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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

People Who Vanish
Medium Fills Bible History Gaps
Spiritualism and Science
How Spiritualism Has Influenced My Life
The Trivial Message
The Doctors Thought He Would Die

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

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PEOPLE WHO VANISH **Where in the World Do They Go?** **By G. F. S. Hill**

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One Saturday evening a few months ago a man I knew put on his hat and coat and told his wife he was going for a stroll before supper. He seemed perfectly well and in good spirits, saying cheerfully that he intended to call at the "local" after his walk, where he hoped to be able to get a couple of bottles of beer to bring home.

He did not call at the "local," and there is no evidence that he went anywhere near there. From the time he left his house on that Saturday evening nothing has been seen or heard of him.

What happened to him? Where did he go? Weeks of enquiries and painstaking search have supplied no answers to these questions. The man was happily married, he was in good health and had no known worries or entanglements. He had a comfortable, steady job, and was saving money. He was the quiet, contented type, not the sort one would associate with any kind of mystery. Yet

he leaves his home one Saturday evening to vanish without trace.

In Britain every year over 25,000 persons are reported to the police as missing from their homes. A large percentage of these turn up within a day or two, some with quite prosaic reasons for their absence, others looking somewhat ashamed of themselves and obviously sorry for all the trouble they have caused. With young girls and women the commonest reasons are depressing conditions at home, love affairs, particularly with married men, mental illness, and a desire for freedom and adventure. Much the same reasons apply to boys and men, although here the stress is on theft and embezzlement. Cases of bridegrooms disappearing on the day fixed for the ceremony must be included in the list.

Bodies taken from the sea or river sometimes reduce the names on the Missing Persons File at Scotland Yard, which contains details concerning the disappearance of about two thousand persons over the past ten years. Undiscovered suicide and murder may be the answer to some of these mysteries, but it is unlikely to account for all those who are disappearing permanently at the rate of about two per week.

Some years ago the strange disappearance of a clergyman named Bourne involved a case of dual personality. The man drew £100 from his bank and vanished. A few weeks later a person calling himself Brown set himself up in business as a stationer in a town 300 miles away. After months of successful shopkeeping, Brown suddenly "woke up" as Bourne, with no knowledge at all of what he had done since leaving home. It was then discovered that if Bourne was placed in a state of hypnosis he immediately became Brown, the shopkeeper. For three years his second personality could be evoked by hypnosis, then it began to

fade. Only once, when he was his normal self as Bourne, could he recall anything that happened while he was Brown.

Planned Disappearance

Some disappearances have been revived years afterwards in ways which seem to suggest that they have been carefully and deliberately planned. This might have been the case when Frederick Lloyd, the head of the Petroleum Conversion Company of New York, disappeared in 1936. Lloyd, who was a sixty-three-year-old Englishman, left his office to keep a business appointment a short distance away, and was never seen again. Interest in the mystery was renewed in February last year, when papers and keys relating to the missing man's estate were stolen from his lawyer's office.

Another instance in which a mysterious reference was made to a missing person months after his disappearance is that concerning a William Robertson Lidderdale, bank manager, of Ilminster, Somerset. Lidderdale vanished in 1892, but the bank accounts were found to be in perfect order and there was no question of embezzlement. Some months later an obituary notice appeared in "The Times" which announced that he had "died at sea, following injuries received in an accident." Relatives of the missing bank manager promptly offered a reward for further information, but the person who inserted the notice was never traced and no witness of the accident ever came forward.

A millionaire might be termed a fairly conspicuous character, yet there is a case on record of one disappearing in London in 1913. Mr. J. Wilberforce Martin, an American millionaire, was seen to leave the Royal Automobile Club in Pall Mall one evening perfectly sober and apparently in the best of health. The porter who handed him into his taxi was given a cheery good evening

and a handsome tip. That was the last that was ever seen or heard of Mr. Martin.

A disappearance no less strange, but concerning a person of much humbler circumstances, occurred when Mrs. Levanis Eversley, of Chiswick High Road, vanished one December day while out shopping. Mr. Justice Deane, giving her relatives leave to presume her death, observed that this disappearance of a suburban housewife was the most extraordinary thing he had ever heard.

There are numerous cases of passengers vanishing from ships during a voyage, and here accident suggests itself as the obvious explanation. Two famous men, both inventors, have disappeared in this way; Baakeland, the inventor of Bakelite, and Rudolf Diesel, inventor of the diesel engine. Another inventor, Augustin le Prince, who collaborated with the English pioneer, Friese-Greene, in the design of moving picture cameras, disappeared during a railway journey in France. Bound on a business trip to Dijon, he was seen on the train in Paris by his brother. From that moment Augustin le Prince ceased to exist. He never reached Dijon, nor was anyone resembling him seen to leave the train at any station en route. No body was found, but his wife and brother remained convinced that he had been the victim of murder.

Joe Grimaldi

Joe Grimaldi, the famous clown, was connected with a disappearance as tragic as any on record. A younger brother, of whom the great comic was very fond, came one night to see him perform. The two met during the interval, had a drink together, and arranged to meet again after the show. The rendezvous was never kept, for that night the lad vanished and no trace of him was ever found. The disappearance of his brother cast a shadow over Grimaldi's life from which he never recovered.

There is a unique instance of two persons — father and son — disappearing together. Mr. Victor Grayson, who entered Parliament as Socialist M.P. for Colne Valley, was a fiery-tempered man and a well-known public figure in his day. After serving his country as a soldier in the first World War, he returned to London. One night in 1920, he and his son left the hotel at which they were staying and were never seen again.

The famous American author, Ambrose Bierce, many of whose short stories are acknowledged to be masterpieces of the bizarre and supernatural, vanished like a character from one of his own tales in Mexico in 1913. And from the records of missing persons, famous and obscure, there is at least one case which concerns the disappearances of a British Ambassador Extraordinary.

A few years before the Battle of Waterloo, the diplomat, Benjamin Bathurst, was returning from a secret mission to Vienna. The party stopped to change horses at Brandenburg, and witnesses testified at the enquiry later that they had seen Bathurst in the light of the ostler's lantern walk round the horses' heads to the waiting coach. The coach door was open for him to enter, but in the darkness of those few yards between the coach and the inn Bathurst vanished. No solution to the mystery has ever been found.

There is a classic story of the mysterious disappearance of a London auctioneer in 1880, which, if it could be confirmed, would defy all explanation. It is said that the gentleman left his house in Clanricarde Gardens one morning for the office in such a hurry that he forgot his umbrella. The maid was sent after him, and as she turned the corner into the main road she heard her master's voice screaming from somewhere above her head, although she could not see him. "Put me down!" the man screamed. "Put me down, you devils!" His voice faded as though its owner was being borne rapidly up into the clouds. And that was the last that was ever heard of him.

HOW SPIRITUALISM HAS INFLUENCED MY LIFE AND MINISTRY

By the Rev. G. Maurice Elliott

In the "Psychic Observer"

I have been asked by the editor of the "Psychic Observer" to write on the influence which Spiritualism has had on my life and ministry, and I am only too glad to do so.

But, in order to avoid even a shadow of misunderstanding, let me at once say that by Spiritualism I mean the belief that Survival is now a proven fact of science and is being daily proved to be so by psychic students all over the world.

I also mean by Spiritualism conscious communication, direct or indirect, with loved ones, friends, and helpers on the other side.

Like my Jewish, Mohammedan, and Buddhist friends, I do not make Spiritualism my religion.

Look at the Facts

I am fully satisfied with the Christian religion, just as they are with the Jewish, Mohammedan, and Buddhist religions.

In other words, neither they nor I have found it necessary to give up our religious beliefs as a result of our having become convinced believers in Survival as a proven fact, and in the help that may be derived from wholesome communication with those in the Unseen.

Well now, having said that and cleared the ground; I feel free to write frankly about what Spiritualism has meant to me.

When I was studying theology at London University, I sat under a professor who taught us that the miracles and theophanies (i.e., "The angel of the Lord appeared" and the like) reported in Scripture were not facts; they did not really happen; they were not objective facts.

The Natural Order

They were, he said, merely the natural and primitive Easterner's picturesque way of describing his own subjective dreams, thoughts, reasonings, intuitions, etc. . . .

I was thankful to hear it. For, so far as I knew, no such miracles or theophanies occurred then, and had long had my doubts whether such contradictions of the natural order of things had ever really taken place.

These doubts of mine were not only confirmed by the professor but also by the then Bishop of London, who had written that the angels are with us to-day, doing exactly the same kind of work as they did in Bible days.

Tried to Save

That convinced me that angels were mere "birds of imagination" — not real, active, spiritual beings — for I had studied my Bible and knew the kind of work that angels were supposed to have done throughout the Bible, from Genesis to Revelation.

So I looked forward to the day when, as minister of a church, I could explain these things to the people and so save them from the worrying doubts and difficulties which I had had to encounter.

The day came, and it was a sheer delight to pass on to others what had been taught me by the professor and bishop. And this new knowledge seemed at first to fit in well with the modern scientific outlook and the Higher Criticism of the Bible.

"Miracle" Stories

But I found that the more I tried to "spiritualize" the miracles out of the "objective" into the "subjective," the more difficult became the task, for nothing seemed to fit properly.

Like Procrustes (the Greek robber who stretched or cut a piece off the legs of his captives so as to fit them to an iron bed), I was faced with the necessity of detruncating the miracle stories to make them fit into an iron theory of "Natural Law," which excluded all miracles and theophanies.

One day, however, I went with a friend to hear Sir Oliver Lodge speak on the subject of "The

After Life," and he told us quite calmly and seriously that he had spoken to the "dead" who, under certain conditions, could be seen and heard and spoken to.

It was as if the ground beneath me had suddenly given way and the heavens above had opened!

I remember saying to my friend: "If what he has just said is true, I shall never rest until I have spoken to the dead," for I knew instinctively that, if the dead could be spoken to, innumerable books could at once be removed to the lumber room, and innumerable men and women rescued from the dungeons of materialism.

It was clear, too, that such a fact as conscious, objective contact with those in the other world would bring reality and vitality into the belief in "The Communion of Saints," and, of course, make professors and bishops think again!

So, I lost no time in beginning a thorough investigation of the subject. I sought the company of those who were regarded as authorities and I read their writings.

I joined a college of psychic science, where the best psychic instruments were made full use of and where psychic phenomena were observed, studied, and classified.

Never shall I forget the first time I heard the dead speak in the "direct voice"!

I had travelled a long way by train to gain the experience, and on my way home I entered a railway carriage in which were three soldiers and, incredible though it may sound, I soon found myself telling these three complete strangers of my astounding experience of hearing the dead speak.

They could see how thrilled and excited I was! But to my amazement, one of the Tommies exclaimed: "My sister believes in that; she swears she's spoken to the dead!"

Another said: "I've got an aunt who believes in it but we always calls 'er 'dopey'."

The third merely said: "Isn't that what that bloke Oliver Lodge believes?"

Could Be

The calm reaction of these three men to what I had imagined was thrilling and exciting news greatly puzzled me, and I had the feeling that they could not possibly have understood what I had told them, namely, that I had that very night heard the Dead speak.

Or — shattering thought! — had my general demeanour convinced them that I (like sister, aunt, and Lodge) belonged to the fairy-airy asylum where live the hallucinated but quite harmless folk.

Personal Experience

When later, however, I began to reflect on this more than extraordinarily undisturbed attitude of the soldiers, I became pretty sure of two things:

(a) That psychical experiences are more general than we think.

(b) That the telling of these experiences to the average person conveys about as much to him as the word "ice" conveyed to a dweller in the torrid zone before refrigeration was developed.

Nothing but the actual witnessing of psychical phenomena will convince the average person that "natural laws" are not the only laws and that "miracles" do happen and are merely unclassified phenomena.

I am here using the term "miracles" in the conventional sense. My own belief is that "miracles" are natural — not in the limited, hide-bound sense in which the term "natural law" is used, but in the wider and much more scientific sense of all laws — physical, mental, psychical, and spiritual — being natural.

But how much do we to-day really know of these laws compared with what we shall know a century hence!

The Real Effect

Probably about as much as the decorous old spinster knew about evolution who, on being told that humans were descended from apes, fainted dead away and on coming to exclaimed: "Oh, let's hope it's not true, and if it is, let's hush it up!"

Now, what effect did hearing the dead speak, and witnessing the incredibly wonderful phenomena associated with Spiritualism, have on my life and ministry?

It not only added much knowledge to my faith but it floodlit the whole Bible, and convinced me that that Book is saturated with psychical phenomena from beginning to end — with dreams, visions, voices, clairvoyance, clairaudience, trance, automatic-writing, materialization, dematerialization, and so on.

And it became increasingly clear that what I had hitherto taken to be Eastern imagery might be fact, actual fact.

When I Understood

This led me to re-study the Bible in the light of what I now knew, and I soon discovered that the key to the full understanding of the miraculous and theophanic elements in the Bible is the psychic one.

Moreover, I found that psychic science shed a revealing light on hymns and prayers.

For instance, I noticed that in one of her hymns the Church calls the angels "heavenly guides," and reminds them of their duty towards us.

The hymn opens with, "They come, God's messengers of love," and ends with "Ye heavenly guides steal not away, God willeth you with us to stay."

Did the reader know that the Church regards these "guides" as being so human that at times they may even try to "steal away" when they know it is God's Will that they should stay with us!

I had, of course, sung that hymn many times but had failed to be surprised that the angels should be referred to as "messengers" and "guides." But these angels had meant no more to me than the fairies and nymphs of heathen mythology.

How differently I sing that hymn to-day. It now has meaning. It is beautiful: it is helpful: I know it is true.

Then again, in the Church of England Prayer Book there is a special prayer for use at the Feast of St. Michael and All Angels. It reads:

"Almighty and Everlasting God who has ordained and constituted the ministry of angels and men in a wonderful order, mercifully grant that as Thy holy angels do Thee service in heaven so by Thine appointment they may succour and defend us on earth."

We have already seen that the angels are "messengers" and "guides," and here, in this collect, the Church is asking God to "appoint" messengers from the unseen to "succour and defend" us.

All this set me thinking, and I came to the conclusion that sooner or later the Church would not only welcome the findings of psychic science, but would realize that those findings do but confirm and corroborate the Church's established belief in the presence and work of messengers and guides from the unseen.

To try and introduce the subject to church people, I wrote "Angels Seen To-day," which was followed later by "The Challenge of Spiritualism" and "The Psychic Life of Jesus."

Unheard Of

Then, at the request of Dr. Talbot, Bishop of Winchester, I wrote "A Modern Miracle," which told of how my daughter was saved from certain death by the direct intervention of a messenger from the unseen.

Later still, when I was vicar of a London parish of 10,000, I felt it only right to allow those who had received, and had carefully developed, "gifts of the Spirit" (1 Cor. 12) to exercise those gifts within the House of God.

I, therefore, gave a few dedicated psychics the opportunity of doing so in the Lady Chapel of the Church.

The peace and sanctity of those meetings will long be remembered by those who attended them. Contact was made with high spirits who when in earth-life were the leaders and guides of men.

Bishop Amazed

We were only a handful of men and women whose eyes had been opened to the reality and nearness of those in the unseen world and who had met together to put into practice our belief, just as St. Paul did in the churches which he formed.

But soon my bishop got to hear of it, and wanted to see me.

At his palace he told me that what I was doing must stop, and that any attempt to communicate with the dead was "dangerous to the living and dishonouring to the dead."

Under no conditions whatever could he permit me to continue to hold those sacred meetings in the Lady Chapel.

I suggested the church hall, but the bishop would not allow them to be held anywhere on church premises.

Now, this meant, or could have meant, the final defeat of all that I had been fighting for.

A Fond Hope

I told the bishop so and begged him to believe that, while understanding his point of view, I felt in duty bound and in conscience urged to resign my London living and, as a clergyman still in Holy Orders, to carry the message of "Survival"

and "Communication" throughout the length and breadth of the land.

Since that time I have addressed meetings ranging from eight thousand in the Royal Albert Hall, London, to a few people in a drawing-room, back-parlour, or caravan.

But my one great desire has ever been to bring this knowledge of psychic things into the Church so that church people may judge for themselves whether or not the study and practice of psychical science is "dangerous to the living and dishonouring to the dead."

Archbishop Listens

Also, I had been living for the day when an Archbishop of Canterbury would appoint a committee to thoroughly investigate the supernormal **phenomena associated with Spiritualism.**

Well, a day came when I heard that the Dean of Rochester, Dr. Underhill (late Bishop of Bath and Wells) was a water-diviner and interested in all psychical phenomena.

I at once sought an interview, which was freely granted, and asked the dean whether he did not think that the time was ripe for the Church thoroughly to investigate the phenomena.

The dean agreed, and together we went to see Archbishop Temple, who was then the Archbishop of York.

We reminded His Grace of what the Church so plainly admits and teaches in her Prayer Book and Hymn Book, and how the Spiritualists claim to contact angels, messengers, and guides about whom the Church sings and prays.

We stressed the point that the Church was losing some of her most devoted members because of her silence and lack of any guidance on the subject, and that if the Spiritualists were wrong, it was the duty of the Church to put them right.

But, as we told the Archbishop, how could the

Church put them right if she knew little or nothing of the things that had put them wrong.

The Archbishop was very appreciative of the trouble we had taken in the matter, and to our great surprise and much greater delight, entirely agreed with us.

He consulted with the Archbishop of Canterbury almost immediately and persuaded him to appoint a committee to investigate the phenomena associated with Spiritualism. Among those who sat on that committee were:

The Bishop of Bath and Wells, Dr. Underhill.

The Dean of St. Paul's, Dr. Matthews.

The Master of the Temple, Canon Anson.

Nolloth Professor of the Christian Religion at Oxford, Canon Grensted.

The investigation continued for many months, and at the close of it these four church dignitaries, together with others, put their signatures to the Majority Report of the Committee's findings. This report affirmed:

"It is certainly true that there are clear parallels between the miraculous events recorded in the Gospels and modern phenomena attested by Spiritualists. And if we assert that the latter must be doubted because they have not yet proved capable of scientific statement and verification, we must add that the miracles, and the Resurrection itself, are not capable of such verification either. . . .

"The Church of England, for reasons of past controversy, has been altogether too cautious in its reference to the departed. . . . If Spiritualism contains a truth, it is important to see that truth . . . as filling up gaps in our knowledge, so that where we already walked by faith, we may now have some measure of sight as well. . . .

"It is clearly true that the recognition of the nearness of our friends who have died, and of their progress in the spiritual life, and of their continued concern for us, cannot do otherwise,

for those who have experienced it, than add a new immediacy and richness to their belief in the Communion of Saints. . . ."

The reader will, I think, now agree that I was not far wrong in my prediction that the Church would sooner or later welcome the findings of psychic science, and see in them the confirmation and corroboration of her own established (but almost moribund!) belief in the ministry of messengers and guides from the unseen.

Faith Retained

To-day I am more convinced than ever that, if we go the right way to work, we can, with the Majority Report in our hands, win vast numbers of church folk and laity to the truths for which we stand.

Well, perhaps by this time I have said enough to show how profound and pervasive has been the influence of Spiritualism in my life and ministry.

So great has been that influence that it caused me to resign my living and all possibility of preferment and financial security.

It did not, however, cause me to give up my faith or Holy Orders. On the contrary, it increased my faith and convinced me that Spiritualism, as I have defined it, is an inherent part of the gospel which I was ordained to preach.

In this materialistic, unbelieving age nothing is more important than to convince people that the existence of a life after death is no longer hypothetical but is a proven fact, that there is no "death," that we all continue to live and to reap what we have sown, that our loved ones over there are as interested as ever in our welfare here and are only too anxious to help us if we will give them the opportunity of doing so.

SPONTANEOUS MATERIALIZATIONS

Through the Mediumship of Rev. James J. Dickson

By R. G. Svendsen

In "Chimes," Brea, California, U.S.A.

Man's experience consists of what he sees, hears, and feels but he develops only in that in which he agrees to be interested.

Last Easter my husband and I entertained at dinner the Rev. James J. Dickson, the great materializing medium of San Francisco, and his wife. It was strictly a social affair; demonstrations were not expected. We soon drifted into deep discussion about our loved ones in the Spirit World. While thus engaged there came a gentle trembling of the table.

Throughout the remainder of the meal demonstrations grew increasingly exciting. The table shook, jumped, rapped a little, then to our astonishment and delight commenced to move about the room! Mind you, it was covered with food and had centre decorations. Not one mishap occurred. Every move was perfectly timed. We could hardly believe our eyes.

Curious as to the purpose of this remarkable performance later in the evening when the table was cleared, we placed our hands gently upon it. Now the table rose from the floor, tipped from side to side, almost fell into our laps.

"Minnie, is it materialization you wish to give us?" asked the Rev. Dickson of his little guide. The big table rose, rocked, banged to the floor.

Quickly my husband pushed back the furniture and arranged chairs. In the opposite corner he placed a chair for the Rev. Dickson, then switched off the light. Uncontrollable hallway light via the glass front door flooded the psychic's tentative position so an adjoining door was partially opened as a shield. There was still much light in the room.

The Rev. Dickson rose to take the seat in the corner. Hardly had he moved away than Orly Vanene appeared fully, magnificently materialized beside him. What a thrilling spectacle! She stood as pictured, but in colours, her straight girlish form almost a head taller than the Rev. Dickson. After a moment she advanced and spread wide her lovely arms in greeting. How glorious! I gazed in amazement at the beautiful Soul here in our home.

"Dear friends," she said. "We have a special treat for you to-night. Sit as quietly as you can, and help us with your sweet thoughts."

My heart pounded. "A special treat" in one of the Rev. Dickson's materializing seances meant something breathtaking. I thought of the Spirit dances and other marvellous manifestations with which this great psychic had long astounded the public.

Abruptly, my uncle and my husband's sister appeared. Each spoke. Uncle then stepped from view, leaving sister to dazzle our eyes and thrill our hearts with spectacular displays of her gown and veil. Suddenly, she threw a kiss and vanished.

Minnie Brown, the Rev. Dickson's control, playfully peaked around the door, her childish laughter ringing through the apartment.

"You never thought to see Spirits like this in your home, did you?" she teased. She emerged a little girl with distinct blond curls. Her appearance was that of a seven-year-old child.

"I planned to have the Rev. Dickson just sit on the sofa," she exclaimed. "But the bright light from the hallway would have harmed him while under the influence of our vibrations."

Emanuel Swedenborg emerged fresh from the eighteenth century. He wore buckles, purple breeches, blue coat with lace, ruffles, and a wig. At once we sobered before his dignity. (Many long conversations my husband has enjoyed with

this great man in private meetings at the Rev. Dickson's home, 2940 Nineteenth Avenue, San Francisco.) Now Swedenborg said in a deep voice:

"When I was on earth I thought I was inspired to write certain things. It was imagination. A lot of my writings, I know now, are not true."

He posed grandly at the right, then at the left like a gallery portrait. We started fascinated at his life-like elegance. With a cordial farewell he walked into oblivion.

My husband's mother appeared. Intense love vibrated from her being.

"I'm not old any more," she said. "See my arms." She bent wonderfully close. "And my face." A doll face it was in perfection. Her gown changed from purple to rose to soft carnation pink like a dawn fragment. Slowly she faded away.

Up from the floor as from Aladdin's lamp rose a powerful Persian high priest. It was Jared Chaldea as on earth. He stood in gold sandals, purple trousers, short blue tunic, and yellow head scarf, stroking his long gold-threaded beard. What a spectacle! I almost wept.

"We wore this costume both with and without a sash," he informed in a loud voice. "I'll wear a sash now to hold the vibrations together."

By degrees he pulled a long yellow sash out of the air and wound it about his waist. Nimble then he moved about showing us the Persian designs, gems, and other details of his ancient costume. We sat spellbound. In the end the vision melted to the floor.

Before we could catch our breath out of the Arabian Nights sauntered the pride of the sultan's court. She caressed her willowy form, waved jewelled arms and fingers, lifted her exquisite veil and stood indescribably beautiful awaiting our comments. We could have gazed upon her for ever.

Juanita emerged in white flowing robes. She walked to the sofa, daintily seated herself on the arm, and discussed the evening's events.

"Just think," she said. "Everyone could have Spirit manifestations like these in his home if it were a different kind of a world."

She rose, spread her lovely arms in blessing, and vanished in the air.

How glorious! How sublime! There was neither curtain nor cabinet. Gaudy, glittering forms simply emerged out of space like the stars in the sky; one came out even before the Rev. James J. Dickson could get seated. I shall never forget that evening. How enraptured I was!

Surely no other home in San Francisco or the world experienced anything so fantastic, so beautiful, so exalting last Easter. To me it was rest; it was peace; it was joy. To me it was eternal life; it was heaven long sought and obtained, for happiness is heaven, and heaven is happiness.

GUIDANCE

From the experiments of others recorded and my own, I then deduce in regard to guidance to Man, from the other world, the following conclusions: Man is in touch with the supreme power of the universe through spirit messengers. Back of all is this wonderful force of which we take much and know little. We can, however, get better acquainted with the medium between us and the great centre. The Medium or Mediums between us and the Great centre are these spirit forces. If our desire is of the highest and noblest, we must learn to cultivate an atmosphere about us which will permit the entrance of a band of Guides who will find in our aura a delectable climate.—Floyd B. Wilson.

AID TO SPIRIT COMMUNICATION

Success of the "Independograph"

By Charles W. Wood

In "The Two Worlds"

When investigating direct voice phenomena, I often felt that, however convincing the evidence, the method appeared open to question, and it seemed that if only some of the movements of the trumpet, however slight, could be demonstrated in the light, it would clear the way to accepting these movements as being possible without normal contact. I tried in various ways to obtain this evidence, until one night a small table was moved under spirit control in our own circle.

No Contact by Sitters

The light was good, there was intelligence behind the movements, and there was no normal contact, all hands and feet being accounted for. This suggested possibilities! If in a home circle without a special medium these things could happen, even if rarely, then a simple apparatus might be constructed which would render them more frequent. With co-operation from my spirit friends I went to work to try and devise some means of making this possible, and finally the "Independograph" was constructed.

Constructional Data

The instrument you see in the picture is slightly different from the original in construction, but in principle it remains the same, the main difference being that it is now based on a trumpet instead of a table, as follows:

1. A floor-base to which four uprights or legs are attached, and mounted on top of these legs we have a flat circular ring wide enough for the hands to rest upon.

2. From the centre of the floor-base there is an upright rod upon which the trumpet hangs and swivels, and above this there is the flash-light.

3. In the centre disc there is a hole wide enough to allow this disc to pass down the trumpet to the level of the rigid ring where the hands rest.

In operation the hands are placed on the outer ring, or if the power is sufficient for non-contact work they leave the moving disc quite clear. Should light contact be necessary, the fingertips of one or more of the sitters may just touch this disc. No pressure is to be used on fingers, however.

After a while, the trumpet begins to rotate and at a certain point makes the necessary contact to operate the signal light. On the moving disc there are four luminous points or symbols, which are usually employed to indicate the person for whom the communication is intended. It is very interesting to see this pointer moving without contact.

Results Obtainable

Having completed the apparatus, the results were for a considerable period quite remarkable. We would no sooner be seated in good red light, with all hands clear of the moving parts, than well-defined signals would be flashed on the centre light. Four of these flashes were understood to mean that other lights should now be extinguished. This being done, the power became stronger, and, using the usual code as in table work, quite long communications would be flashed out, sometimes so quickly that we were compelled to ask for slower action. There is an experimental model of the "Independograph" at the rooms of the London Spiritualist Alliance, 16 Queensberry Place, London, and anyone interested should apply to Miss Phillimore, the secretary, for details.

QUOTES FROM "SPIRITUAL VISION"

A little child sat on a doorstep looking up at the sky, and before her wondering eyes the golden clouds of evening became a radiant fairyland. And when she slept at night her spirit wandered there.

A whistling boy paused in the act of closing the shop-shutters: he thought the billowing clouds were like great ships. One day he too would sail to the distant horizon.

Two ardent lovers sat on a stile watching the sunset: and the colourful clouds tinged the romance of their imaginings with added lustre.

An old man sat at his bedroom window at even-tide. And from the heavens his loved ones seemed to call him. And his heart rejoiced at the radiance of glory he so soon would share.

* * *

A little child was washing dishes. Alas! in haste to help she dropped the largest, shattering it to a thousand fragments. With sorrowing heart she waited, fearing lest Mother be angry. But Mother was wise, and wiping her darling's tears, gave her a smaller dish to wash. God is no less kind.

* * *

Dew on the grass brings inspiration to the poet, a chill to the gloomy, and refreshment and blessing to the blades of green below.

* * *

For many years had the book lain on the high shelf in the old furniture shop. Thick dust covered the binding, obliterating the title. The Spirit of the book waited in patience: was it not guardian of truth which some day must be revealed?

One day there entered a truth-seeker. Casually examining the books in the bargain box, he looked around for something better. But there were no book-cases. As he was about to turn away he saw, on a high-up shelf, within the dim recess of the farther corner, a few dusty, ancient-looking volumes.

"What books are those?" he asked the shopman.

"Oh, them? — been there for years; books a'int in my line. Look at them if you want to." He turned away to another customer.

The truth-seeker climbed up on an old chest, and took the books down. In the dim light he could just make out the titles. Old friends they were, and most of them he had already. He selected the best — a pity to leave them in this alien world! And now there was only one more book to look at. With dust thick upon it he could not see what it was, and it was just out of reach. The book was probably like the rest — one he had already; his pockets were full; it was getting late. As he hesitated a tiny bell began to ring in his ear, high-pitched, sweet, faint, yet growing stronger. He suddenly knew that at any cost he must have that book. Placing the thickest book on the chest he reached out and took the last volume.

Climbing down again he showed the shopman his pile of books. "How much?" he asked. "Oh, sixpence each!" said the latter indifferently. The book-buyer counted his money; he had just enough; he paid up joyously. For one glimpse within had shown him that the last book was very rare, written by an Eastern sage — a book he had long sought to find. And as he departed exultingly, the radiance of Spirit was all about him.

* * *

"Tap! . . . tap!" There it was again. "Must be a mouse!" murmured the Sceptic. He picked up the cat and carried her to the likeliest corner. But Puss refused to investigate and lazily returned to the fireside.

"Tap, tap! . . . tap! tap!" The Sceptic fidgeted with his newspaper. "Funny that noises should be so regular," he thought. But all old houses were like that; there must be some cause mathematical in its reaction. He began to formulate a theory on the regularity of sound reactions.

"Tap! . . . tap, tap, tap! . . . tap! tap!" The Sceptic shook his head. The rhythm had altered. "It must be a mouse!" he said. Puss pricked up her ears, mewed a little, and began to purr.

The Sceptic gave it up and went to bed. And his Spirit-mother smiled, as she went on stroking the cat.

GERALD MASSEY

It is with Gerald Massey, as with many other men and women of distinction. One can read their biographies and other accounts of them in general literature without discovering their association with Spiritualism. That portion of their lives is usually suppressed out of a cowardly deference to public prejudice—nothing else. Gerald Massey was a man of genius, poet, and reformer. He was a Spiritualist, and made no secret of the fact, for he was a fearless writer. He was born in 1828 in humble circumstances, and, as a child of seven, worked in a factory—"a dreadful life," as John Ruskin, writing of Massey, described it. Remember that in those days there were poltroons who dare not say a word against child labour in factories, for fear of offending those who profited by it, just as to-day there are poltroons who fear to uphold Spiritualism because of the bogey of "public opinion." Gerald Massey published his first volume of poems in 1850, and was befriended by Frederick Maurice and Charles Kingsley. As a journalist, he was London correspondent of the "New York Tribune." He gave public addresses on Spiritualism in London in the 'eighties, and his views on the subject are set out in a little book, "Concerning Spiritualism," which is in the L.S.A. Library. His literary fame rests chiefly on his fine poem, "The Ballad of Babe Christabel," published in 1854.

SPIRITUALISM AND SCIENCE

Part 2

By **R. C. Keast, Leeton, N.S.W.**

If, as someone has suggested, science were, henceforth, to devote as much time and thought to psychics, as she has already done to physics, the results would, probably, surpass all expectations. In this regard, and as a scientist — and almost a Spiritualist! — G. N. M. Tyrrell, in his book, "The Personality of Man," has stated: "Before the time of Copernicus, the planet, Earth, was supposed to occupy the centre of the universe, because that all-important creature, Man, lived on it. Copernicus threw the celestial universe into a new and far wider perspective." Now, continues this writer: "It is not the planet, Earth, whose centrality is, this time, in question, but the material universe, as a whole. Psychical research promises to inaugurate a new and vaster Copernican revolution, in which the material universe will be dethroned from its central position, and reduced to one of provincial status." This is, admittedly, a promising view of what lies ahead — when Spiritualism and science are completely co-operating with each other.

Is this likely to occur? Well, advanced and enlightened discarnate intelligences — some of whom, at least, were scientists when incarnate — have, to the writer's knowledge, likewise reassuringly referred, at certain well-conducted seances, to science's future in regard to psychical-spiritual research. Meanwhile, to a number of us Spiritualists it is gratifying that individual scientists continue to evince an interest in these higher realms of research; another pronouncement, in this respect, having been made by Professor J. B. S. Haldane — one of the greatest of contemporary scientists — in these words: "Clearly, Spiritualism demands scientific investigation." Long since, of course, apart from those who have actually investi-

gated Spiritualism, or have engaged in psychical research, have been those distinguished scientists who, by certain remarks which they have made, have at least suggested that, in their view, science should ever seek to broaden its field of research.

Louis Pasteur, it will be recalled, cherished the hope that science would, as he expressed it, "always labour to enlarge the frontier of life." And Lord Kelvin it was who expressed himself thus: "Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it." Since then, Dr. Alexis Carrel, in his book, "Man the Unknown," has used these words: "Science has to explore the entire field of reality." Science, of course, official science, has throughout left this wider, this greater field of reality — that with which the higher Spiritualism has long been concerned — to religion. But religion in general has likewise treated it as if it were outside its province too. Yet to religion, as to science, Spiritualism can yield so much that is instructive, so much that is needed. "We need much more definite teaching about the future life." So has frankly acknowledged Dr. C. F. Garbet, Archbishop of York. And Dr. E. W. Barnes, Bishop of Birmingham, has frankly confessed: "We can ask a thousand questions about the after-life, and answer none of them save by a guess."

Yet another religionist, also — a leading Australian theologian — Dr. Ronald G. Macintyre, has pertinently stated concerning the subject of life after death: "As a rule the pulpit has little to say on the subject; or when it does speak, uses terms so vague that they are meaningless, or repeats old orthodox phrases about a hell in which nobody believes or a heaven which nobody wants." Is it not curious that, while religion is — according to some authorities, at least — acutely conscious of its utter ignorance of the true nature of death and

of the future life, it has, nevertheless, persistently avoided the ever-recurring opportunity of remedying such ignorance? As Dr. Lamond again has candidly remarked: "Strange as it may appear, what should have been the primary study of our theologians and church leaders has been almost completely ignored by them." Religion's lack of spiritual knowledge concerning birth and death, and of what actually precedes the one and succeeds the others have been aptly expressed in these lines:

Where lies the land to which the ship would go?

Far, far ahead, is all her seamen know;

And where the land she travels from? Away,

Far, far behind, is all that they can say.

Scientists, too, such as William Crookes and Oliver Lodge, in seeking to draw the attention of science to Spiritualism, or to psychical-spiritual research, have rendered it clear that it was their belief that by continuing to concentrate its attention upon the world of matter, science would increasingly encounter certain major problems, which would be found insoluble in terms of matter. In addressing the Royal Institution in London seventy years ago, Sir William Crookes, in defending his researches into those regions, those psychic regions as yet unrecognized by science, said: "I venture to think that the greatest scientific problems of the future will find their solution in this borderland, and even beyond." And William Barrett and Oliver Lodge have, in their writings and addresses as individual scientists, made similar remarks and representations to science and scientists in general. But, indeed, for Sir Oliver Lodge's psychical investigations and the additional knowledge he derived therefrom and disseminated, there would, probably, not now be extant such information in respect of the ether.

Spiritualism, then, awaits the entry of science, official science, into psychical realms, or — more

specifically — into the realms of psychical-spiritual research; for certain psychical-research societies have, after long functioning, added but little to the sum of human knowledge, either in regard to supernormal or to spiritual matters. But the time has never been more opportune — nor more urgent — for Spiritualism to enlist the aid of science in establishing and in enunciating its truths, and for science in accepting the formation of such a partnership. Science has nobly given penicillin — to preserve life — to mankind, but it has also given the atomic bomb — to destroy life — to mankind. And with the formation of such a partnership as that suggested, only constructive and never destructive agencies would, henceforth, receive the support of science.

Especially must science, with the aid of Spiritualism, provide mankind with reliable knowledge relating to death and the hereafter. This is long overdue. As Oliver Lodge's friend, J. Arthur Hill, has, of scientific societies so far, impatiently remarked: "They will spend millions on anything likely to throw light on man's origin, but not a cent to ascertain, with any scientific assurance, a word about his destiny." And he adds: "In an age when scientific method has become the substitute for Biblical authority, it is not unfair to ask of it that it accept its responsibilities and direct human convictions as to the problem of a future life." Spiritualism, of course, has its responsibilities, too. This has long been recognized by such gifted mediums as Mrs. Piper, Mrs. Leonard, and others, who have always readily placed their unique psychic talents at the disposal of scientific investigators. And by its insistence upon higher and more efficient standards in regard to its accredited exponents and its mediums, and by its readiness at all times to place at the disposal of science only thoroughly reliable, competent mediums, Spiritualism can do much towards bring-

ing science and Spiritualism into intimate and effective association.

Many years ago, in envisaging this most desirable consummation, Dr. J. M. Peebles, as a scientist and a Spiritualist, exclaimed: "Verily, science and Spiritualism shake hands across the once-dreaded chasm, death." And as regards science, perhaps British science will lead the way into this fascinating and productive field of research. Who knows? It was a British scientist—as well as a British Spiritualist—Dr. Ellis T. Powell, who, years since, affirmed: "Our British science has been enriched from other lands. I believe it is now to be enriched from other worlds!"

GOD AND I Contributed

God and I in space alone,

And nobody else in view.

"And where are the people, O Lord?" I said,

"The earth beneath and the sky o'erhead,

And the dead whom once I knew?"

"That was a dream," God smiled and said,

"A dream that has ceased to be true.

There are no people, living or dead,

No earth beneath and no sky o'erhead,

There was only Myself and you."

"And why do I feel no fear," I said,

"Meeting you here this way?"

For I have sinned I know full well,

And is there heaven and is there hell,

And is this the judgment day?"

"Nay, those were but dreams," the great God said,

"Dreams that have ceased to be.

There are no such things as fear and sin,

And you yourself—you have never been;

There is nothing at all but Me."

SALVAGING SOULS

By Alson Secor

In "Chimes"

In the August issue of "Chimes" is the story of "The Ghost and Mrs. Tugwood." The account ends with these words by her:

"I am not frightened—I just don't feel easy. Someone suggested I ought to speak to it. But I wouldn't dare. It might answer back."

This opens an important matter for all Spiritualists to consider. All such Mr. and Mrs. Tugwoods are passing up not only a possible way to handle ghosts, but to enlighten and help them so they will of their own accord stop their noisy ways in a haunted house.

I will state two experiences and how I handled them. At that time I was not very far advanced. I must have been prompted to do and say what I did for a needy spirit. I quote from notes taken at the time.

The first occurred Sunday afternoon, January 28, 1940, in the Hafford home in New Orleans. It was there that I took the ouija board to seek information. With Warren Hafford opposite, we had great success. We two were recording a message from the spirit of my former employer in Des Moines when Mrs. Hafford, a cripple, asked Warren to get her a drink. He left for a few moments and then we took up where we left off—only we didn't! The message spelled:

"Luther Jordan, 513 Sunset Boulevard, Wilmington, Jersey."

I remarked to Warren that I knew of a Sunset Boulevard in Los Angeles—rather out of place on the east coast. And Wilmington is in Delaware, not in New Jersey. This doesn't sound like E.T. Clear it up. Then came—

"German descent."

I asked, Is this E.T.?

"No."

Who?

"Luther Jordon, 513 Sunset Boulevard, Trenton, New Jersey."

I put the question I hoped would awaken his realization: Luther, are you living there now?

"Yes, 513 Sunset Boulevard."

Then what message have you for us?

"Now, as before the war, the Germans in America have undivided allegiance."

Warren and I talked together that this man does not know he is dead, so I asked—Luther, at what address did you used to live?

"Am very confused by what you say."

Luther, it seems to me that you should seek help from a strong adviser in spirit. Call with all your soul for such help. (E.T. stood by.)

"You must be right, but I can't understand it. Your words startle me."

Are you not aware that you have quit this world?

"No. How am I able to talk with you if I have passed on, as you seem to intimate?"

Luther, only the body dies. The soul, with its memory and all its senses, lives on. You can communicate with us and others, here or in spirit as before. Turn to the spirits around you and talk with them. Someone will help.

"I think you must be right. Will you tell me your names?"

My name is Alson Secor; mine is Warren Hafford.

"Help for the widow's son."

Luther, we are both Masons and recognize your remark. There is nothing we can further do. We will ask our guides to help you travel toward the light.

"I thank you."

Luther, report back to us some time as to your progress.

"I will. Again I thank you. Good-bye."

Then we asked spirit help for this soul and it was given, as you will see by the sequel. Warren's guide Mary told us that Jordan had been accused of being a German spy. If he met sudden death it accounts for his not knowing that he had passed over. We do not know the facts.

February 9 we were again on the board getting a message from E.T.

The last time Warren and I were writing thus you stepped aside and let Luther Jordan come in with his troubles. Did I do the right thing for him?

"Yes. He is here and asked me to express his thanks."

Luther, speak for yourself.

"I now realize what happened. Many thanks. Remember that all Germans are not foreign spies."

Luther, you were suspicioned as such. I hope you have cleared that up.

"That no longer has significance. I have forgotten it. I now go in search of more light."

VISIONARIES

The roll-call of those whom the world has termed "visionaries" is a notable one. At once there occur to the mind the names of Galileo, Copernicus, Galvanti, Luther, Buddha, Mahomet, Wesley, Socrates, Harvey, Newton, Columbus, Franklin, Young, Watt, and Stephenson; and Jesus Himself, whose life and teachings emphasize the truth that "visions are the creators and feeders of the world."—Lilian Whiting.

CROOKES CONVINCED, SAYS DOCTOR

Sir William Crookes had no doubts. I had a long interview with his daughter-in-law and ascertained all the details and Crookes's original papers. The experiments of materialization were perfectly controlled, as such a scientist's experiments always were.—(Dr.) W. M. Crofton, M.D., Regents Park, N.W.1.

THE FIRST STAGE FOR INVESTIGATORS

The Presentation of Spiritualism An Editorial in "The Two Worlds" by Editor Ernest Thompson

How can we modernize the presentation of Spiritualism? I think the best way to tackle the problem is to first ask ourselves for whom do we organize our Sunday evening service — the chief service in the week? What is the average church secretary's first consideration when he is making arrangements for this Sunday service? **He wants a good medium.** Why? Because he wants to convince enquirers.

He does not book a good medium merely to give the members of his church a psychic treat. He wants to bring conviction to "the man in the street." I think that this is a sound and progressive outlook, for our Sunday services are essentially propaganda efforts. The intelligent secretary knows that until "the man in the street" has experience of survival, no address, argument, hymns, or prayers will convince him.

The Main Interest

If we are agreed that it is essential to demonstrate survival to capture real and lasting interest, the next thing we should frankly ask ourselves is: "What does the average man in the street expect when he visits a Spiritualist church?"

His main interest, of course, is the demonstration by the medium. He probably hopes he will receive a message. He is curious, and perhaps not too prejudiced, because his reason has already told him that "there must be something in it."

He is not interested at this stage in hymns and prayers, or religion in any form. Generally speaking, religion has now lost its significance for him, and he has a certain contempt for religion knowing how the churches have failed to justify their existence and have become somewhat discredited.

Personal Experience Essential

He politely and patiently waits until the hymns, prayers, and address are over until he comes to what he has been waiting for — the demonstration by the medium.

He is not greatly interested in the address, for words mean little to him concerning a theory which he is not prepared to accept — until it is proved. The finest address will not have a tenth of the effect as a small piece of evidence from the medium.

We come to the conclusion, therefore, that the first step in the making of a convert to Spiritualism is the presentation of a satisfactory demonstration of survival and communication with spirits through mediumship.

Even so, let us realize that the average public demonstration, in our average church, is but the doorway to the chamber of investigation. The average meagre messages to the few lucky ones are only sufficient, in most cases, to light the torch of curiosity.

Then again, the majority who attend our meetings merely witness the giving of the messages. Even to the fortunate ones, many visits and private sittings may have to follow before a vital interest is stimulated in the really intelligent and critical investigator. And after all, these are the people we want, and not only the emotional and credulous type, who believe everything they hear. Such people never become valiant soldiers of the Cause.

Importance of Phenomena

For some time then, we must try to present proof, to each investigator, through demonstrations. In fact we must constantly endeavour to present phenomena at our principal weekly meeting, and that is precisely why our secretaries always give first consideration to the booking of a reliable medium.

It is important, however, to constantly explain what Spiritualism is, and reveal the philosophical implications, and that is why the address is also an indispensable feature of any propaganda service.

But until the investigator has received his evidence, and is convinced of the truth of survival and communication, he has not taken even his first step towards becoming a Spiritualist, and therefore any kind of religious observances, worship, prayers, or hymn singing are meaningless to the thinker, and particularly the agnostics, the ranks of whom swell more and more every day. But when he is asked to take part in outmoded methodist forms of service, the psychological reaction is far more favourable to hastening the day of his becoming a Spiritualist.

Propaganda Separate from Worship

For this reason the time has arrived when we should seriously consider the presentation of Spiritualism in stages, and not all at one meeting, and keep our religious worship separate from our propaganda efforts, and sacred to those who are prepared to enter into divine worship and desire it because they appreciate its value. This arrangement, of course, would not preclude anyone from attending divine service, but it would help to modernize and rationalize our propaganda meetings.

A shorter service of divine worship could follow the Sunday evening propaganda meeting or precede it, but its separation from propaganda would put an end to the undesirable position of forcing our religious worship upon "the man in the street" before he was ready and willing to partake in it.

DOCTORS THOUGHT HE WOULD DIE

In the "Psychic Observer"

A war-time psychic experience in the Pacific battle area culminated in the ordination of a Spiritualist minister on May 8, when Austin D. Wallace, of Eaton Rapids, Michigan, was ordained to the ministry in the Spiritualist Episcopal Church by the Rev. John W. Bunker, presiding clergyman.

Mr. Wallace's psychic experience in the Pacific was the impelling urge behind his subsequent investigation of Spiritualism.

It occurred while he was serving in the medical detachment of an anti-aircraft unit which had made the D-Day landing at Aitapi, a New Guinea village, in April, 1944.

When the enemy had been cleared from the immediate vicinity a few days after the first landing Wallace fell victim to scrub typhus fever, and was sent to the tent hospital in the area.

Unknown to him then, the doctors felt his case was hopeless.

That night he saw his foster-mother standing at one side of his bed, and his father at the other. Both of these people were in the world of spirit.

They spoke to him, asking if he wanted to take a walk with them.

With their assistance, he was able to leave his body and travel in spirit with his parents.

"We went through a beautiful park," he said, "that was not like anything I ever had seen. I knew that it was in some other world, for the grandeur surpassed anything that could be found on earth.

"From time to time I saw various friends of mine who had already passed to the Great Beyond."

Finally, he was told: "It is time for you to go back now. It is not time for you to come with us, for you have a work to do on earth."

The Surprise

And with that he became conscious of his surroundings once again on the battle-torn Pacific island. It was morning, and shortly afterwards a doctor came to the tent. He paid no attention to Wallace, but busied himself with the patient in the next cot.

"Good morning, doctor," said Wallace.

For a second the doctor went on as though he had not heard, then he whirled around, demanding: "Did you say something, Wallace?"

"Yes, doctor," Wallace replied with a smile.

The doctor shook his head in amazement. "I never expected to see you smile, or hear you talk again," he said.

PROVING THE LIFE BEYOND

Are we certain that there is a life after death? Yes, just as certain as that the sun will rise tomorrow, both conclusions being arrived at by the same methods — experience and observation. We admit that the two propositions are not exactly on the same level, for the first is not a matter of general knowledge and experience, while the second is so. But we are not correct in the supposition that the proof of human survival is entirely a matter of psychical enquiry. The conclusion is arrived at by some minds through intuitive perception, by others along the lines of high reasoning. The end and purpose of psychical phenomena is to bring the fact home to the vast majority who require evidence of a purely physical, intellectual character, something that appeals to the ordinary mind, from the movement of an object by super-normal means to a communication offering proofs that it came from some person who has passed from earth. Such proofs are abundant and they confirm the conclusions of intuition and reason.

ENERGY UNDREAMED OF

By V. May Cotrell, Napier, N.Z.

God's wonderful strength and vitality can conquer human weakness and replace it with such boundless energy as few people on earth have ever dreamed of as yet.

"Ye shall mount up on wings as eagles; ye shall run and not be weary; ye shall walk and not faint," is one of God's promises to His children to hearten and encourage them on their journey through life. This promise alone has helped many faltering ones and has given them fresh courage to press forward on the difficult pathway of life, secure in the knowledge that some time, somewhere these wonderful conditions will be true for them, and their present weariness of mind and body will be no more. Well, this is all very well and good in its way, what weary folks so often fail to realize is this, that God's promise was, and still is, meant to apply to their workaday lives and not merely to some future state, where their need of fresh supplies of physical and mental energy may not be so great.

Human need is God's opportunity. His store of energy is boundless and far beyond the comprehension of man.

This promise of strength, then, which has been taken in the spiritual sense hitherto, is meant to apply in a physical sense as well. It concerns the physical organism of humans in that it is intended to indicate the vast possibilities which lie within the soul which uses the physical structure as a temporary dwelling place. The body is the temple of the living God, because that is what the soul of man is; God in essence; a spark from the divine fire; a drop from the ocean of God's love; a fair jewel intended for the future adornment of the spiritual crown of the King of Kings who lives and reigns for evermore.

And yet in spite of all this wonder and glory, towards which mankind is slowly but surely evolving, misguided folk in all ages have taught God's children to believe that they are poor, weak worms of the dust and of no account whatever.

That may be true enough of their lesser selves, their purely animal natures, but it is certainly not true of the real man or woman — that wonderful person who lives, or sleeps, in every human being in God's universe. But it is just such false doctrines as these which have helped to keep man bound in the toils of his lesser self and utterly blind to the vast possibilities living latent within his own soul. That soul whose existence he is but dimly conscious of for the most part, so effectively has such teaching succeeded in concealing the real truth concerning the final destiny man from countless numbers of God's children.

Thus leaving them at the mercy of that unstable being, the lesser self, whose alternating periods of hope and fear, love and hate, joy and sorrow and all the intermediate states and conditions of mind which go to make up the life experiences of the average person.

MAN NEEDS GOD

I, therefore, claim that in recognizing these spirit forces, we do not take away from Man his God. The venerable Dr. Lyman Abbott in an address at Appleton Chapel, Harvard University, in December, 1904, said: "The times demand a God — not far off and only reached through sacerdotalism and Bible-made theology, but an all-pervading spirit of life, truth, vitality, and beauty, illuminating all things, pervading all things, nearer to each physical entity than hands and feet."—Floyd B. Wilson.

THE TRIVIAL MESSAGE

Sceptics sometimes scout messages as trivial and so unworthy the attention of beings who have passed through death.

Nothing is trivial or unworthy of attention that can carry with its mission a weight of evidence of truth and love to a doubting heart. Nothing is unworthy of a returning spirit that can catch the thought of a mortal and turn it to a comprehension of immortal things. The scientist in his laboratory does not disdain to watch and even dissect the movement of an insect's wing, and the membership of its antenna. Nothing is puerile and insignificant except the carping criticisms of ignorant minds.

The tiny raps that came to Hydesville in 1848 demanding the attention of the world and signalling the return to earth of an intelligent, persistent human entity, as raps per se, were of little consequence; but when they gave proof of the presence and intelligence and characteristics of a departed spirit, they became of great value, and they succeeded in starting a movement that has swept around the world, and in its first century has attracted millions of minds and challenged and gained the attention of scores of the greatest scientists of the age. The little pathetic or the laughable incident of years past that made an impression on the mind of your loved one, was not forgotten by him, even though he had passed through death, and in coming back to you the incident recurred to him and he repeated it to you; thus reviving your own memory of the episode, he brings to you a test that pleases, and which becomes one pin to help fasten down your knowledge of his identity.

Others come from time to time; they are characteristic of your dear one; he seems to be the same in personality that he was on earth, and the trivial things collect, becoming a mountain of

evidence that you cannot get away from if you would, and would not leave if you could. The son that was here—your light-hearted, genial boy, pleasant and affable, does not become a morose and solemn recluse just because he happened to pass through the veil. He is the genial and pleasing personality still, and he will not come back to you with deep-toned voice, and in lugubrious tones bid you prepare for the world beyond. You would not recognize him if he did come in such funeral garb. But when he comes and communicates just as you knew and loved him here, and proves his identity in speech and manner, and in a thousand ways such as you remembered him, you know that he is your son, and the trivial and light-hearted things become important and of great value to you because you know that he has recalled or pointed them out to you in his own inimitable way.

The spirit world has its own way of doing things. Its people retain their characteristics and personalities. Personality is not alone a quality of the physical being: it inheres in the entity *per se*, continues with the unfolding advancing selfhood right along. One who on earth is naturally—not artificially—grave and dignified, will be a grave and dignified personage out there; although if he has also been austere here he will probably become more mellowed and affable there. One who is mirthful and cheerful on earth—naturally, and not as a pretension—will be cheerful and mirthful there; but with the mirth there will be a tenderness of heart and sweetness of spirit that may or may not have been manifested on earth. The draperies of woe and the funeralities of death belong to the spirit and to its body that is “sown in corruption.”

The glories of joy and of praise belong to the spirit and to its body that is “sown in corruption,” and which survives all stress, all storm, as the light

survives all night, all gloom, and shines for ever on.

Spirits bring to the world just the right kind of food that it needs; to the scientist it brings the revelation sought for; to the mourner it brings the sweet, convincing tale of love and consolation he requires; to one and all it comes as the messenger of joy and truth. Its lessons and its tidings are not always of trivial things; many scientific revelations have been given. Philosophical treatises galore have been written and uttered by wise spirits through their carefully developed media. Valuable medical recipes and counsels have reached suffering mortals from helpful spirits.

"Trivial things" have part and place in the work of Spiritualism, and deep, far-reaching teachings of questions for the progress of humanity are among the blessings that this revelator vouchsafes to man.

"THE GREAT DECEPTION"

We all have a spirit within us and it was Mrs. Phipps-Hornby's own spirit that answered her prayers (in the Prayer Healing Group). We are all gods and we all have a spirit. That is the only God is what a clergyman has told me, and I do believe he is nearer the truth than all the tripe we are constantly being pestered with in the great deception. Many are cured if they make the effort, that is the basis of these cures.—G. Sewell.

The Master never claimed anything for Himself that He did not claim for all mankind; but quite the contrary. He said and continually repeated, "Not only shall ye do these things, but greater things than these shall ye do, for I have pointed out to you the way," meaning, though strange as it evidently seems to many, exactly what He said.

—Ralph Waldo Trine.

LIVES THAT HELP MOULD EVENTS

By T. G. Griffiths

The qualities of every religion are indicated by the type of mind and character they evolve.

Modern Spiritualism has evolved some of the noblest of human characters; and a large per cent. of its following are of the best classes that modern civilization has developed.

The oft-repeated charge that Spiritualists, as a class, are of a low order of intelligence and morality, is an infamous libel for which religious bigotry and prejudice are largely responsible. We often refer to such representatives as Crookes, Wallace, Flammarion, Lodge, Hyslop, Savage, and other types of mind and character that reflect credit upon Spiritualism.

But there are tens of thousands of Spiritualists whose intellects and moral character as as creditable as any of these. That they have not all attained to the notoriety, or had the opportunities for scholarly finish that the few have, does not weaken the value of their lives as factors of progressive civilization, or worthy example for the inspiration of society and encouragement to noble aspirations in the young and right motives and claims in whatever circle their personality impresses.

To read and meditate upon the worthy lives that help to mould events is helpful to every man, woman, and child. Especially is this valuable in the history of mediums, writers, and speakers in the vineyard of Spiritualism, and also those staunch supporters who never waver or hide their faith or compromise conviction for popularity or worldly gain. The moral value of such lives can hardly be overestimated. Their influence is felt among all the workers, and they accomplish as much in their way as those who are more widely known and publicly praised.

SPIRITUALISM'S MESSAGE TO THE BEREAVED

There is no death. That is the message which Spiritualism proclaims.

Survival after death is not a hope or a belief; it is a fact capable of demonstration.

It is impossible for any honest person to dismiss the proofs. Survival is as natural as birth, and is not affected by religious doctrines.

Man is a spirit expressing himself through a physical body. He lives because he is a spirit. He survives death because he is a spirit. He returns from beyond the grave because he is a spirit.

The dead come back no matter how they die; the church cemetery, the watery grave, the peaceful bush — these do not spell eternal silence.

Why do they come back? We have no power to compel them to return. Why, then, do they return? Because they love us. They come back to guide, help, cheer, and inspire us with glad tidings of another life where justice is redressed and where all mankind is given a second chance. They all come back, the saint, the sinner, men, women, and children of all colours, of all creeds and of none.

All we ask is that you should investigate Spiritualism for yourself. Try to understand that death is part of the law of life.

Dry your tears. Your sorrow should not be, for the one you love is always close to you. **Death spells freedom.** Do not grieve for those to whom freedom has come. Do not weep because the cage has been opened and the bird set free.

Rejoice and know that the soul has found liberty, and that death is but a door through which you enter into the larger freedom of the beautiful realms of the spirit. **Remember, there is life after death!**

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