

NOVEMBER, 1948

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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Materialization of Katie King

Armistice Day

Developing Psychic Gifts

Cremation

History of Psychic Photography

I'll Appear as a Ghost

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*"Dawn approaches, Error is passing away, Men arising shall
hail the day"*

THE Harbinger of Light

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

FOUNDED 1870 BOX 64A, G.P.O., ADELAIDE PHONE U 3765
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ARMISTICE DAY

Armistice Day was chiefly a celebration of victory: but, as the years have passed and the tragedy of victory has become more and more insistent, the note has changed. Now, Armistice Day is chiefly a festival of remembrance — proud remembrance tinged with a sorrow on which Time has laid a kindly hand.

One outstanding purpose Armistice Day should serve. It should focus attention not only on the tragedy of war but on the tragedy of the troubled peace which follows war, and so strengthen the determination that war must be for ever outlawed. "Give peace in our time, O Lord," should be the fervent aspiration of every heart during the Silence, for only by the preservation of peace can the memory of those who fell in both great wars be truly honoured. They died in wars to end war, and it would be a mockery of their sacrifice were war allowed to come again.

To the Spiritualist, Armistice Day is robbed of much of its gloom: for the Spiritualist knows that

death is not the end, that the men and women whose bodies were sacrificed in war were not obliterated, that their personalities and consciousness were not "spilt like water on the ground"; but that, on the contrary, **they** still live and love, and that, when suitable opportunity is provided, many of them are ready and anxious to make their presence felt and their voices heard. This is not fancy. With Sir Oliver Lodge the Spiritualist can say:

"I am convinced that the dead are about and with us, that they live, that they continue to act and that they can send messages. I do not believe it — I KNOW it."

To the Spiritualist, bereavement is not without sorrow, but the sorrow is robbed of much of its bitterness. When properly understood, death is not even a parting; for those whose love is deep, it is only that one passes out of sight as if into another room from which he can at all times make his presence felt and sometimes even let his voice be heard.

Spiritualist Armistice services, therefore, are services of Reunion as well as of Remembrance; and in the joy of reunion the sorrow of parting may at least in part be forgotten.

Youthful Warrior

We'd give the world,
If we could shake his hand,
And hear his voice,
And see him smile.

For we would like to thank him,
For all he did for us,
In war's dark hour.

It was no easy thing,
The task he must perform,
In freedom's name.

So little thought of self,
So much of those he loved;
What mattered if he died,
If they might be secure.
We'd like to thank him, too,
For all his pleasant ways;
His kindliness, his single-mindedness.
Somehow, we feel, that in that Fairer Realm
In which he dwells, he knows our thoughts;
We seem to hear him say, in all humility: —
"I only did my best to play the game."

—R.V.H.

THE GREEN AND THE RIPE

By the Rev. C. Irving Benson, D.D.

In "The Herald," Melbourne

In the cloisters of Westminster Abbey is a stone bearing this simple inscription: "Jane Listere, deare childe." It is, I think, one of the most moving in all the inscriptions of the Abbey. I mused of the unknown child, thought of her parents who loved her and to whom she was the very light of life and her early death a dark sorrow.

Death in ripe old age is a mercy. But we feel that death has no right to take youth. "Spare the green and take the ripe," cried Richard Cameron, the Scottish Covenanter, almost with his last breath. — The old are the ripe and therefore ready for death, but the young are the green and ought to be spared. That, you remember, is the burden of Milton's *Lycidas*. *Lycidas* was dead, dead ere his prime. Just as *Lycidas* was about to burst into a blaze of fame came the blind *Fury* with the terrible shears and cut the thin-spun life.

The Gardener

There is a little parable of a gardener as he walked through the gardens missing a flower which he had carefully watched. "Who has taken that flower?" he demanded. His assistant answered, "The Master." And the gardener held his peace.

Yes, but can we say that God takes children and youths? Surely no one thinks that God wanted to take the young people who died in the war? They are in His hands, but He surely did not will their death. God allows things to happen which He does not will. A child may catch influenza in a tram and that influenza may prove fatal. How can we say that God willed it? Our forefathers in time of plague spoke piously about the Will of God, but did nothing about their drains.

We sometimes hear it said that "the best go first." That is a pious phrase which has no justification in theology.

Growth in Heaven

This is a universe of life—a house of many mansions as Jesus said, and children and youths are at home there as well as the old. No opportunity they might have had here will be denied them there. There will be scope for every talent, opportunity for the gifts that never had a chance on this plane.

Will children grow up in Heaven?

We shall "all attain unto the measure of the stature of the fullness of Christ," wrote St. Paul to the Ephesians (4: 13). What does it mean? St. Augustine thus explains it: "When our Lord died and rose from the dead and carried home to Heaven the body which He had worn in the days of His flesh, now glorified, He was three and thirty years of age, the very prime of manhood, when He had attained the fullness of both physical and mental faculties, still untouched by the enfeeblement and decay of age."

And so will it be with us in Heaven. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality" those have grown old on earth will renew their youth like the eagle. They will find their lost vigour restored—no tottering steps, no aching

limbs, no dim eyes, no dull ears, no sluggish brain. And those who are young will grow up to the fullness of Christ's stature.

It has been suggested that in heaven all earthly relationships will be merged into something bigger. Will not this include the relationship between parents and children? They will no longer be senior and junior, supporter and dependant, but all will be brothers and sisters in the family of God. Not the temporary circumstances that governed their life on earth will regulate their association in heaven, but the permanent relation they both have to God, as fellow members of the divine household.

Affinities

Parents sometimes say that they wish their children would not grow up, but they do not mean it. They recognize that the attainment of adult freedom and responsibility is a child's privilege and destiny, and they would not have him robbed of this birthright. If parents go abroad and have to leave their boy behind for some years, they expect that he will have developed considerably when they meet him again, and would be greatly disappointed if he had not. Should not such an expectation be cherished respecting a child who has preceded his parents into heaven? Nor should they fear lest they might fail to recognize him if he has changed. The affinities of the heart will bring parents and children together.

The immaturity of the child and the prosiness of the adult will both be left behind, enabling the inhabitants of heaven, whether they left the earth in childhood, youth, middle-life, or old age, to combine in their souls the excellencies of all stages of existence and the deficiencies of none.

Do not be suspicious of anyone's intentions, but look for and think the best of everyone always, and so help the best in them to come out.

STORY OF KATIE KING

Materialized Spirit Examined by World-famous Scientist

By Ernest Thompson, Editor of
"The Two Worlds"

From "The Two Worlds"

Of all the various types of phenomena used by the spirit people to facilitate their return and communication with us the most amazing and wonderful is the materialization of the spirit. During the last hundred years the most outstanding and well-attested materializations were those of a spirit called Katie King, through the mediumship of Florence Cook. The following account of her appearances was recorded by no less a person than Sir William Crookes, F.R.S., and published in "The Spiritualist," April 3 and June 5, 1874.

Seance at Hackney

"I pass on to a seance held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind, that it was a living woman by my side instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances.

'Mr. Volckmann will be pleased to know that I can corroborate his statement that the 'ghost' (not 'struggling' however) was as material a being as Miss Cook herself.

"Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorous lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me. I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing.

Medium and Spirit Together

"Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly and Katie instantly motioned me to go away. I went to another part of the cabinet, and

then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the vistsors came in with a light.

Katie Is Photographed

"During the week before Katie took her departure she gave seances at my house almost nightly to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras, one of the whole plate size, one half plate, one quarter plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Altogether, I have forty-four negatives, some inferior, some indifferent, and some excellent.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference. But photography is as inadequate to depict the perfect beauty of Katie's face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile features, now overshadowed with

sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?

Pulse and Heartbeat Checked

"On one evening I timed Katie's pulse. It beat steadily at seventy-five, whilst Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart, when she allowed me to try a similar experiment after the seance. Tested in the same way, Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

The Last of Katie King

"When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following: 'Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength.' Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over
(Continued bottom of page 12)

THE GIFTED ONE

By Mabel Johnson Smith

In "The National Spiritualist," U.S.A.

Antonio Valois, the gifted tenor, lay dying. He was too young to die. He had scarcely reached the half-century mark; but the disease, which at first had seemed of no importance, had grown slowly but insidiously for months, and now at last it had stepped forward to take its toll, and Valois, the talented, the gifted, must succumb.

For many years he had sung in grand opera and for many more, had Providence so willed it, he could have thrilled the world with his song.

Now, all was over. Never again on this earth would be he seen by an admiring audience. Never again would he sing to them those songs which they loved so well.

All those scenes of splendour were now forgotten. Valois lay in a darkened chamber over which hung the hush of Death. His eyes were closed. He was calm and still. Around his bedside were grouped his wife, two nurses, the doctor, and an old housekeeper. His wife, who knelt at the side of the bed, sobbed convulsively. The others stood around in respectful silence, awaiting the end.

All at once the dark eyes opened and sought the doctor's face.

"Am I — dying?"

The doctor nodded without speaking. The eyes closed and there was another long silence. Finally one feeble hand was raised and placed gently upon his wife's head. For a moment it rested there, then

her, Katie touched her and said, 'Wake up, Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little longer. 'My dear, I can't; my work is done. God bless you.'

she reached up and took it in both of hers. She raised her head and looked with agonized entreaty at the dying man.

"Antonio," she cried, "don't leave me."

"I'll come again," he murmured, and the watchers at the bedside thought his mind was wandering.

Suddenly his eyes opened wide and a pleased, startled expression came over his face.

"Beautiful!" he whispered, and they could scarcely catch the words. "Wonderful!"

His ears had caught the strains of music, low and sweet. Far in the distance he heard an orchestra played with consummate skill. Now he was on the stage again with a sea of faces before him. The music was growing louder, the faces were coming nearer. He recognized many old friends whom he had not seen for years. Now they all burst into song with the heavenly orchestra for accompaniment. For the moment he had thought that he was able to sing for them; but no, they were singing to him, and it was from one of those beautiful operas which he loved so well.

The music rose and fell. Now soft and low, now pealing forth in the grand harmonies of a mighty requiem.

He listened entranced to that wonderful music. After a while the sweet tones died away and all was still.

Just then a noble-looking man stepped toward Valois and held out his hand.

"Come, thou gifted one," he said, with a pleasant smile. "Come and join the heavenly choir."

Valois clasped the outstretched hand while a feeling of gladness thrilled his soul. Oh, what joy to be asked to sing with those wondrous songsters, to blend his voice with theirs.

"I'll come," he murmured, striving at the same time to raise himself from the pillow. "Yes, I'll come."

Other hands clasped his and he was drawn gently over the edge of the bed. He stood upon the floor. At the same time he felt released from something, and looking back he saw his body sink down among the pillows.

"He is dead," said the doctor, bending forward and placing his ear to the heart. "Yes, he is dead."

"Dead!" echoed Valois, looking up at the smiling faces around him.

"No," answered his new-found friend with another rare smile. "You are not dead. This is not death, my friend, but life — everlasting life! Come with us."

He put his arm around Valois. The orchestra pealed forth in clear, sweet tones an anthem of thanksgiving and praise. The voices joined in perfect harmony and accord; and with that host of bright beings surrounding him, Valois was ushered into a land of sunshine, beauty, and song.

"THE HARBINGER" REFERENCE LIBRARY

We gratefully acknowledge the following gifts to our Reference Library:

"The Curse of Ignorance," vol. 2 (Arthur Findlay, Psychic Press, London), from Chas. Neil, Esq., Sydney.

"Some New Evidence for Human Survival," by Rev. C. Drayton Thomas, from the Spiritualist Press, London.

"Electronic Communication," by Ernest Thompson, from the author.

You lead your life and I lead mine. No one is freer from worries nor happier than you can be. Life is like that. It gets us so used to circumstances that we can be kings or cowards, as we will.

DEVELOPING PSYCHIC GIFTS

White Ray Tells of Right and Wrong Methods

From "Psychic News"

Mediumship is one of God's most precious gifts to mankind and its development is a great responsibility. But there are right and wrong ways of stimulating one's psychic gifts, and below White Ray, speaking through the trance mediumship of Paulette Austen, tells of the dangers of wrong development.

A woman who has read your talk about the dangers of sitting alone, writes to say that though she sits in a circle she is happiest when sitting alone just thinking and hoping that spirit teachers will give her guidance. She says, "If I am sitting alone like this, am I then in danger; am I sitting for mental phenomena?"

When people on your side mention mental phenomena they do not only speak about getting their minds tuned in such a way with the world of spirit, that they can receive inspiration and guidance, loving contact with our world; they also think in terms of clairvoyance, clairsaudience, and trance.

Sitting Alone

It is very inadvisable, and indeed, very wrong, for a psychic to sit alone for development, for in our world there are some undeveloped characters.

They are aggravated, for in coming to our world they find themselves in the very unpleasant position of being more or less enclosed in constant mist, for this is the atmosphere they have created for themselves.

They cannot enjoy, as they did on your earth by false pretence, the atmosphere of others.

Even though they might have had high position on your social scale they are right down on the spiritual scale, unless they realize their mistake and slowly, but surely, start lifting the mist. Some of them prefer to go on as they used to do on

your earth and enjoy the fruits of your atmosphere.

They want to find themselves again: suddenly they see in the mist a light — which has been explained to you as thrown by a psychic aura — and naturally they, in their despair and ignorance, present themselves to that light.

You are under the impression that a strong circle is needed for physical phenomena. How true it is. But you do not all realize that mental phenomena needs an equally strong circle, though on different vibrations, for we use in different cases the power of the people differently. The mental circle needs equal protection.

When mediums have had complete contact with the guides in charge, when they know and have been told that the control and also the power around them is strong, without any fear of interruption and invasion by a lower intelligence; when that channel, that passage has been fortified and the line that links them to our world is closely watched, then, and only then, it is safe.

Attunement

Whether a psychic person sits to develop power or his gift it is of no importance as far as troublesome and ignorant spirits are concerned, for they will try and interfere with anyone, whether developed or not.

For clairvoyance or trance you should not sit alone, but where concentration is only the attunement of yourself to a higher source, for a few moments to refresh your mind, and thus your weary body, this cannot cause you harm; it is like an occasional prayer.

Is the danger of sitting for clairauidience less than that of sitting for trance?

There is danger in clairauidience as there is in trance, though it is much lessened by the consciousness of the medium.

For clairaudience the psychic door has to be opened, and though a spirit cannot possess your mind as quickly as if your own spirit had left your body, even only for a short while, danger is real.

It is advisable for all who are wishing to control their spiritual gifts and develop them to sit with a medium. Or else to have arranged through a well-controlled developed medium a code from their own guides, a code that can only be made and understood by their own particular helpers and guardians.

Then they might sit with a body of friends, deciding to get a further contact with their friends in the spirit world — but they should do so only when they have been advised by their own guides and through a reliable medium.

Communication is a thing that can bring you great advancement and joy. But, like some blessings that you have in your world of medicine, it might damage you sometimes if you do not know how to use it. You might think there is no danger for a strong mind, but it is not your mind that has to be strong, it is your spirit. A strong mind can be easily defeated but a strong spirit always wins.

Is there any danger in developing in a home circle which is properly constituted?

You do not see what we see. We go around sometimes trying to see if we can influence some well-meaning beginners, but it is a great sorrow and distress to us to find that sometimes we cannot contact them strongly enough to make them realize their mistakes.

Desires

In your world you find that people always want what they cannot get, and we see a circle that would get wonderful results as a physical circle sitting for mental mediumship and getting

lamentable results; and others sitting for physical phenomena cannot get a thing save a few noises made by willing but incompetent communicators, while if they let themselves be used for trance or any other phenomena they might be a great help to their fellow-men.

But no, they have been told that they have possibilities, sometimes by someone who only gets slight impressions, and they will go on insisting that it is what they will get.

You see in your world there are many of you who are eager to communicate with our world; some have very religious minds, sometimes it is the contrary.

Simplicity

The spirit who is advanced can only return to a naturally sympathetic circle which has its base of understanding in simplicity and happiness, in reverence, yes, but in lightness of spirit, too.

We were given all these things for our joy. Why not make use of this great gift of happiness? Though there might be sorrow, you should for a while forget the sorrow, forget the trials of your daily obligations.

Let a few gathered together blend in each other's love and understanding, creating that strength that comes only through unity, then you create your own strength and any spirit that is unevolved will be unable to attack you, for you will have forged something that is stronger than steel — perfect understanding of each other.

To know oneself is power, and to do that, one must examine oneself thoroughly and so be able to distinguish the good qualities from the indifferent ones, that one may see which qualities are lacking most, and so develop these until they are all on or near the one mark.

MYSTERIOUS PEOPLE

By Dr. Nandor Fodor

Formerly Research Officer of the International
Institute for Psychical Research

In "Sunday Sun," England

Confessions of famous writers disclose a fact which has not yet been sufficiently marvelled at. It is that creative inspiration, in many cases, only differs from mediumistic trance in degree and not in kind.

To Harriet Beecher Stowe when she wrote the chapter on The Death of Uncle Tom it seemed "as though what she wrote was blown through her mind as with the rushing of a mighty wind."

W. M. Thackeray admitted in one of his Round-about papers ("Cornhill Magazine," August, 1862): "I have been surprised at the observations made by some of my characters. It seems as if an occult power was moving the pen. The personage does or says something, and I ask: 'How did he come to think of that?'"

Such confessions could be easily multiplied. They point to a profound mystery. Psychologists will seek the key in the subconscious mind, writers in a mental world, spiritualists in the world of spirits. Between the last two there are no walls of division.

Mrs. Hester Dowden's "Psychic Messages from Oscar Wilde" would have been acclaimed as a literary sensation had it been based on her natural talents.

Instead of the flotsam and jetsam of a mental world which attach themselves to "affinitive souls," as Edgar Wallace put it, she ascribed her book to the direct influence of the spirit of Oscar Wilde.

In the case of Mrs. Meurig Morris, from the platform the public only heard of one personality: "Power." Who he was no one knew. He never revealed his identity. It is the teaching and not

the teacher which counts. His desire was to remain impersonal.

There are rumours that he claimed to be Caiaphas, the high priest of the Temple of Jerusalem at the time of Jesus.

They have been vigorously denied. There were whisperings that he could not come but in the presence of Mr. Lawrence Cowen, the well-known author and playwright, who had the powers of a Svengali over Mrs. Morris.

Nothing could be more nonsensical. The case of Mr. Lawrence Cowen is an example of religious conversion. If anything was totally absent from his eventful and stormy life it was faith and religion.

He was a jeering, sneering agnostic until by accident he crossed the path of Mrs. Meurig Morris. "Power" converted him.

Out of the terrific spiritual upheaval which followed he emerged as a missionary. He organized regular Sunday services (first at the Fortune Theatre, then at Aeolian Hall, Bond Street, London) for "Power," and arranged tours all over the country.

He spent a fortune on religious propaganda without the slightest hope of any return or attempt at personal aggrandisement. "Power" comes whether he is there or not.

And so overwhelming is his personality that people learnt to approach him in a spirit of reverence.

Sir Oliver Lodge had met him, and from the conversation on the immediate future of humanity the great scientist emerged with tears in his eyes.

"Power's" foreknowledge might be disbelieved, but the wisdom with which he laid his plans was evident.

The strange incident which occurred at the British Movietone Company when a talking film

was made of "Power's" oratory was declared by him a well-thought-out demonstration.

The microphones were seen by seventy people high up in the air, held up by new half-inch ropes. A rope suddenly snapped and a terrific crash startled all present. Within half-an-inch of Mrs. Morris's face the microphone swept across the space and went swaying to and fro.

A foreman rushed up and dragged the rope aside to keep it out of the sight of the camera.

The cameraman never stopped. Nor did Mrs. Morris. In spite of the obvious danger to her life she never stirred and went on undisturbed with her trance speech.

According to expert opinion the voice registering must have been a failure. Yet it was found that the accident had not the least influence. The record was perfect.

According to "Power" the rope was supernormally severed so as to prove, by the medium's demeanour, that she was indeed in a trance, as no human being could have consciously exhibited such self-possession as she did when the accident occurred.

I heard "Power" on many occasions. Once I had been sitting close to Mrs. Morris on the stage. I was struck by seeing her eye muscles in continual play while her eyes were shut. You cannot move your eyeballs without contracting and dilating the pupil.

I wondered what did it mean. Could "Power" see through the closed eyelids, so keeping up with the audience that magnetic touch with which no great orator dispenses? A paleontologist is able to reconstruct an extinct animal from a single bone.

I wondered if from a close study of Mrs. Morris' mannerisms, but mostly from the remarkable play of her facial muscles, the general movements of her body and the distension of her lungs a physiognomist or a physiologist could not draw so

denite conclusions as to the physical appearance that they suggested "Power" to have had.

Mentally, Mrs. Morris appears to reap a harvest from "Power's" visitations. Though she cannot remember the subject or substance of "Power's" address when she comes out of trance, she receives unconscious education.

In ordinary conversation, as she admitted to me some time ago, she may find herself uttering answers which she could not consciously think of and which apparently proceeded from the subconscious stratum of her mind. "Power," in fact, is foreseeing the day when it will not be necessary to entrance her for public speaking.

He says that when the bridge between the physical and the higher mind would be made, as it eventually would, all the knowledge which was uttered through her would become accessible to her. He ("Power") would then become able to use her in a perfectly normal way.

If this stage will be reached, "Power" will have an added difficulty in convincing people of his independent existence. His missionary efforts will stand out even then undoubted. Why should they be thrust upon an unheeding world?

The question is deeply bound up with the fundamentals of Spiritualism. There is a living force in the Spiritualist Movement which fills its workers with apostolic zeal.

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by the clever conceived questions and the very general nature of the so-called communications given.

It is also wise to carefully listen to the voice. If the voice is genuine it will be convincing, if it is not, momentary lapses from the assumed tone or dialect will be noticeable. If comic or slang expressions are used, one should ask oneself the question whether such expressions were characteristic of the deceased.

If obviously bad grammar is used by a voice which has affected a cultured style, then it is necessary to use one's common sense before accepting the evidence.

Many Are So Credulous

Unfortunately, many people are so credulous, often offering the names of their departed to the person on the platform (who readily accepts them), that the general impression to the uninitiated is that genuine phenomena are being presented.

For the sake of the good name of Spiritualism, officers of churches should carefully discriminate between that which is false and the genuine phenomena, and act accordingly.

Spiritualism has, from time to time, suffered drastic setbacks caused by fraudulent mediumship and Transfiguration is a very likely form, being particularly susceptible to misrepresentation.

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"I WILL APPEAR AS A GHOST," SAID DYING YOUTH

**By Capt. A. J. Stuart, as related to C. Charles
Griffiths**

Reprinted from "World Service"

Capt. Stuart gives us an account here of his experiences in the Far East, and of a remarkable psychic result at the famous Chinese Feast at Singapore:

"A few weeks prior to the annual Chinese Feast at the Great Park, Singapore, a feast which is synonymous with our Christian festival, a Chinese boy of fourteen years was suddenly taken seriously ill. The doctor was sent for and, after careful examination, he feared the worst. He quietly informed the parents that there was little hope, if any, of his recovery. The boy overheard the doctor and said: 'If I can't be there in my body at the feast, I will appear as a ghost.'

"Another Chinese youth, who was attending the feast, took a snap of the enormous crowd. In the distance can be seen the famous Bakah Timah Pass, the Malay for "Hill of Tigers." In my early days, when living at Johore Barhu, I made frequent crossings over the Island Pass, then across the Krangi River in a sampan before the Causeway was built.

"The boy who took this photograph got a local photographer to develop the reel. On developing the film, the photographer sent for the boy to enquire what he had been doing to the film, for he was amazed to find a naked boy, as illustrated, with his hands across his knees. The boy was equally amazed, for he certainly never saw a naked boy in the crowd when taking photographs. Moreover, the film had been originally placed in the camera by the photographer himself and had never been taken out until he developed it.

"In view of this strange phenomenon, the photographer consulted a medium in the town, and, as a result, a seance was held. When the medium became contrilled, a boy came through and said his name was 'Yang,' and that his home was in Malay Street, the Chinese quarter in Singapore. Moreover, he confirmed his own statement as recorded above.

"The photographer then made enquiries and ultimately found the boy's home. The boy's parents told the photographer exactly what had happened. When he produced the psychic photograph and asked them if they recognized the likeness, they both expressed astonishment and were overwhelmed with joy that their boy had kept the vow he had made shortly before he died.

LINCOLN GUIDED BY SPIRITUALISM

In "National Spiritualist"

Abraham Lincoln was a Spiritualist who held seances in the White House to determine the future course of American history, a Lincoln student said recently, says the "Times-Herald," Washington, D.C.

Lesley Kuhn, editor and authority on the occult, said the mystical side of Lincoln has been little known, although "it probably influenced the course of the Civil War and affairs of state."

Lincoln, he said, first became a believer in the possibility of communication with the spirit world after the death of his son. His wife, Mary Todd, was a mystic and persuaded the President to hold the first seance in the White House in the winter of 1862.

From then until his death Lincoln stayed in steady contact with mediums and held seances in the presidential mansion as often as every week, Kuhn said.

"One cannot be sure whether Lincoln would have abandoned emancipation of the slaves, if the Spiritualists had directed that course," he said.

"But it is known from letters recently found that he consulted Spiritualists frequently about the opposition he was meeting to emancipation and they always encouraged him to follow it through."

In one letter, Kuhn said, there is mention of a White House seance in which Edwin Stanton, the then Secretary of War, participated. The medium told Lincoln that the war was being badly directed on some fronts and it was this, Lincoln wrote, that prompted his visit to the Potomac front.

Another time he reportedly had the medium contact the spirit of Stephen Douglas, who had opposed him for the presidency, to enquire of him what the outcome of the Civil War would be.

Spiritualism, Kuhn said, was one of the few things on which Lincoln and his wife agreed and it helped to make their marriage more companionable.

It was she who told the President that a medium had augured "something bad" and suggested they hold a seance to consult their guiding spirit.

That seance was held two days before Lincoln's assassination. The medium told Lincoln then that she saw him "emerging in a pool of blood."

A POSITION WANTED

Can a kind Spiritualist sponsor an English lady who is a qualified masseuse with a knowledge of nursing, a good caterer, or could manage a guest house? She is educated and has initiative. Suggestions welcomed. — Mrs. B. Turner, 25 Hale Road, Mosman.

SPIRIT RADIOS IN EVERY HOME

It has been said that the atom bomb has marked the beginning of a new age, for it not only ended the Second World War, but it revealed a great deal of scientific knowledge concerning the inner secrets of the matter that constitutes this earth of ours. We now have more definite information concerning the electron, which is the "brick" of our universe, and consequently electronic research is revolutionizing industry and our very existence.

As the scientists probe more deeply into the nature of matter, and the space which surrounds it, they are constantly increasing the sensitivity of their instruments, which are becoming more and more capable of registering the higher vibrations of natural phenomena. Man can now record the vibrations within the brain, as it thinks, which justifies us in expecting that he will soon be able to register the higher vibrations of thought itself.

Will Establish Spiritualism

When this is accomplished, electronic communication with spirit people will be almost a certainty, for the transmission of thought is the common factor in both telepathy and spirit communication.

If this is achieved it will change the entire course of history and establish Spiritualism as the leading spiritual force in the world, for spirit communicators will enter every home as the radio has done. The possibilities of electronic communication with the spirit world are explained in "Electronic Communication, the Future Basis of Spiritualism," by Ernest Thompson, which has just been published by the Newcastle Psychical Research Institute. All who are interested in this great possibility are recommended to purchase this pamphlet.

Price 6d. and 1d. postage, English currency (1/- Australian currency), from The Two Worlds Bookshop, 18 Corporation Street, Manchester 4.

SOME NEW EVIDENCE ON HUMAN SURVIVAL

By Rev. C. Drayton Thomas

This book marks a distinct advance in the history of scientific and reverent research into the highest mystery of human life. It will appeal equally to the cool judgment of logical minds and to enquirers who long for "the sound of a voice that is still." The evidence here arrayed consists first of book tests, the phenomenon which has recently occupied the attention of the Society for Psychical Research, and secondly of a new experiment termed newspaper tests, which is claimed to be of greater evidential value than its predecessors. The book is a collaboration between two ministers of religion: the father, who passed many years ago, and the son, who records the evidence specially given for the purpose of demonstrating the possibility of communication between the two worlds. It is a novelty in psychic research to have "The Times" utilized for experimental purposes. The father makes statements as to what will appear in the morrow's paper, describing its exact position in some particular column, and this at an hour so early that the type will not in most instances have been set up. Frequently these references are so interwoven with the communicator's earth memories as to prove his identity. The author reserves other material collected from his conversations with the Unseen and strictly confines himself to proofs; abundant evidence is displayed in these pages, together with sufficient discussion of alternative explanations, to assist readers in forming their own conclusions as to the cogency of the argument and the significance of the facts. The book is the result of four years' personal investigation and some eighty conversations of two hours each, the intermediary being the Mrs. Osborne Leonard, of whom Sir Oliver

Lodge and Lady Glenconner have written in "Raymond" and "The Earthen Vessel." An introduction by Sir William Barrett, F.R.S., is sufficient guarantee of the scientific soundness of the author's work.

Published by The Spiritualist Press, 49 Old Bailey, London, E.C.4, England. Price (English currency), 7/6, postage 3d.

THE CURSE OF IGNORANCE

A History of Mankind

By Arthur Findlay

From the time Mr. Arthur Findlay commenced to write the first chapter of this book to the passing of the final proof of the last page of the Second Volume, seven years elapsed, during which time he devoted six hours a day, every day of the week, to its production. No trouble was spared to make this history accurate, interesting, and perfect in every possible way.

It was indeed a labour of love, and the time and cost involved was for one reason only: to help to advance knowledge, to increase wisdom, and to improve conduct everywhere throughout the world.

The troubles which have beset mankind, in the past and present, have mostly come from ignorance of how best to live so as to create the prosperity and happiness all desire.

The past follies and achievements of the race will be found recorded in the pages of this book, and, if these are remembered, they will act as a guide and signpost to present and future generations showing the right way to think and live.

Therein lies the value of history as recorded from this wider angle of thought, and, if everyone, everywhere, would learn the lesson these pages have to teach, war, suffering, poverty, and human misery would cease.

Only after the two volumes of "The Curse of Ignorance" have been read, and pondered over, will the reader realize the revolution in thought this work may some day bring about. It is certainly history written with a purpose.

History, in some respects, has not been accurately recorded because of prejudice and ignorance.

Religion was the cause of half the events of history, and, because the origin of the numerous world religions was not known, historians have misrepresented or ignored events they were unable to understand.

Religious prejudice has, moreover, falsified history and represented the Christian era in a much too favourable light.

Here, in this book, history is presented from a new and wider aspect, and this more modern approach clarifies the many difficulties with which historians have been faced in the past.

Its insistence on increased knowledge, greater wisdom and a higher ethical standard of conduct follow from the obvious neglect of these assets in the past, the consequences being clearly revealed by history.

This book is divided into two volumes:

Volume I

From the time of primitive man to
the Reformation

Volume II

From the Reformation to the end of the
Second World War

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FOOD PARCELS FOR ENGLISH SPIRITUALISTS

Give yourself a Christmas present by sending an English Spiritualist a food parcel. Mr. L. J. Plum, who has been instrumental in having hundreds of parcels despatched, has about one hundred names and addresses on a waiting list. Why not write now for a name and address, and send a parcel or send Mr. Plum 10/- and he will immediately forward a parcel on your behalf. A little effort here will mean such a lot over there where food is still a big problem.

(Mr. Plum — whom we have known for many years — has been doing excellent work in this respect, and we can heartily recommend it to our readers. His address is 2 Higgins Road, Bentleigh, Victoria.—Editor, "Harbinger of Light.")

It is good to use one's own judgment in all things, and yet remain simple and childlike, having much trust, faith, sympathy, and love for all, for without a great sympathy and understanding one can accomplish little.

GHOST MONK VISITS CHURCH

In "National Spiritualist"

Guess who drops in on confirmation classes at St. Dunstan's Church, in suburban East Acton?

The Rev. H. H. Anton-Stephens says he has been visited by a purple-hooded monk out of the supernatural.

"Call the monk a spook, a ghost, or a psychic manifestation, call him anything you like — but please don't laugh," the vicar said.

"This is very serious to me. I hope you will treat it with the spiritual importance it deserves."

The vicar said he believes the hooded figure originally belonged to an ancient monastic foundation and now comes to St. Dunstan's "because it's the nearest consecrated building." He quoted the visitor as saying:

"The rite of confirmation lacks candidates not because your world is wicked and foolish, for it was so in past ages. Nor because monastic communities no longer govern.

"Your world is more widely educated but the power, mystery, and romance of the Church's Sacraments are gone.

"You offer sacraments to dry bones. The Church should again enfold the very young in the mystery of the great rite and sacrament. But to do this it must offer mystery, adventure, and romantic setting."

HERE AND HEREAFTER

"Here and Hereafter" are selections from the teachings of "Adartha" as received through the mediumship of Helen Harris and recorded by "The Scribe" at a series of meetings held in the rooms of the Quest Club and Psychic Institute, Auckland, New Zealand.

The matter recorded is of a high spiritual order and deals with sixty different themes. The medium through whom her control "Adartha" communicates in semi-trance — and has done over a period

of years — is non-professional and above suspicion. She has been attached to the Quest Club since its inception.

The control "Adartha" has stated that he left the earth-plane over a hundred years ago, having little either of the English language or Christian teaching, which since his transition he has studied and become a follower of the Master Jesus.

A limited number of copies of this work are being offered for sale by Messrs. Whitcomb and Tombs, Auckland and Christchurch, New Zealand, and by Mr. W. H. Finnis, Strand Arcade, Auckland, New Zealand. Price, 9/6 per copy, postage threepence.

JUSTICE

True religion is applied reason. The Golden Rule is a never-dying creed of justice. Justice is the stepping-stone toward civilizing man by applying reason to service and human sympathy.

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Each type of vegetation and physical life occupies its own sphere. The mental spheres are alone progressive. Man evolves his own mental condition and thus prepares for his sphere in spiritual life. Different men occupy different planes of thought. Men class themselves by their mental attitude or cling to the lower plane of the animal, and each plane attracts the elements from its own sphere into the personality.

Human nature and justice are in conflict. Each represents the spheres they occupy. Frivolity is ruling human thought, and filling the lower spheres of spirit life with sham and intrigue of the physical life. Each spirit wallows in his own lower nature, or mounts to the heights that his sense of justice has led him to.

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