin, in "Rhapsody in Blue," and one could go on for hours thinking of like examples.

So to those who say, "Remarkable! Coincidence!" I would say "Think again. Many things which appear to be coincidence have been arranged from the Other Side."

GUIDE FOR INVESTIGATORS

Control. (1) State of possession of the medium by an invisible operator. (2) The operator on the other side in charge of seance proceedings. This operator is also called "guide," and generally the term implies enduring attendance by a distinct and continuous personality to use the entranced medium's body, to deliver direct or relayed messages to sitters, to keep order among those who rush to the "light," as the medium is referred to on the other side.

THE RETURN

By the Rev. G. Eustace Owen, M.A.

In "Light"

I. The Forerunner

"And coming events cast their shadows before." Thomas Campbell.

The Messiah's advent was anticipated by oriental peoples long before he came, and this expectation was coupled with the prophecy that Elijah would return to announce him. "Behold, I send my messenger (angel), and he shall prepare the way before me. . . . Behold, I will send you Elijah the prophet." (Mal. 3: 1; 4: 5.)

The Rabbis taught that Elijah, appearing three days before Messiah, would on the first day twice proclaim "Peace comes to the world," on the second day "Good comes to the world," and on the third "Salvation (Hebrew Joshua, Greek Jesus) come to the world."

He was to restore the pot of manna, the anointing oil, the waters of purification, and Aaron's rod. He would raise the dead, appear and disappear and reappear, and anoint Messiah.

John the Baptizer announced himself as this Forerunner, and pointed to Jesus as Messiah. But the Jewish authorities did not accept either identity. When they asked John if he was Elijah he answered "No." Then Jesus could not be the Messiah, because John was not Elijah the Forerunner. Yet Jesus on two occasions said that John **was** Elijah.

While the priest Zacharias was burning incense in the Temple Sanctuary, a heavenly messenger (Gabriel)* materialized on the right side of the altar. "Don't fear, Zacharias," said he. "Your prayers are effective. Your wife Elisabeth shall bear a son, and you must call him John."

*"Gabriel" means "man of God," a title given to Elijah and other prophets.

He would be great in Yahweh's sight. Like Elijah, he must never drink intoxicants. He would be "charged" with a holy spirit from birth. Gabriel then added: "He will turn many Israelites to Yahweh their God, and will go before him in a spirit and power — Elijah." This message smacks of Elijah himself!

John was born and lived in the deserts up to the age of thirty, following Elijah's austere life and, later, preaching with all his fire. He baptized near Jericho ford (once crossed miraculously by Elijah); also at Aenon and Bethabara, probably familiar haunts of the Tishbite.

Elijah controlled John's vocal organs for preaching. When the priests asked him point-blank, "Who are you?" he affirmed, "I'm a voice of someone crying in the wilderness." A voice of someone! The mouth was John's, but the voice was Elijah's; so that they who listened to him cried, "Elijah's come again."

In fact, he so dominated the Baptizer that events of his career, eight hundred years before, recurred in John's. Both defied kings, suffered at the hands of vindictive queens and, in their dark hour, wrestled with the devil Doubt.

John was no reincarnation or materialization of Elijah, but he was supercharged by that dynamic spirit. The two personalities fused into one.

He **became** Elijah.

II. The Messiah

Spirit-Elijah and John formed a twin-mediumship, of which John was the sleeping partner. This suggests three questions:

1. The Rabbis said Elijah would anoint Messiah. Did he?

Yes. When Jesus was baptized by John, they both saw clairvoyantly a spirit of God alighting on him, and a celestial voice said, "You're my son, the beloved. I delight in you." The spirit-control, the Christ, then drove Jesus to the deserts.

He was thus **christ**-ened, made Messiah; both "Christ" and "Messiah" mean "Anointed." Elijah truly anointed Messiah through John's mediumship, and this gives us the reason why Jesus insisted on receiving John's baptism.

We can now understand the question put to Jesus by the priests (Matt. 21: 23): "By what authority are you doing all this, and who gave you this authority?"; and his retort, "I'll tell you if you answer this question: Was John's baptism spiritual or psychological?" When they feebly pleaded ignorance, Jesus refused to satisfy them, because His authority was given him in that baptism, which they would repudiate as a genuine "anointing."

2. Why did Elijah perform no miracles through John?

Because Elijah, on returning, had to resume the conditions of his earthly life, according to psychic laws; which explains why events in that former life were reproduced. Twice he had damaged his psychic powers by misusing them (1 Kings 18 and 2 Kings 1). Therefore, on his return he experienced the same psychic derangement, and was able to use only John's dominant gift — controlled speech.

But he collaborated with Moses, Jesus' Guardian, and helped him to work miracles through Jesus. The vital urge within Jesus was threefold, Christ-Moses-Elijah. Attuned to these, He fulfilled tradition by healing, raising the dead, and controlling Nature. By the Christ's unique authority he cast out uncleansed spirits. No exorcism occurs in the Old Testament. David's use of music to soothe Saul's malignant obsessor was not exorcism.

Elijah was to appear, disappear, and reappear. Jesus more than once saved himself from imminent danger by this process, "apport," a prominent phenomenon in Elijah's ministry.

For example: In Nazareth synagogue, the enraged congregation hurried Jesus to a precipice, intending to throw him over. "But he, passing through the midst of them, went his way." (Luke 4: 30.) Again, in Jerusalem, the Jews tried to stone Him, "but Jesus hid himself from them, and going through the midst of them, went his way." (John 8: 59; also 10: 39 and 12: 36.)

Elijah thus fulfilled the general expectation, indirectly.

III. The Transfiguration

After John's death Jesus went northward to Mount Hermon, and there held a seance in which he was translated (that is, his body was dematerialized) for a short time. Peter, James, and John accompanied him, not only as witnesses for posterity's sake, but also to contribute power at the time.

This they did on other occasions (when Jairus' daughter was raised, and when Jesus agonized in Gethsemane), being the strongest psychics of the band. Acts makes it clear that only Peter and John of all the Twelve had outstanding psychic gifts. We cannot judge what would have been the development of James, the first apostle-martyr.

While they prayed, power flowed from them, making them feel sleepy. The soldiers guarding Jesus' tomb experienced the same depletion. The deeper the sleep, the more easily flows this power. Peter was sleeping soundly when the angel materialized in his prison and released him. (Acts 12: 6.)

The three disciples then observed that Jesus' face became "metamorphosed" (the word used by Matthew and Mark), while his body dissolved into unearthly radiance, disclosing the indwelling Christ.

Soon the power ceased to flow, and they awoke to full consciousness. Clairvoyantly they saw the Christ talking to Moses and Elijah (both translated spirits), his Twin-Guardians; for upon him was bestowed the "double portion" (Hebrew, "mouth of two"). They were discussing the "exodus," as Moses called it, Israel's deliverance from spiritual bondage; a task left uncompleted by Moses and Elijah, which Jesus must finish at Jerusalem. Perhaps they were arranging details of the part each must play in that cosmic drama.

The vision faded as the flow of power failed and returned to the disciples, who again became bemused. Peter, confusedly wishing to prolong his ecstasy, suggested: "Lord, it's good for us to be here. If you're willing, I'll make three booths, one each for You, Moses and Elijah."

For answer a psychic cloud enveloped them and, as in Moses' day and at Jesus' baptism, a Voice said: "This is my Son, my chosen. Listen to Him." Overcome with fear, they fainted, and were roused by their Master's touch and command, "Get up. Don't be afraid."

Going down the mountain, Jesus warned them to tell nobody about it until He was risen from the dead, when the exodus would be complete. Approaching the other disciples, they were met by a crowd who, seeing the after-light of transfiguration on Jesus' face, were astonished; for they remembered that Moses' face also shone after talking with Yahweh on Sinai.

Several times Jesus told His disciples how at the "exodus" He would suffer to the death, and rise again. All came to pass as He foretold, and as He hung on the cross the most terrible moment came upon Him, and He cred: 'Eli, Eli, lama sabachthani?" (interpreted as "My God, my God, why have You forsaken Me?"). The spectators exclaimed, "He calls Elijah!"

Were they right?

STUDY IN CONTRASTS

In "Spiritual Vision"

"Hallo," said an astral to a new-comer in spirit, "how do you find yourself?" "All right," replied the new-comer, "but where am I?" "Well," said the other, "that depends, where do you want to be?" "I don't really know," said the new-comer, "you see I'm not used to being dead yet." "Ssh!" hushed the spirit friend, "who said you were dead anyway? Come along with me, and I'll show you round." So the astral and the newly-arrived spirit went for a tour in the land of astral. Presently they came to a lovely garden and the newly-arrived expressed great admiration, but when he was told that if he liked he could work there he was most indignant. "Surely I've finished with work," he said. Next he was taken to one of the towns where he was delighted with all he saw, especially admiring the clothes of many of the citizens. "Could you take me," he asked, "to where one can obtain garments like these?" "Certainly," responded his companion, and immediately conducted him to a large factory. "Go inside," he said, "and the doorkeeper will take your particulars." "Do you mean size, etc.?" enquired the other doubtfully. "Oh no," returned the astral cheerfully, "I mean what work you can do to help make your garments." "Make my garments!" cried the new-comer, horrified,; "I can't make garments. I think I'll make shift with what I've got. But surely there's some other way of getting clothes without making them. Haven't you any exchange and barter system?" "Yes, we have," replied the astral, looking at the new-comer curiously, "but I don't think it would suit you. Come, I'll take you to the chief Senator, and he'll advise you what to do." So the new-comer was taken to a large hall and conducted to the head of affairs of that part of the astral world.

He was greeted pleasantly and asked what help he needed. "I want to know what to do," he said. "Do?" enquired the senator, "you may do what you like." "I know," said the new-comer vaguely, "but I don't really know what I want to do." "Well," replied the senator kindly, "suppose you think about it, and come back and see me when you have made up your mind," and the new-comer was shown to the door, and left to his own devices, and as far as we know he is still trying to find out what he wants to do.

. . . . . .

A REMARKABLE BOOKLET

"Huna, the Workable Psycho-religious System of the Polynesians," by Max Freedom Long, is a subject that should be studied by every Spiritualist and by Healers in particular.

Te booklet may be obtained from the author, Max Freedom Long, P.O., Box 2867, Hollywood Sta., Los Angeles, 28 Calif., U.S.A., for 1/6 (twenty-five cents American currency), post free. It is a splendid introduction to Huna Healing. It explains what Huna is and how the investigation came about. It is the secret that lies behind healing.

An interesting chapter deals with fire-walking and its relation to instant healing. The three elements of Consciousness, Force, and Matter necessary to its operation are lucidly explained.

An important factor, the High Self (the super-consciousness), is essential to success, and the reader is instructed how to ensure its aid. This is followed by a clear statement of experimentation and its problems and further details of the system are given.

The booklet concludes with a consideration of Huna and its relation to several religions and with the experimental approach to Huna itself.

LITTLE MOTHERS
By P.D.

In "The Sunday Mercury," January 12, 1936

Stories for "Mothers' Day"

Here are some stories of the courageous little mothers of the Midlands who keep the home fires burning — and sometimes find themselves fighting a losing battle against the education authorities.

How a twelve-year-old girl, Dora Evans, of Shadwell Street, is bravely "mothering" her family of three younger brothers and sisters was revealed in a Birmingham police court.

Dora has kept the home going since the death of her mother last year. She gets up at six o'clock every morning, prepares the breakfast, makes the beds, and gets dinner on the way.

Leaving the baby in the care of a neighbour, she goes to school with the other children, and returns at mid-day in time to cook dinner for her father; and after afternoon school she finds time for washing and mending.

She has no time for pleasures. A Sunday visit to her mother's grave is her sole outing. Neighbours are now doing a good deal to lighten her burden, but Dora keeps up her courageous outlook on life.

Never a Penny Out

Emily Brunton, of Leicester, is only thirteen, but she keeps house for an entire family. Her mother in hospital, she has been carrying on gamely by herself. Every week her father hands her his wages of £2 10/-, and with this Emily pays the rent, buys coal, and feeds five mouths — her father, her three brothers (aged between fourteen and four), and herself.

At the end of the week she gives her father a list of what she has spent, and it is never a penny out.

Getting breakfast ready, leaving the youngest brother at a creche while she goes to school herself, and calling for him as she returns home for tea, Emily contrives to bake bread and pastries and sometimes to make jelly and custards for her menfolk.

. . . . . .

Matilda Lewis, of Sheffield, has just come back from a holiday given her by a charitable institution, ready and eager to help her father.

Mrs. Lewis died a year ago, and life has to be lived on 17/6 a week, 8/- of which goes on rent; but Matilda keeps smiling.

At Leamington

So does the little mother of Leamington, Muriel White, who lost both father and mother within eighteen months. She is old enough to earn 12/- a week in a factory, but she lives in a small basement room with a younger sister and five-year-old brother, and desperately fights the kindly intentions of people who would relieve her for a time of some of her little family.

"I'll carry on," she declares, "I can manage." But her cheeks are growing whiter with the strain of working all day and half the night.

. . . . . .

Then there is Jane Kerkofsky, who has taken the place of her mother's eyes. Though only twelve, she is seen every day in slum streets, leading her blind mother to hospital in the hope that even yet the doctors will restore her sight.

After the hospital visit there is shopping to be done and dinner to be prepared for father, sister, and brother, who are luckily all "in work." Scrubbing, pots and pans to be cleaned, the beds to be made — and with all this attendance at school must be kept up. And Jane is keen on school. She hopes to do wonders one day — and probably she will.

Kate Hussey still goes to school (she has only just turned thirteen), but she is fighting the world already. Father has to go out day after day in his search for work; mother must go charing so that some money will come in.

So Kate, undaunted, untiring, gets seven little children up in the morning, feeds them, and even makes clothes so that they shall not be cold.

. . . . . .

Winifred Craig's task is no lighter, for there is 8/- to be earned in the tailoring business and two smaller children to be looked after, as well as their father. Sometimes he is at home all day, and then matters are easy, but when a job is "landed" Winnie is fully able to cope with the household difficulties.

Many Other Cases

The Colyer twins bear the brunt of their home, for Mother is an invalid and there are five younger children.

Mary Gomm, the little mother of Coventry Grove, is often at her wits' end to make ends meet, but she carries on.

Olive Hitchcock looks after a widower and a bachelor in her father and her brother, and though only eleven she keeps house very well.

There are a hundred other cases. They live from day to day, these brave Miss Moderns, though frequently there is in their lives tragedy that might defeat an older person.

Sufficient wisdom is contained in the Bible to enlighten any soul. Happy are they who live by its light.

Solomon knew the wisdom of keeping the peace. Modern man has no peace to keep; he would do well to set about making his peace with God, and with his neighbour.

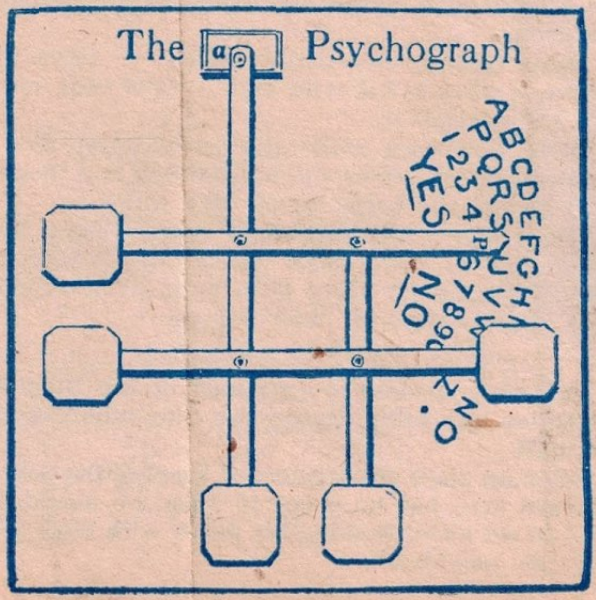
HOW TO MAKE A PSYCHOGRAPH AT HOME

By W. W. Love

In "The International Psychic Gazette"

It will be seen that the Psychograph is very simple, and consists of four laths of wood, one inch in width by three-sixteenths of an inch in thickness, four or five hand-tablets, each four inches square by three-sixteenths or a quarter of an inch in thickness, and block (a) which is the point of axis, from which the instrument operates.

On the letter chart, which is placed beneath the Psychograph, other words which come within the radius of the pointer (P) may be added to the chart, such as: Greetings. God bless you. Good night. Power going. Start. I try so hard. Try again. Etc.



During the whole of my experience of forty years as a trance and semi-trance medium I have never known an unaided human medium to give such remarkable and convincing evidence as the Psychograph.

I would suggest that the fifth hand-tablet (over the letters) be done away with. We have found that an instrument with two pairs of hand-tablets is equal in results to one with five tablets and requires less psychic power.

It will be observed that the four laths are arranged in pairs. Where the laths cross one another they form a square, five inches by five inches in the clear. At the places where the laths cross they are fastened by very small bolts or screws. A small washer should be inserted between the upper and lower laths in order that they may work freely at their points of intersection, and form any angle in a similar manner to a pantograph, which is used for enlarging drawings, plans, maps, etc.

Note that the five hand-tablets are secured to the upper surface of the laths. The laths to which these tablets are secured overhang by ten inches the laths at right angles to them. The hands of the sitters are placed on these tablets.

The lath to which the pointer (P) is secured overhangs by six inches the lath at right angles. A small peg pointing downwards is secured to this lath near its end, and forms a pointer for indicating the required letters on the paper chart lying on the table.

Block (a) is four inches long, two inches wide and three-quarters of an inch in thickness. This block is secured to the top of an ordinary dining table by two small iron hand clamps.

The lath of this lattice-work Psychograph which comes over block (a), is secured to the block by a screw in such a manner that the lath can work freely backwards and forwards horizontally. A

small washer should be inserted between the lath and block (a) and another washer between the upper surface of the lath and head of the screw. The distance between the lath at right angles and the screw in block (a) is ten inches.

On the underside of each hand-tablet at their centre, fix a small ball caster, in order that this lattice work may work freely and form any angle when resting upon a table.

A Sitting with the Psychograph

A Mrs. Read and Mrs. Askew called on me one evening. They had never previously seen the Psychograph in operation, and I had never previously met them. Thus the sitting was quite unexpected and only an experiment. Mrs. Read and Mrs. Askew both have considerable psychic power and the Psychograph soon commenced to work.

Question: Are there any unseen friends present who are known to an investigator?—"Son."

Can you tell us your name?—"Len." (Correct.)

What is uppermost in your mind at the present time?—"Accident."

Can you tell us where the accident occurred?—"Cat and Fiddle."

Remarks: I could make no sense of this until informed by Mrs. Read that this was really the name of the place where her son met with an accident which was the cause of his death.

Question: Have you any other message for your mother? — "Be prepared for a revelation so — (? soon).

"Father." (Announced.)

Whose father? — "Len's father. Greetings." (His name also was Len.)

If you are Len's father, can you tell us your age at the time you passed over? — "Fifty-one." (Correct.)

The month, please.—"June." (Correct.)

The date, please? — "16th." (Correct.)

Can you remember what day of the week it was? — "Wednesday." (Correct.)

Can you remember what age you were when you were married? — "Twenty-four." (Correct.)

Question: Is there anyone here for Mrs. Askew? "Father."

Have you a message? — "Be not afraid."

Can you tell us your name? — "Edward." (Correct.)

Your surname, please? — "Martin." (Correct.)

Your age, please, at the time you passed over? — "Sixty-three." (Correct.)

Where did you die? — "Manchester." (Correct.)

The year, please? — "1928." (Correct.)

"Bond, mother."

Who is this? — "Dad."

Have you a message? — "Son, be careful of his teaching."

What teaching? — "Religious."

Mrs. Askew stated she could quite understand the meaning of the message. Both ladies said they were astounded at these results.

SPIRIT GUIDE AND DRUGGED CARDINAL

Enquiring at the Monday circle held recently at the Sanctuary of Peace and Love, Bedford Park, West London, whether Brother Dominique, another guide, would communicate during the seance, the sitters were told:

"Brother Dominique will not be here to-night as he is away ministering to the soul of a Hungarian Cardinal, who is being slowly tortured."

Could White Feather have been referring to the Hungarian Cardinal Mindszenty who, according to an unofficial report in the "Daily Mail" four days later, has been subjected to drug torture?

A MOTHER'S PRAYER

By Mrs. May Fookes

In "The Kosmon Pioneer"

A call to all mothers, who are the Divine Chambers which the Creator uses to carry on the Divine Plan He has for this Planet.

It is a mother's bounden duty to teach love for all on earth. It is her duty to teach the sweet child-mind not to hate, nor be greedy; to be kind to all dumb animals; to be truthful in every way, in speech and action, and to teach them that everyone is his or her brothers and sisters, all of the same Creator, regardless of colour, religion, and nationality.

If every mother on the earth did this, there would not be any more wars, simply because every child, brought up this lovely way, would have children, thinking, acting, and living purity — love, gentleness, kindness, and peacefulness, and that would continue down through the ages, and man would develop glorious talent as the Creator saw fit to bestow.

But what have we?

The situation is critically serious. We have children who are thieves, liars, sneaks, disobedient, destructive, impudent, lazy, who smoke, drink, and are criminals in the making.

But these poor souls cannot be blamed for what they are, or are going to be. The mothers are to blame and the mothers of these mothers, and so on, down to the birth of man on this earth.

The mothers are misfits themselves. They lie, gossip slanderously, smoke, drink, lust, are greedy and snobbish. They go in for vindictive backbiting, are jealous and spiteful and vicious-tempered, braggarts, foul-mouthed, and unkind in thoughts and words and deeds and two-faced and much else.

Every city, town, and village have these misfits of society. How can these ignorant, undeveloped souls produce a better class society?

It is utterly impossible.

There are sweet mothers, who are pure channels of love, mercy, and tenderness. They are our only hope in these times of Great Crisis.

They will need strength and fortitude and Great Courage in the times ahead.

The whole planet is in a state of revolution and chaos. It is rocking under the terrible weight of man's inharmony and greater upheavals than the floods, we and other places have had are coming.

Man has brought it all on himself, his own disobedience to divine and natural laws.

There is no injustice in divine law. Like begets like. Force begets force. Love and kindness beget love and kindness.

These effects (war, crime, floods, famine, etc.) naturally are sown by causes. "As ye sow, so shall ye reap." Take heed.

EXTRACTS FROM OAHSPE

Contributed by A. D. Newman, Cangai, N.S.W.

To serve thy God, or to preach and practise the words of thy God, require no great oratory or education.

Except thou usest thy hands, and bendest thy back in practice, and in producing something in the world, and contributing it unto others, thou art none of mine, nor knowest the way to come to me, nor to make peace with me.

Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day.

When ye cannot purchase one another by flattery, how hope ye for the favour of the Almighty by praise and prayers and flattery?—Oahspe.

DREAM LED TO MURDERER'S ARREST

In "Psychic News"

How a murderer was apprehended and eventually condemned following evidence received in a dream is told in a recent edition of an Australian paper, "The Sydney Morning Herald."

This happened ninety-five years ago in the district of Maitland, during one of the "gold rushes" which swept Australia periodically in those days.

A farm hand named Shaun Cott, employed by a William Hayes, was missed from the locality and it was assumed that he had departed in search of gold.

Some time later a newcomer named John Anthony arrived in the district and met Hayes. Anthony had previously learned about the missing Cott, and when he met Hayes he found that, for some strange reason, he could not keep his thoughts from Cott's disappearance.

A week later the newcomer called on Sergeant McLean of the Maitland police force and recounted to him a vivid dream in which he had seen Cott being murdered by his employer, Hayes.

The dream revealed the exact spot on the farm where Cott's body was buried.

After much persuasion McLean agreed to conduct an investigation.

The spot shown to Anthony in his dream was indicated and a police trooper, who accompanied the sergeant, commenced digging.

"Within a few minutes," the "Morning Herald" recounts, "the body of Shaun Cott, fully clothed, was unearthed. Hayes was at once arrested and charged with the murder."

At his trial he pleaded that he had killed Cott in self-defence during a fight which developed from an argument.

The police, however, were able to prove that Cott's skull had been smashed by a blow from behind, proving that Hayes had taken his victim by surprise.

WHY I AM A SPIRITUALIST

By Ruth C. Ibach

In "The National Spiritualist"

Why would an orthodox Protestant turn away from her childhood church to Spiritualism? What does Spiritualism offer that other churches do not have? As a former Protestant and an ardent Spiritualist, I should like to present my case as food for thought. Are you listening?

For the benefit of my non-Spiritualist readers, a Spiritualist believes in the continuity of life, proved by phenomena that good or bad, we endure the consequences of our actions and that reformation is always possible.

First and foremost, I am a Spiritualist because I now understand the meaning of life. I never again will wonder, "What is the reason? Why are we here? Why has this or that happened?" I have learned that life is an opportunity for growth and development and we learn as we live through our joys and problems. Knowing this, it helped me to understand the naturalness of an after life of service and progression to ever higher consciousness.

No ceremony, material things, or money given to my church will determine my existence or place in the next world. I attend church and contribute what I can because I love Spiritualism and wish with all my heart that others too will be inspired and blessed as I have been with Spiritualism's truths.

If I become ill, spirit doctors and spirit friends can heal me. When it is time for me to "cross the borderline," I will go unafraid and willingly, knowing that I will be met by loving friends and guardian angels, and knowing too, that I may return along the road of love and harmony to watch over and communicate with my loved ones I have left behind.

Science cannot confuse or frighten me, as Spiritualism is in complete agreement with science. I am grateful for the general science class that I had in high school. I can accept the thought that evolution is Infinite Intelligence's method of revelation and progress.

I know that love is the true order of the universe and that no jealous, cruel God can or will condemn me or my loved ones to eternal death. It cannot be easy to overcome one's errors, but it seems to me that it is the only true solution, as being forgiven for a wrong-doing, cannot undo its consequences. Therefore, I wholeheartedly embrace Spiritualism's contribution, which is: "We affirm the moral responsibility of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws."

I need never again to puzzle myself about how one God can take personal care of the millions which populate the earth. I know surely and truly that I am loved and guided by spirit entities interested in my progress attracted to me because of my own individual personality. As I progress they will guide me and progress with me, spirit teachers helping me along the way.

I know that there is no individual, too common or low or unworthy for reformation. There is no one who cannot begin to move toward spiritual heights if they really desire to do so. True, the climb is more difficult for some unawakened souls, but the important fact is that the opportunity is always there, in this life and in spirit life.

To sum it up, as a Spiritualist, I am free! Free from the fear of death and punishment of hell-fire, free to study and to learn and grow, unhampered by outmoded ceremony and mediaeval superstition. I am free to work out my own

destiny, to accept the constructive things from religions of the past, to recognize and admit the value of the earth's great spiritual leaders. I know where I am and where I am going. Could anyone ask more of their religion?

I know that our philosophy is true because dear ones have spoken to me from beyond the borderline, because scientifically and logically and in my own heart, from my own experience, the truth shines forth so brightly that my mind can hardly grasp the full beauty and meaning of life after death.

SUMMARY, OR CONCLUSIONS?

By Alfred Russel Wallace, D.C.L., LL.D.

In "The National Spiritualist"

We have now to explain the Theory of Human Nature which is the outcome of phenomena taken in their entirety and which is also more or less explicitly taught by the communications which purport to come from spirits. It may be briefly outlined as follows:

1. Man is a duality consisting of an organized spiritual form evolved coincidentally with and permeating the physical body and having corresponding organs and development.

2. Death is the separation of this duality and effects no change in the spirit morally or intellectually.

3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge attainments and experience of earth-life forming the basis of spirit-life.

4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathize with and strive to warn, protect, and influence them for good, by mental impression, when they cannot effect any more direct communication.

OBJECTIONS ANSWERED

Prepared for S.N.U. Speakers' Course by Ernest Thompson

Editor of "The Two Worlds"

Telepathy. One of the commonest criticisms of Spiritualism is that spirit communication is merely telepathy. The easiest way to answer this objection is to agree immediately. Certainly it is telepathy! Transmission of thought between spirit and medium is just as much telepathy as between the sitter and the medium. The possibility of the medium picking up thoughts from a person in the body are very real, and investigators should take this into serious consideration. Investigation into Spiritualism calls for reason and judgment, and beginners should satisfy themselves that the medium is not reading their thoughts. Real spirit communication can stand the test of such a scientific analysis of messages purporting to come from spirit sources. If all investigators would agree to sit with two or three good mediums on six occasions (in all), the great majority of them would receive personal and intimate evidence of spirit intercourse.

Forbidden by the Bible. It is argued that if God had intended us to know about the unseen He would have revealed it to us. Do we wait passively for anything to be revealed? Our knowledge in Art and Science, Philosophy and Religion is gained only by our efforts. The Laws of Nature are discovered only by the patient researches of the Scientist. Psychical Research is also a science and no law of God is more divine than another.

Anti-Christian. Spiritualism is not anti-Christian. We recognize the life of Christ as the perfect pattern for men to follow, we accept His teaching of Love and Brotherhood as the central principle of our religion, we accept the records of His psychic powers and healing gifts as true, and we honour Him for the good He has done for men.

We do, however, differ with orthodox Christianity whenever it departs from Truth. Christianity denies "Personal Responsibility" and the facts of "Spirit Intercourse," yet Christ said, "By their fruits ye shall know them," "With what measure ye mete it shall be measured to you again." "Except your righteousness shall exceed the . . . scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven." Paul admitted that "Whatsoever a man soweth that also shall he reap." Surely these sayings demand the recognition of personal responsibility. Christ was tempted by an evil spirit in the wilderness, and later "angels came and ministered unto him." Was this not spirit intercourse?

Work of the Devil. Psychic Phenomena, visions, etc., are ascribed to Christ, the disciples, and many saints. When did the Devil take them over?

Wrong to Call Up the Dead. Our greatest problem in providing evidence to an investigator is the fact that we cannot call up his dead relatives and friends. They have wills of their own, and mediums can only have perception of spirit visitors if they come to us.

Spiritualism was initiated by the Spirit World in the first instance, and it has been spirit guided ever since.

It is Dangerous. So is living. We may eat poison with our food or get run over by a motor car. If you take as much precaution in your psychic development, as in other walks of life, there will be no greater dangers to encounter. Mediumship should be developed with caution and with knowledge of its laws. Obey the psychic laws and no harm can come. No spirit can take you against your will.

It Causes Lunacy. A few years ago, a circular letter was sent to the medical superintendents of a number of the largest public institutions for the

insane, all situated in centres where Spiritualism was most active. "In no single instance were the medical superintendents able to furnish any statistical data on which, by any claim could this charge against Spiritualism be sustained."—"Ferry over Jordan."

Why in the Dark? Only physical phenomena needs darkness for development, and even with this type of phenomena, light can be progressively introduced as progress is made.

How much is Subconscious "colouration" from the medium? It is true that a spirit message tends to be "coloured" by the medium. Usually, however, a strange medium can give to a recipient information which could not have been known to her previously. In all cases it is necessary to exercise common sense.

Fees. Mediums who are fully occupied serving Spiritualism, and therefore bringing comfort and enlightenment to a great many people, have to live. The labourer is worthy of his hire.

Mary Baker Eddy held seances, and often gave trance messages. She declared she was controlled by a spirit entity who wanted her to do something big for the world. She claimed also to have a mediumship of spirit-writing and her guide would leave written messages under the cushions in a home where she visited in Maine. These items about Mrs. Eddy's mediumship may be found in Dakin's "Mary Baker Eddy: The Biography of a Virginal Mind."—Exchange.

Early training can develop a small virtue and kill a vice.

At dissolution, each sense is quickened, and all that fills what we call space is visible to the spiritual senses and tangible to spiritual touch and brain. Space must then take form, substance, and reality — a world of thought, boundless and endless.

THE BLONDE WHO VANISHED
Can You Explain It?
By J. B. McIndoe

In "The Two Worlds"

A Glasgow lady, who is a well-known healer, was out shopping, and after a purchase at the butchers, crossed the street to a confectioners.

She asked a fair-haired girl behind the counter for a quarter of Cocoanut Bon-bons and was given them. She put down the money, and the assistant said, "Coupons, please."

The shopper laid her points book on the counter, and lo, the fair-haired girl had disappeared! She awaited her return, but another assistant came forward to serve her. "There is the money and coupons for the Cocoanut Bon-bons which the fair-haired girl gave me."

A Mystery

The assistant stared at her. "There is no fair-haired girl here," she said. "Only myself and that other lady (both dark-haired), and no Cocoanut Bon-bons have been sold here to-day."

"But there they are," said the shopper, "and your name is on the bag." "You must have got them at one of our other branches," said the assistant. (The nearest other branch of the firm is five miles away.)

"But I got them here, just now,' protested the shopper.

"Go to the Spiritualists"

Each stared at the other. But the assistant refused to take either money or coupons. "I am afraid we are all suffering from strain just now," she said sympathetically. This did not improve the shopper's equanimity, and she left, somewhat bewildered.

She boarded a tramcar, and feeling she must tell someone, confided in the conductor, and asked him if he thought she looked all right.

Please turn to bottom of page 32

HUNA TELEPATHIC MUTUAL HEALING EXPERIMENTAL SITTINGS

Reprinted from "The New York" Spiritualist Leader"

Max Freedom Long, author of "The Secret Science behind Miracles," is leading the experiments. (See February issue.)

As a Link

This is the formula: Send a postcard or a note, signed in ink, stating what you desire to have done. (These notes are placed together, and are touched by M.F.L. to "form the central meeting-point of the connecting aka threads, to be knit together to form the link-of-power with the Poe Aumakua, and with each other, Huna Research Associates.")

The Process

Now, at the hour set, "use the key thought: 'I am now making telepathic contact with Max Freedom Long, and through him with all others in the group. I am sending vital force, and my blessing of love to all and to the Great Company of the High Selves.' . . . Repeat for the full minutes (about six times). Then relax, and become receptive, while M.F.L. sends out his love and a blessing, and a telepathic letter, single number or a geometric figure in green colour. "You may get this telepathic sending hours later," says Max. "It is good practice." Now, for the third minute, picture the conditions you desire to have materialized in your life, or the lives of those around you, and for the world; then state, "I am now sending through Max

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"You look a bit dazed," he said. "Best thing you can do is to go to the Spiritualists. They will tell you all about it. There is a meeting just round the corner there."

There was; the lady was on her way there to keep an engagement!

P.S.: There was nothing psychic about the Cocoanut Bon-bons.

Freedom Long and the strong cord of contact, to the High Selves and the Poe Aumakua, the thought forms which are my picture of the conditions I desire to have built into the future, so that they may clear away the contrary future and soon appear as facts in the present. I send vital force to add to the great flow of power to be used by the High Selves to bless us and the world." Long directs, "Remain in this attitude for a short time, or until you feel the action has finished. Then end the period with the words, 'The prayer has taken its flight. I give thanks for the certain answer. Let the rain of blessings fall. Amen!'" Long's procedure is to remain in prayer for another five minutes, then go into his evening telepathic healing work. You can also "keep the mental attitude of continued contact over the aka thread, and take up your own work of treating others, one by one."

Write to Max

Bulletin 6 issued by Long has valuable information on getting the subconscious self to obey orders, and on visualization. If your subconscious has been acting like an ill-trained child, the Huna lore has some suggestions of inestimable value, some down-to-earth psychology that works. . . . Just write your troubles to Max Freedom Long, P.O. Box 2867, Hollywood Sta., Los Angeles, 28, Calif., and get started on your own personal Huna research — for a really brighter to-morrow.

SUPERSONICS SHATTER ATLANTIS THEORY

Reprinted from "The Two Worlds"

The floor of the Atlantic Ocean has been carefully surveyed by American scientists. During the past three years, the American research ship "Atlantis" has made numerous crossings over the Atlantic, and by means of a sonic depth indicator and other ultra-modern devices these scientists have made a continuous record of the contour of the ocean bed.

By means of high frequency sound (supersonics), the depth of the ocean can be continuously ascertained as the ship moves over its surface, by calculating the time taken for the sound to travel downwards through the water and be reflected again by the ocean bed.

In this way very accurate contour maps can be compiled showing every detail. In addition to this, samples of the sediments below the ocean floor were also collected for examination.

Professor Maurice Ewing, leading American oceanographer and professor of geology at Columbia University, has recently made the following statement which appeared in the "Sunday Dispatch" on January 9:

"Everything we have found down there fits in with an ocean bed that has been free from major change for much longer than man has been on the earth. Of the sediments we have taken from the ridge and its flanks so far, there is nothing which indicates that any part of it has been exposed above sea level.

"On both sides of the ridge we have found terrace-like features or 'benches' at depths from 1,800 to 2,500 fathoms (nearly three miles). For these 'terraces' to have been former levels of the sea's surface would mean that they must once have been raised up this tremendous distance above the present level — which I have the greatest difficulty in imagining — or that most of the water must once have been removed from the ocean."

"Now a good deal of water was once removed by the 'freeze-up' of Ice Age glaciers, but for the lowering to have been even a quarter of 2,500 fathoms is more than the most radical geologists have thought possible.

"The great length of the benches offers further evidence against their having been formerly lifted up such a distance. Besides the benches consist of

thick layers of sediment, and we can date samples of sediment by the microfossils in them.

"Also, level places shown on our recordings indicate long permanence of position, although the mid-Atlantic ridge is throughout its length a fairly active belt for earthquakes."

This great scientific revelation has actually delivered a very serious blow to Theosophical thought, for many believers in the theory of Reincarnation have made claims of having lived on the continent of Atlantis in previous incarnations.

(But may not South America have been the home of the Atlanteans? See "The Great Migration," by Dr. Fitzgerald.—Editor, "Harbinger of Light.")

PAUL MILLER: AUTHOR, LECTURER, WRITER, PROPAGANDIST

Noted Journalist to Join Editorial Staff of "Psychic Observer"

Paul Miller is a well-known writer on Spiritualism in Britain and, for the past sixteen years, has worked in Fleet Street, London, the centre of British journalism, and has resigned his post as parliamentary chief sub-editor of the "Daily Mail," London, to join the "Psychic Observer."

For some years he was associated with "Psychic News," the best-known of British Spiritualist journals, and is the author of a number of Spiritualist books. He is forty-five years old.

Miller's going to "Psychic Observer" is to coincide with a plan for the expansion of the paper's activities. His experience as a journalist and author will be wedded to the knowledge of the founders of that newspaper, Juliette Ewing Pressing and Ralph G. Pressing, in publicizing Spiritualism in America.

Fundamentally, Spiritualism in America and in Britain are alike. It is certain that by combining the knowledge of the three people who will henceforth direct the newspaper that it will increase its influence all over the world.

That the human family needs the truths of Spiriutalism is plain to all who have travelled in America, Europe, and Asia, and to those who see the clear implications of the "battle-without-guns" now being fought for the control of the soul of mankind.

In due course, he will be joined by his wife and family. His wife is an ardent Spiritualist. His daughter, Ruth, aged nineteen, is on the staff of the "Daily Telegraph," one of Britain's leading newspapers. His son Paul, seventeen, attends Dulwich College, London.

Books by Paul Miller: "Science in the Seance Room," "Cavalcade of the Spirit," "The Church in Decay," "Faces of the Living Dead," "The Enemy of Mankind," and "Born to Heal."

GOD WRITES WITH LIVING MEN

By Wing Anderson

In "The Psychic Observer"

"As Jehovah, through His god, pulled aside the veil of heaven, saying:
Let My angels forth; together shall converse the living and the dead.
So sanctified He the day when the angels of heaven were made known to mortals.
(March 31, 1948)"

OAHSPE, Book of Inspiration.

On June 5, 1828, there was born near Worcester, Ohio, a man destined to go down in history as one of America's greatest sons — John Ballou Newbrough.

After receiving an education in both medicine and dentistry, he travelled over most of the world; America, Australia, India, China, and Europe to settle in New York City, where he practised dentistry at 126 West 34th Street for some twenty-five years.

While living in New York City, he became interested in the Spiritualism and spent thousands of dollars investigating the leading mediums of his day. Newbrough was trustee of the first society of Spiritualists in New York City and in the year 1874 published "Spiritalis, or Spirits Interviewed" — containing an account of his investigations over seventeen years.

His investigations over many years led to loss of interest in communing with average spirits. He wanted to contact the great spiritual men of history and to discover the origin, purpose, and destiny of mankind. He craved information about heaven, its inhabitants, government, occupations, divisions.

Knowing that like attracts like on every plane of existence, he felt that he must become of the highest, spiritually, to warrant the attention of the type of ascended man with whom he wished to communicate.

Dr. Newbrough was told by a spirit voice to purchase a typewriter. The old blind, single front Remington had just been placed on the market. At this time Dr. Newbrough was living alone in a room at the top of his residence. It was his custom to arise an hour or so before dawn and devote his time until daylight to his spiritual work.

When he sat at his typewriter in the pre-dawn hour, some power, other than his own consciousness, would control his hands and type rapidly on the machine. He would not know what had been written until he lifted the carriage and read the typing.

The voice which had become his tutor and guide told him that he was to write a book, but he was not to read it until the manuscript was finished. Every morning, for a period of fifty-two weeks, Dr. Newbrough typed during the pre-dawn hours, his hands under the control of intelligence other than his own.

When the manuscript was finished, Dr. Newbrough was told to read and publish it. This was Oahspe, a New Bible given to us in the year 1881 as a "spiritual guide." O-ah-spe means "Sky, Earth, and Spirit" and is pronounced O, as in O, clock, ah as in Utah; and spe as in speak. The first edition was published in 1882. The complete Oahspe is a book of 890 pages and many illustrations.

If there exists a book to-day containing more worth-while, priceless information than is contained in Oahspe, it has yet to meet a publisher.

Man writes with ink and pen; God writes with living men! . . . and reveals Himself and His Creations to him who seeks and knocks.

AUTOMATIC DRAWING

A subscriber writes: "I am getting some good drawings, using a Biro ball-point pen, mostly faces, birds, dog's and cat's heads. I rest the point of the pen on a sheet of paper and then read the newspaper or listen to the radio. When my hand stops moving the picture is there.

Once I asked of the operator's nationality: English, French, Italian, etc., but no movement in reply was made; but when I mentioned "Jew," the pen nearly jumped off the paper and scratched backwards and forwards madly. When I mentioned "Arab" it stopped, then moved gently in circles and finally drew a picture of a whiskered Arab with a broad grin.

It seems to me that we are confined in a cage with a lot of spirit people outside looking on.—E.A.S., Port Macquarie.

. . . . . .

God said: There shall be a day of judgment unto thee, O man. Soon or later, thou shalt take the matter into thine own hand; and thou shalt look into thine own soul to judge thyself. This is unto all men; none can escape it.—Oahspe.

TRAVELLERS IN ETERNITY

This book consists of a series of letters dictated from another world to Geraldine Cummins. They describe, in simple and natural language, the care which is taken of the newly dead in their next sphere of existence, the joyful reunion of a mother with her family and later, of the arrival of a dearly-loved son who died of wounds in Libya in 1942.

The letters give a general idea of life to come as experienced by a family who lived in one of the most beautiful counties of England. They should appeal to garden-lovers and to all those who lead, or have led, similar lives on earth. The making of gardens and the cultivation of flowers in the immediate life after death is pictured in some detail. We see in fact how, in this new life, we remake out of etheric substance, what we cared for most in this world. Therein we find our various "heavens." But these are only the early stages of our future existence; later, the necessary development for a further and more spiritual life emerges.

This is an unusual record of a family in the world after death; a rather romantic story, showing how a life of frustration on earth leads to a subsequent life of fulfilment. Fear of death is eliminated.

Mr. Eric Parker, the well-known author and late editor of "The Field," writes: "It is to me the most vivid of the books Geraldine Cummins has given us."

Published by the Psychic Press, 144 High Holborn, London, W.C.1. Price in England, 10/6; postage, 4d. May be imported through Mr. C. Neil, 8 Hatfield Waruda Street, Kirribilli, N.S.W.

Nature is God, is always good, always smiling, even in her storms nature is but fulfilling her promise of future plenty, as a mother goes through the storm of childbirth that she may replenish the earth.

LOVE'S PERFECT REALIZATION

From "Spiritual Vision"

"At last, beloved!" Bright was the light that awoke the little visitor to spirit, and as she gazed around at the well-loved scene she thought at first she had come upon one of her familiar journeys, but one look at the radiant face of her lover told her she had come to stay. Gathering her into his arms they entered that embrace of spirit that symbolizes perfect love, until satisfied with the union of their twin souls they proceeded to enter upon their reunited life. "Come, dearest one," said the older spirit, "I will take you home." Passing by tranquil ways they came at length to a beautiful garden, where the woman expressed her joy and admiration. "Your work, beloved?" she asked. "Yes, dear heart, I made it for you." "And shall I be able to work in it with you, darling?" "Of course, sweet heart; we will cherish it and beautify it together." Hand in hand they wandered together, enjoying to the full the beauty and the peace of their spirit garden, until almost satiated with such fullness of happiness, the woman said, "Let us rest, dearest; I am yet still weary with the weariness of earth." "That will soon pass, beloved," her comrade said, "but come and see the home I have made for you." Together they entered the stately dwelling that was to be their future home, and leading the woman to an inner room the man showed her some beautiful robes. "All made for you, dear heart," he said, "adorn yourself in what you will, for you are worthy of better raiment than the shadowy thoughts of earth." Soon the woman appeared clad in a robe of purest white, revealing the innate virginity of her soul, and once more the man clasped her to his heart. "Let us rest," he said, "and when you are refreshed we will plan out all the work we are going to do — together, beloved, together for ever and aye."

NO TRIVIALITY HERE

Spirit Writes of the Young Jesus

"The Childhood of Jesus," by Geraldine Cummins. Psychic Press Ltd., 9/6; postage, 4d. (English currency).

To those who declare that all the messages which come from the beyond are trivial, this book is an eloquent rebuke. The psychic works of Miss Cummins are in a class apart; each of them reveals a sensitiveness that is unique even among mediums.

The republishing of this book is indeed welcome, for its gives the story of the birth and early days of the child Jesus, filling in the years that have remained blank to us. The story is written with such literary grace and delicacy of touch that every page breathes the spirit of beauty.

We are told of the birth of Mary, of her young life given to dreams and yearnings of the spirit. Of the early loss of her parents, her life with her grandmother at Nazareth; of the first coming of Joseph and his love for the maiden.

Here we walk with Mary upon the hills in the dawnlight and share with her her visions and yearnings to be the bearer of the Messiah.

Then comes the death of her grandmother and her removal from Nazareth by a relative, an inn keeper, a hard, cruel, and selfish man. Yet it was while with him slaving from morn to night that she had the vision of Gabriel announcing to her that she was chosen of God to bear the Messiah.

Then comes Joseph finding her stricken and well-nigh dead because of the cruelty of her taskmaster.

Joseph takes her away and in due time the boy, Jesus, is born. Yet even here scandal dogs their steps and the villagers reveal that cruelty and indifference so common among those whose eyes are blind to the ways of the spirit.

Of the Boy Himself, His spirit imbued with a divine and sacred fire; of His life absorbed in His dreams; of His walking upon the hills and conversing with the prophets whose wisdom filled His soul so that He confounded the scribes and Pharisees; of how His sturdy and quiet independence brought trouble upon His household; of the misunderstanding between Him and Joseph and even His mother, and the estrangement with His brothers; of His lack of aptitude and skill in Joseph's craft; all this passes before us as we read so that one is wrapt away from the present world and enters the land of romance and dream and vision.

The story is told with such loving care, that its appeal is both to heart and head.

The boy's singleness of aim and purpose that at last leads to his expulsion from His family; His wanderings with the tribe of tinkers and His friendship with the beggar Heli, reveal the spiritual perceptions of Jesus, for He looks not at externals, but at the soul within a man.

One lays down the book feeling that one's soul has been touched by a power not of this world. Surely this book should have a very large sale for its appealing beauty enthralls; the lovely cadences of its sentences are music thrilling with a harmony not of this sphere.

May the blessing of God rest upon the Messenger who inspired this book, and upon His handmaid Geraldine Cummins.

THE GREAT SPIRAL OF CONSCIOUSNESS

By Shadismal

We have received from the author, Mr. J. W. Downing, 228 Queen Street, Narrabeen, N.S.W., a thought-provoking brochure. The following is a summary of its contents: The Atomic Peril; Evolution of Man; Natural Inequality; Guarantee of Survival; The Realms of Energy; Facts about

Light; Mind as Energy Centre; How People Differ; Death; The Creative Faculty; The Seven Flights; The Great Underhall; Evolution of Evolutions.

The work is illustrated by two well-drawn plates and its price is within the reach of everyone — 1/6, post free, from the author.

PARADISE EXPOUNDED
From the Other Side
In "Light"

Charles Spurgeon deplored his life-long insistence on an eternity of harps and crowns, confessing that, though he did not absolutely disbelieve it, "something we call common sense told me, over and over again, that it was against all reason, all natural law, for anything of the kind to happen to us."

For the most part the recorded impressions of Heaven are complacently similar, after the first surprise; just Earth over again, and there is a pleasant, if suspicious, absence of St. Peter; no Keeper of the Gate; you just go in.

An ever-accentuated note is sounded by Father Ignatius, the Monk of Llanthony. "Life here," he says, "is much the same as it is on earth — to some distressingly like. . . . My anticipations were not realized. I found myself just as I was — there was no alteration. I was filled with surprise, amazement, consternation. . . . I found business going on in the spirit world, differences, churches, chapels, many creeds, wrangling, good people, bad people, depraved people. I found beautiful cities, handsome houses, poor little towns, sordid dwelling places, with inhabitants who felt no desire for anything better. It almost broke my heart."

But depression was only felt by the few. "I candidly admit," said Dan Leno, "that I have had a jollier time out of the body than ever I had in it"; an impression I received some years ago when he turned up at a seance to sing some of his old favourites as inimitably as ever.

AMERICAN MEDIUM'S REMARKABLE PHENOMENA

By Amy Marshall

In "The Two Worlds"

Dr. James Dickson has been engaged in spiritual work for the past fifty years in the San Francisco Bay Region in California. His graciousness and serenity of spirit have been acknowledged by all who know him, and by people from all parts of the world who have come to witness his spectacular powers. The materializing and direct voice meetings are handled from the spirit side by Dr. Dickson's guides, one of whom is Juanita, a teacher, lecturer, and artist, and the other, Minnie Brown, the cabinet control, who lived in the State of Virginia during early colonial days. Dr. Dickson conducts regular church services at The Spiritualist Church of the Revelation in San Francisco, California, and holds private meetings by appointment at his home.

Daylight Phenomena

Dr. Dickson, through the aid of his guides, Juanita and Minnie Brown, produces beautiful slate portraits in colour. These pictures are approximately six inches by eight inches. There are hundreds of these marvellous portraits in existence to-day, and each one is different. Those of Indian guides are highly ornamented with intricate designs, the bead-work and head-dress detail being most extraordinary. On occasions there are also designs worked on the wooden frames holding the slates. I have several pictures of friends, relatives, and guides, and in no instance was the time necessary to produce one of these portraits more than twenty minutes. They were all drawn in bright daylight, without Dr. Dickson touching the slates. I held my own slates while I conversed with Dr. Dickson on various subjects. These pictures are all signed by the artist, Juanita, bear the name of the subject, and in a small min-

now drawn in the corner, representing the cabinet control, Minnie Brown.

Materialization and Medium Together

It has been my great privilege on occasions at public meetings, to sit beside Dr. Dickson in the cabinet, and see the forms materialize before stepping out through the curtain to greet their friends in the audience. When leaving the cabinet, to return to my seat in the audience, Juanita would stand to one side fully materialized, and graciously hold up the curtain for me with her slim, beautiful hand. At these times I could see her face, her hair falling in ringlets, her delicate lace garments, and Dr. Dickson at the same time. Anyone in the audience could see him also.

Sparkling Ball to Human Figure

Dr. Dickson has come to our home and given meetings just for the members of our family. At these meetings fully fifty or more loved ones and guides have materialized, giving their full names. It goes without saying, that these private meetings are where the personal characteristics of the materialized friends show to the greatest advantage, and where pet names, loving endearments, and reminiscences can be indulged in with the greatest enjoyment.

Occasionally, during a materializing meeting, one of the loved ones commences to materialize in a sparkling ball of light about four inches in diameter, high up in the room, and slowly makes its way, without changing size or luminosity, down to the floor in front of my feet where it settles for a moment. It slowly rises as it builds into a full form and stands erect with outstretched arms, while we wait breathlessly until the name is announced. This is always such a beautiful demonstration. Although I have seen it on countless occasions, I always look forward to seeing it again.

If we request it, a loved one is happy to hold a veil, or portion of a robe or other article of clothing, close to our faces for us to see the colour, detail, or design. Flowers, fringe, or sparkling jewels stand out clearly in relief.

When materialized, the hair is generally worn to suit the style of the occasion, upon the head, hanging in curls or straight, and sometimes covered completely. However, the Indian women usually wear their hair according to earth custom in long dark braids, for they appear in their usual fringed and beaded buckskin costume of earth. When the Indian Chiefs materialize they generally show a wonderful feathered head-dress, and sometimes a pair of long buffalo horns. If not hidden by their blankets, their long, dark, wrapped or braided hair can be seen.

Four Figures at Once

I have also attended a number of spirit dances, one of the most spectacular of Dr. Dickson's presentations. At these classic dances, four or more materialized forms appear together before the curtain and dance beautifully, not touching each other, to soft, appropriate phonograph music. At the conclusion of one dance another group, or individual, materializes and does his or her special part of the programme, and this continues until the dancing programme is completed.

Dr. Dickson gives generously of his time and strength to a spiritual development class which he conducts for his church members and followers. This aids marvellously in developing the spiritual senses. Through this help, the members are enabled to receive wonderful demonstrations from their loved ones, in their own homes, such as seeing vari-coloured lights of different sizes either singly or in multiples, hearing music or voices, together with raps, heavenly perfume, and other unlimited means of letting us know they are with us, seeing the things we do, and taking loving care and interest in all that concerns us.

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