

FEBRUARY, 1949

# The Harbinger of Light

A Monthly Digest devoted to  
Psychical Research, Spiritualism, and  
Spiritual Philosophy

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Edited by

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

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Lord Dowding Discusses Spiritualism  
Psychic Healing  
Spiritualist Marvels in Brazil  
Astral Projection  
Australia's Greatest Medium  
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# THE Harbinger of Light

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

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## LORD DOWDING ANALYSES SPIRITUALISM

**Says "Mediums are NOT Money-Grubbers"**

Reprinted from "Psychic News"

A provocative and well-balanced article by Air Chief Marshal Lord Dowding appeared in "The Star," London, last October.

Dowding presented his views of modern Spiritualism admirably. He did not hold his punches and in those things where he believes censure to be necessary he has spoken plainly.

He thinks highly of the integrity of the average medium, and believes that the charge that Spiritualism is a fraud is made by those who cannot discriminate between the accuracy of the message and the honesty of the medium. We print below a summary of his article.

"I suppose that the basic difference between the Spiritualist and the materialist is the Spiritualist's awareness of the unseen world of spirit presence and activity by which our visible and tangible world is permeated," Lord Dowding begins.

Spiritualists differ widely on the constitution of the spirit world, he says, but all agree that life

continues after death, and that in certain circumstances communication between the two worlds is possible.

Dowding then confesses that he is puzzled that, in view of the overwhelming evidence for survival which exists, such a small percentage of educated and civilized humanity should outwardly acknowledge it.

### **Nearly All Believe**

"I say 'outwardly' because the number of people who accept it in their secret hearts without openly acknowledging it is surprisingly great," he writes.

"Almost everybody we meet believes in at least one 'ghost story' because it has happened to someone whose veracity he is prepared to accept.

"Yet he is very possibly not prepared to admit that such incidents may be of regular occurrence."

Fear of ridicule is the reason for this reluctance to acknowledge such beliefs, Dowding suggests, and continues:

"A man like myself, for instance, whose name has come before the public in connection with some activity in what are called the 'practical' walks of life, must be prepared to accept the contemptuous verdict of many minds."

Any unprejudiced person would be convinced by an intelligent examination of the findings of Sir William Crookes that at least a *prima facie* case has been established, Dowding claims, but philosophers and scientists are seldom unprejudiced.

### **S.P.R. Censured**

He accuses them of postulating the most complicated theories—which if true would be far more wonderful than the explanation Spiritualism offers—and recognizing no proofs as valid. He writes:

"Nobody could call the Society for Psychical Research a credulous body.

"They have, in fact, exasperated Spiritualists for

many years by their refusal to commit themselves to any corporate opinion, despite the vast amount of evidence they have investigated since their formation in the latter part of the last century."

It is therefore rather significant, declares Dowding, that G. N. M. Tyrrell, a former president of the S.P.R., should largely abandon this ultra-caution in his book, "The Personality of Man."

Of the implications of the fact of man's survival beyond the grave Dowding says:

"The importance of this is obviously enormous. The possibility immediately arises of extending our knowledge of the universe and of man's place therein, with consequent repercussions on our ideas of the conduct, ethics, and morality most advantageous to us in the enlarged vista opened before our eyes."

Lord Dowding goes on to describe some of the phenomena of Spiritualism, and admits that physical mediumship is not so prevalent as it was fifty years ago.

From what he modestly describes as his "limited experience" Dowding denies the charge that Spiritualism is a fraud.

"People insist on confusing the accuracy of the message with the honesty of the medium," he says.

"They imagine that because a man is dead he must in some way have acquired all knowledge, including that of the future. This is not so."

Taking stock of the various motives which prompt people to take an interest in Spiritualism, Dowding asserts that lowest in the scale are those who hope to benefit materially or financially from their contacts.

Then come those who take an interest in the scientific aspect, and hope to advance their technical knowledge by such investigations.

### **Commonest Interest**

This is a worthy aim, says the Air Chief Marshal, because of its future effect on the volume

and reliability of communication.

Probably the commonest interest, though, he writes, is that of those in search of consolation for the loss of loved ones.

"The practice is frowned upon by the Anglican and positively forbidden by the Roman Church. This attitude is distressing to me, who have seen so many instances where the misery of a widow or a bereaved parent has been completely dispelled by a living contact.

"The joy and the relief and the restored faith far outweigh any dangers which the timorous Churches may foresee (except perhaps the danger to their own authority)."

Discussing what he calls Institutional Spiritualists, those who form the organized movement, he intimates that he would like to see a more progressive outlook.

### **Too Satisfied**

"Broadly speaking," he says, "they are inclined to be satisfied with that degree of knowledge to which they have attained and tend to be a little critical of more adventurous minds."

Mediums, he declares, although often shamefully maligned, are, broadly speaking, genuine and conscientious and self-sacrificing.

"If they try to make a bare living wage in return for their gifts they are called sharks and money-grubbers by people who market their own mediocre talents at ten times the price."

But Dowding reserves the pride of place for those Spiritualists who seek neither personal gain nor solace from personal grief, but, realizing the existence of "The Cloud of Witnesses," seek co-operation with them.

### **Spiritualism and War**

"Instead of asking, 'How can the dead help us?' they say, 'How can we help the dead?' The answer comes in many strange guises."

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## PSYCHIC HEALING

In "Prediction"

"Prediction" has reported how mediumship runs "waves." At one period, there is an outbreak of materialization, later transfiguration, then clairvoyance, and so forth. . . . To-day a wave of psychic healing is sweeping the Spiritualist societies. Most successful and best known of all psychic healers is Mr. Harry Edwards, whose work is here described.

Every day no less than five hundred people write to a spiritual healer, Mr. Harry Edwards, asking for treatment. On several days each week, scores of patients attend personally, at his clinic near Dorking in Surrey, to experience "the laying on of hands."

And the results of all this activity are seen in the numerous reports which have been published of seemingly miraculous cures effected where orthodox medicine has been powerless to heal.

Mr. Edwards is a Spiritualist who is convinced that his healing is done under spiritual guidance. He treats by both personal and by "absent" treatment — for every one patient he sees, there are at least a dozen others who are dealt with by post.

To visit this healing clinic is a remarkable experience. The "Sanctuary," as it is called, is located in a mansion set in beautiful grounds on

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Finally, he summarizes the value of Spiritualist philosophy to a world which has descended to the depths of materialism.

"And so when we contemplate the world to-day and see the mental and physical preparations for yet bigger and better wars, and when we wonder what possible remedy there can be for human antagonisms we may think that from Spiritualism and all that it implies may perhaps be born that Wisdom which neither philosopher, scientist, nor priest has yet been able to isolate."

the brow of a Surrey hill. The nearest railway station is a considerable distance away, but a private bus service conveys patients to and from the "Sanctuary."

They wait in a private chapel adjoining the main building and all healing is done here publicly. Therefore, persons about to be treated witness the healing of others preceding them, and so an atmosphere of great expectancy and conviction is achieved.

Mr. Edwards himself is a modest, unassuming man, whose personality does, none the less, have an electrifying effect upon his patients.

A clergyman who had travelled overnight from Yorkshire and who, after three minutes' treatment, left immediately to make the long journey back, confessed that this was not his first visit and that he considered the effort well worth it. His trouble? A blind eye to which Mr. Edwards was restoring sight!

A boy crippled by infantile paralysis, and previously unable to walk, amazed the gathering by his ability, after treatment, to stumble uncertainly down the aisle of the chapel to the door.

Mr. Edwards does not claim to be able to produce complete cures in every instance. There are some cases which he says he cannot help — others which require persistent treatment and where the way back to health must be taken by easy stages.

Assisting him are several helpers who apply pressure and massage under his direction.

What is the impression that one brings away from a first visit to the clinic of this remarkable psychic healer? It is that the method by which the cures are effected is, comparatively, of slender importance. What matters most is that, in fact, real help does appear to be given in many cases. Remembering that the type of "case" with which the psychic healer has to deal is often a desperate

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## AUSTRALIA'S GREATEST MEDIUM

(Mrs. Effie Leisk and Her Work)

By Margaret L. Macpherson

Reprinted from "Woman," of January 16, 1936, with the compliments of Mr. and Mrs. Horace Flower

After all my observations and enquiries during my six months' stay in Australia, I have come to the conclusion that the greatest medium in this wonderful country is Mrs. Effie Leisk. There are other good mediums here, but from the point of view of the ordinary sceptical man in the street, she is the most convincing. Mrs. Leisk is a trance medium. In her ordinary waking life she is a bonnie Australian-born woman in her late thirties. She is the wife of a Unitarian minister and the mother of three fine children. In short, she is apparently a normal, healthy, and most likable human being. But in addition to this she is, I truly believe, one of the finest instruments for "spirit" communication that has been given to this country, and perhaps to this planet.

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one, controversy on how precisely this help is provided becomes a very secondary interest.

No doubt the question of technique will long remain an open one. Opinions will differ as to how much of the success may be attributed to psychic powers inherent in man, spirit guidance from the Other Side, manipulative surgery and the powers of suggestion. Perhaps the answer lies not exclusively in any one of these fields, but in a combination of several of them.

The important fact is that this unorthodox healing, sponsored under Spiritualistic auspices, must presently be recognized, if only for the good it is doing.

And both the orthodox Church, and the orthodox medical profession, may one day wake to re-discover a science of healing which was practised in their early days and for which there is still a crying need.

For my readers who are unacquainted with the subject I must explain that when a trance medium is being used by the so-called "dead," she apparently first goes to sleep. The eyes close, the body sags lifelessly. Her spirit has vacated its shell. Then gradually the body straightens up again. Another entity has taken occupation of it. This person speaks, using the medium's larynx and lips, but the voice is different to her own, it is that of a "spirit." From now on this spirit uses the medium's body as a man may use a diving suit.

Now, in Mrs. Leisk's case, the mediumship is exceptionally good, in that the spirit people are able to manifest so much of their own personality when operating through her. Her chief control is Dr. Munro, who died in 1918. He was a Glasgow doctor and he speaks with a fine Scottish burr. Dr. Munro is as different from Mrs. Leisk as chalk is from cheese. Whereas her voice is a pleasant mezzo-soprano, his is a deep bass. I have sat and talked to Dr. Munro (occupying her body) for three hours at a time on several occasions. When he is in charge, not only does Effie Leisk's voice change, but her facial muscles are used differently. It is hard to realize that it is the same face sometimes. Mrs. Leisk's rather tender mouth is drawn down and becomes firm and masculine; her serene brow is knotted into a man's thoughtful frown; her charming chin is drawn back until it forms the double chin of the old Scottish doctor.

Dr. Munro is a person of very robust intelligence. He loved his profession and there is nothing he likes better than to converse with medical men who are still upon their earth venture. He has told me that he used to attend the Glasgow infirmary. In that great industrial area he saw such dreadful misery and poverty that he lost his belief in God.

"And what do you believe now?" I asked him.

"Aweel, lassie," he said, "there must have been

a First Cause, ye ken. But I haven't much time for religious people. They're mostly a lot of hypocrites."

This remark struck me as being rather funny, for both Mr. and Mrs. Leisk are of a distinctly religious turn of mind.

"Have you read my articles?" I asked. "Can you get them on your side?"

"Aye," came the astonishing reply. "But I sometimes read them as you're writing them. Your next week's one is to be on telepathy. That is a very interesting subject. I watched you writing it. You're a conscientious writer. You think to yourself, 'Now, is that EXACTLY true?' and if you can make it any truer ye go back and cross it out."

This is a perfectly correct description of me at work. Also I had written an article on telepathy a few days before, but it was not yet in print.

Another spirit entity who has often spoken to me through Mrs. Leisk is Dr. Willert, an American. He, again, is quite different from Dr. Munro. He was educated partially in England and speaks with a totally different accent. His turn of mind is different also. And Mrs. Leisk's face under his control is not the same. His bedside manner is not bluff, but urbane. He places the tips of his (her) fingers together and delivers judgment with a delicate precision which is as foreign to Mrs. Leisk as it is to Dr. Munro. He is more worldly than either of them. He informed me that he thinks most sickness comes from the mind.

"I had a patient," he said, "who nagged herself into acute dyspepsia and her husband nearly into the asylum. I said to her, 'My dear, you are suppressing your Radiant Self; your beautiful nature is in hiding. Let it shine out. I know the loveliness of your soul. Others do not. I want you to show it to all.'"

"And what happened?"

"Well, she was so obsessed with her Radiant Self after that that she forgot her indigestion. When she was about to nag her husband, she remembered her Radiant Self and beamed instead. Oh, her dyspepsia was better in a fortnight, and so was her husband." He laughs with that mixture of kindness and cynicism which is his peculiar characteristic.

Infinitely more diverting, if less intellectual, is a female user of the medium, a "spirit" who was formerly Miss Bertha Laing, of Dundee. Bertha is so Scotch that it is very hard for the uninitiated to understand her. But she has a pawky sense of humour that is delightful, and she is exceedingly interested in dress.

"Yon was a bonnie frock ye had on when ye gied that lecture the other necht," she said. (I had been lecturing in Melbourne).

"Describe the frock, Bertha," said I, testing her. I knew that Mrs. Leisk had not been at the lecture.

"It was floored green and black, and it had black and peacock spangles on the cape; sequins, they'd be, I think." This was correct.

"You like clothes, eh, Bertha?"

"Aye. I always had the latest fra Paris when I was in Dundee. I made the dresses masel fra a paper pattern, and they'd cost little mair than ten shillin'. But they had to be the latest. Ye see, there was great competition there, among the lassies."

"More than in other places?"

"Och, aye. Ye see, there's seven women to every mon in Dundee. It's a fair scramble to get a lad. When the ships came in every sailor was bespoke a dozen times over before he arrived."

Another "spirit" whose control of Mrs. Leisk I have witnessed is Margery, a little girl who used to live in Sydney. She spent many weary months in hospital before she died, and she still speaks with affection of the well-known Sydney doctor

who attended her.

"I've got the irons off my legs now," says Margery delightedly, pulling up Mrs. Leisk's dress in the most naive sort of way as if to show me. "I can wear socks, see."

I cannot see them, but I can detect from Margery's innocent conversation and the details she gives about her parents and her life here that this is genuine spirit-control and not acting.

Probably the most spectacular speaker through this wonderful medium is Dr. Peebles, the Father of Spiritualism. This venerable gentleman wrote many books on this subject during his earth life, and it is not surprising that he comes back to propagandize for it. Dr. Peebles is, unlike Dr. Munro, rather religious. His references to the Deity are numerous; his faith is absolute. He is an interesting and cultured lecturer, and I am inclined to think that he is perhaps the best speaker who comes through Mrs. Leisk, from the point of view of platform work that is compelling and convincing. But my favourite is Dr. Munro, with his deep rollicking laughter, his irreligious mind, his tender heart, warm handshake, and deep appreciation of everything that is for the betterment of humanity on this earth.

"I'm afraid I vex people by not being sufficiently ethereal," he told me. "They always want a spirit to be a sort of diaphanous ghost, floating round and singing hymns. If they could see me come into the room in person, the hymn they'd sing would be 'God Save the Floor'; I weighed sixteen stone, ye ken."

When Mrs. Leisk was in Brisbane she was so much appreciated that she was worked to death by the enthusiasts there; or rather, I should say, not to death, but to a complete breakdown. Nevertheless, her public seances were sometimes very impressive. On July 20 last, a special evening was devoted to celebrating the birthday of her vener-

able spirit guide, Dr. Peebles. No earthly birthday party was ever held with more goodwill and jollity. Members of Brisbane's legal, medical, journalistic, and business world attended this unique gathering. Dr. Peebles was a hundred years old that day. His friends on this earth felt that they must honour the occasion with those of the "Other Side." Songs were sung, musical items were rendered by some of Brisbane's best-known artists. Dr. Peebles was called on to respond to the good wishes expressed, and he did so through his medium.

"My own resolution on this, my hundredth birthday," he said, "is to work even more assiduously for the betterment of men, and for the advancement of Spiritualism, the realization of the great inspirational truths of life, the eternal life of the Spirit. Spiritualism is based on service, on unremitting service to humanity. Many people regard Spiritualism as a form of fortune-telling. Actually it has nothing whatever to do with foretelling the future, and I regard it as of little use meandering along such byways when there is abundant work to be done."

Then Dr. Munro spoke:

"To-day," he declared, "many scientists are conscious of the fact that the great inventions for which they are regarded as being responsible are actually inspired in them by the unseen helpers of the spirit world. To-morrow all scientists will consciously contact this source of enlightenment, this great spiritual deep in which the cosmic power is eternally working for the enlightenment and spiritual upliftment of man."

"Science, in fact," went on Dr. Munro, "is the most reliable exponent of Spiritualism to-day. Spiritualism, in turn, should be the unfailing friend of science. The greatest enemy of science, of Spiritualism, and of humanity is the person who endeavours to stay the hand of progress."

Dr. Willert (who was killed in the San Francisco earthquake) also spoke. He stressed the need for co-operation on the part of men and women as a means of gaining effective assistance from the spirit spheres, and he pointed out that the earth world is much more closely allied to the spiritual world than most people realize.

"In reality," he said, "your world is a truly beautiful place to live in, and it is the absolute duty of men and women to radiate beauty, truth, and happiness. You create your own world here, just as we do in the spirit world, according to your own philosophy of life. If you look through a window of misery, you will have your own unhappiness reflected back to you. See that you always look upon life through a window that is beautiful."

So far I have merely described the use of Mrs. Leisk by various entities, their characteristics, their drolleries, their infinite variety. But the chief value of these spirit people's work is that they bring evidence of those we want most to hear from, the people we have loved and lost. Most "mediums" give me news of Johns, Georges, Charlies, Harrys, whom I cannot at all identify. It is unfortunate for them that most of my dead friends and relatives have unusual names. Dr. Munro gave me names of spirit people that were near and dear to me, messages that were intelligible, descriptions that were exact. Even better at describing is Bertha Laing. She will pile evidence upon evidence until it is impossible to doubt that she sees the beloved friend standing beside you. Bertha will not only do this when one is sitting alone with Mrs. Leisk; I have seen her do it in a crowded hall. She would point to members of the audience and describe the spirit of people who were with them. Those who did not get messages called out, in some cases, "Have you a mes-

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## MY GRANDMOTHER'S VISION

By Arthur M. Custer

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

The following was "handed down" to me by a relative who had received the information from an eye-witness. This relative has since passed to Summerland.

Fannie Custer (nee Alger), a granddaughter of the brother of John Hancock, first signer of the Declaration of Independence, was one of the earliest mediums immediately after the Rochester "rappings" of the Fox sisters. She was the mother of my dad, and passed on when I was only one year old.

In the days of the California gold rush, about 1849-53, she was giving seances in her home in

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sage for me, Bertha?"

'Aye, I have," she would answer pat. "There's a mon beside ye dressed in a policeman's uniform. His name is Ronald, Ronnie, he says, and he says he was with ye when ye were out in the car yesterday."

A message like this is obviously either quite right or quite wrong. I found upon enquiry that Bertha is usually right. The person in question had been out in a car the day before, had a dead brother named Ronald who had been a policeman.

Actually, one could fill a book with stories of Effie Leisk and her controls. All over Australia one happens upon tales of Dr. Willert's piquant psychology, Dr. Munro's accurate diagnoses, Dr. Peebles's fine oratory. The three doctors have worked through this medium to build up a strong fortress of evidence for life after death. There is nothing fumbling about Mrs. Leisk's mediumship, there is no shuffling guesswork. From what I have seen of her myself, I can conscientiously state that I consider her one of the world's greatest trance mediums.

the little town of Dublin, Wayne County, Indiana (located on the then very-important National Military Highway from Cumberland, Maryland, to East St. Louis, Illinois). This was our first nationally-built highway.

In these seances of grandmother's, she would, among other items, give forth philosophical, political, economic, and prophetic disquisitions from famous men in history. Her leading guide, she declared, was Benjamin Franklin. The postmaster of the town of Dublin wrote down in long-hand everything she gave in trance. I have never seen these writings, and I imagine they remain somewhere in possession of that old-time postmaster's descendants. (Perhaps my first-cousins who still live in Dublin can tell you of its possible whereabouts: their names, Paul Custer, Raymond Custer, and their sister, Hazel.)

The special seance to which I wish to call your attention, follows:

Grandmother was giving one of her seances at her home, and the postmaster was writing down what she said, as well as a non-shorthand writer could do it. An unknown number of people were present. It had been raining heavily for some days, and all the creeks and rivers in Eastern Indiana were over their banks.

A voice from Spirit interrupted the philosophic sermon, saying excitedly: "Everybody attention: A covered wagon, driven by a red-bearded man, with his wife and six children, is having trouble in the creek west of town — RUSH there immediately with ropes, and give them a hand, or they will perish! Their wagon is pulled by two big black horses which are tired out from long-driving through the mud, and all are going to be washed down the creek unless you save them. Hurry!"

Needless to state, there was excitement, and it quickly got around the little village, and there were perhaps fifty persons in the crowd who raced

out there in hastily-harnessed buggies and wagons. Those Forty-niners were always having trouble along the roads, and all the people were willing to lend a hand, and learn from them the latest news. This was America in the raw!

When they got to the creek, lo and behold! there was everything just like the spirit described it: The horses were floundering with the water up to their necks, and the wagon just about to turn over; the red-bearded man and his shrinking wife, next to him on the seat, with the little scared faces of the children protruding from the canvas in back of their parents. I do not know the rest of the story, except that all of them were saved by the ropes stretched from side to side of the creek, with dozens of helpers on both sides — they also saved the wagon and the horses, and several days later, the little party departed for "points west," and were never heard of again by the Dublinites who had saved them.

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### SOUL OF A DOG

Personally, I am convinced that the spirit of the intangible something that looks at me questioningly and sometimes most understandingly, from the soft brown eyes of my dog, is identical in essence with the thing that regards me from the eyes of the best of my human acquaintances. Lower animals, indeed! I know men less intelligent, less self-controlled, less honest, less a lot of good things than my dog.—Ormerod, "Our Dumb Animals."

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I compose for myself; ———, I grow as I exercise my faculties, and expression is a necessary form of spiritual exercise. I must, for the need of myself, live my own life. Work is for the worker.—Wagner.

## CHILD PRODIGIES

**Glands? Hereditary? Re-incarnation?**

**By Robert W. Hunter**

In "Prediction"

Prodigies, say the medical men, are the outcome of abnormal glands, especially the pituitary, the adrenals, and that tiny mysterious gland, the pineal. Now that yet another musical prodigy is with us, Pierino Gamba, who, at the age of ten, has been drawing crowds to Harringay Musical Festival where he successfully conducted the London Philharmonic Orchestra, science may again attribute his amazing ability and experience (!) at such a young age to his glands.

Without doubt the secretion of these glands so contribute to, or retard, as the case may be, development of mental ability. But, unless science can prove beyond all doubt that the glands of the new-born child contain minute cells which have within them the innate knowledge, experience, and proclivity of ancestors in the realms of music, painting, mathematics, languages, and other spheres, how can science account for the phenomenal child wonders of every age, which puzzle humanity? And science has so far failed to prove this fact.

Outstanding challenge to scientific explanation is the case of Christian Heineken, who talked within a few hours of his birth at Lubeck in 1721!

Within the brief space of time which had elapsed since birth, how could the babe have known what it wanted to say? Children learn to speak by imitating the sounds of words they hear their parents make. There was no time for Christian Heineken, but a few hours old, to have so learned how to speak, how to utilize its tongue, lips, and throat muscles in the forming and uttering of words. The Polish babe knew how to speak. No matter how magnificent its glandular system may have been at birth, how could the babe's few-

hours-old glands have accomplished that feat?

One solution, and one solution only, could account for the amazing occurrence, and that is that the almost new-born babe knew how to speak and what it wanted to say before learning anything in this world after it was born. It possessed a previous knowledge. And the only answer to that is re-incarnation. In the tiny baby body of Christian Heineken was a soul who had lived before.

Numerous other instances of child prodigies also challenge any theory that abnormal glands are the cause.

A twelve-year-old boy, the son of a Dr. Clench, answered with unfailing accuracy the most erudite questions in law, history, geography, mathematics, and astronomy. When the testing of his uncanny knowledge came to an end, the learned men who examined him were more tired than he was.

Yehudi Menuhin, to-day's foremost violin virtuoso, clamoured for a violin when three years old. Sir Landon Ronald was playing the piano before he could speak. Mozart composed minuets before he was four. Chopin played a concerto before an audience before he was nine. Schubert was composing at eleven. Beethoven played in public at eight. His first musical composition was published when ten years old. Mendelssohn was composing systematically at twelve.

I have the utmost of respect for medical science and its accomplishments in the interests of humanity. But, can such a galaxy of musical talent have produced their world-famous musical compositions and displayed performing abilities at such tender years as a result of the secretions from their glands?

William James Sidis, wonder child of the United States, could read and write when two years old. At eight he spoke French, Russian,

English, German, and some Latin and Greek. The Polish babe, Heineken, who spoke a few hours after birth, could repeat passages from the Bible at twelve months old, had an excellent knowledge of geography when two, spoke Latin and French at three, and studied the deep questions of philosophy at four.

Lord Macaulay wrote a universal history when only seven, an accomplishment which an adult four times his age would have considered a feat. At the age of three, when toys reign supreme in a boy's life, John Stuart Mill, the philosopher, began to study Greek. When only five, Jean Phillipe Baratier translated the Greek Bible. When six he was a member of an ecclesiastical synod in Berlin. And at fourteen, he took the degree of doctor of philosophy. Even at four he could speak German, French, and Latin.

In the realms of painting, Roswitha Bitterlich began her painting and drawing career at three years of age. By seventeen she exhibited four hundred of her paintings and drawings.

Sir Francis Galton, pioneer of finger-printing which plays such an important part to-day in scientific detection of crime, learned to read when only two and a half. Multiplication tables, the bane of every schoolchild, he had mastered by the age of five.

Medical science may argue that it was the abnormal glands of Kenneth Wolf, born in Cleveland, Ohio, which enabled his such speedy mental development that he was able to talk perfectly when only four months old, able to read at twelve months, and able to study and absorb the knowledge which enabled him to matriculate at only nine years old.

But it was a physical impossibility for the wonder child of Dr. Clench to have even amassed so much law, history, geography, mathematics, and astronomy in his brief twelve years, so that

the verdict about him was — "This boy has more knowledge than most men in the world."

No scientific explanation can account for Sidis, U.S.A. wonder child, having the knowledge to lecture on the abstruse fourth dimension to learned professors at the age of eleven. Can there be any other solution to the problem of child prodigies, than the only accountable one for the babe Christian Heineken speaking when only a few hours old — Re-incarnation?

In each so-called wonder child is a soul which, born into this life, brings with it experience, knowledge, and artistic or other abilities, from its previous life or lives.

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### HEAVEN AND EARTH

Recorded by Anthony Borgia and published by Feature Books Ltd., 44 Museum Street, London, W.C.1. Price, 3/6, English currency, postage 4d.

The spirit communicator of the book, who was a distinguished priest during his earthly life, was an old friend of the recorder's, who writes: "His passing has not severed an earthly friendship; on the contrary, it has enhanced it, and provided many more opportunities of meeting than would have been possible had he remained upon earth. He constantly expressed his delight upon his ability to return to earth in a natural, normal, healthy, and pleasant manner, and to give some account of his adventures and experiences in the Spirit World."

Contents: Past, Present, and Future; Colour; Mistaken Views; Beauty; Service; Christian Unity; Peace on Earth.

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### PEN FRIEND WANTED

An English Spiritualist husband and wife desire to correspond with an Australian Spiritualist. Address Mrs. A. S. Webster, Vectis Road, Barton-on-Sea, near New Wilton, Hants, England.

## **"MARKED AND CONTINUOUS DECLINE IN PHENOMENA OF SPIRITUALISM"**

**—H. J. Edwards**

### **Enquirers Are Passing By**

Mr. H. J. Edwards, who has recently returned to England from his tour with George Daisley in North America, has come to some very serious conclusions regarding the Spiritualist Movement, says "The Two Worlds."

Speaking recently at the Kingsway Hall he declared that there was a lack of "spiritual food" from the other side and that, numerically, the movement did not reflect the growing interest of the man in the street.

"By comparison with the beginning of this century, there has been a marked and continuous decline in the quality of the phenomena of Spiritualism," he said.

"So far as trance and inspirational speaking are concerned the standard is very much lower, and much of what is served up to-day as spiritual food is no more palatable or sustaining than its counterpart in the physical sense."

The past half century, declared Edwards, had seen a considerable decline in Christianity as the main religious food of the people, and simultaneously there had been a lowering of the moral values throughout the universe.

### **Movement Fails to Advance**

Whether these were associated or not, the fact remained that Spiritualism, in attaining its present peak, had not filled the spiritual vacuum caused by the decline of Christianity.

"Two world wars within one generation," went on the speaker, "have artificially stimulated interest in Spiritualism which claims to have over five hundred churches affiliated to the S.N.U. alone.

"If we assume that the total of all Spiritualist denominations is one thousand churches and the

average attendance at each is two hundred — which is generous — it would seem that as an organized movement after a century of effort it is sustained by some 200,000 regular adherents — say a quarter of a million.

"But it has been claimed that fifteen million — or one in three — of the population in this country are interested in Spiritualism. Why, then, does the organized movement fail to reflect this claim?" demanded Mr. Edwards.

### **They Pass By**

Those who regularly attended Spiritualist churches could not fail to notice two outstanding features.

The first was the small, but continuous, hard core of church members. The second was the greater number comprising a floating mass which was drawn here and there according to the magnetic or publicized influence of the medium.

"As I see it," averred Edwards, "the great majority of people fail to find in our churches spiritual food of sufficient vitamin content to sustain their interest. As a result, most intelligent people having looked — like the Levite — upon the body of Spiritualism, pass by on the other side.

"Are they interested? Yes, but only in the foundation stones of organized Spiritualism — mediumship — and not in the edifice it has erected as a religious movement."

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There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity, and we find music in our souls that was never there before.—Dr. Drummond.

## **SPIRITUALISTIC MARVELS IN BRAZIL**

Contributed to "The Two Worlds" by

**Frederico Quarte**

Brazil, the largest single state in the world, claims to have the greatest Spiritualist Movement of any country. This is probably due to the fact that they appear to have more mediums with strong psychic powers than any other nation.

The Brazilian Movement produced that greatest of all physical mediums, Mirabelli, who was born in Sao Paulo.

Mr. Antonio Lara, of the Federation of Spiritualists in Sao Paulo, Brazil, has sent me an interesting account of two recent seances which were held with the famous Brazilian medium, Joao Rodrigues Cosme, together with the photograph of a materialized spirit. The photograph was taken by the infra-red ray process.

The first seance was held in the "Charles Richet Seance Room" of the Federation of Spiritualists in Sao Paulo. The medium, prior to the lights being extinguished, was examined, handcuffed and fastened to his chair with heavy iron chains. He was then placed behind a curtain which was secured both to the ceiling and to the floor.

### **Strange Luminous Bands**

The most remarkable materialization was that of the Monk Galileu. This was a most perfectly formed figure, as the photograph shows.

During the seance some luminous plaques had been in use, and when this materialized spirit appeared he asked for one to be handed to him. Shortly after the spirit had received it, those present at the seance quite distinctly heard noises as if someone was tearing paper, but were astonished when immediately afterwards luminous bands suddenly appeared around the heads of five of the sitters in the front row.

When this happened the photograph was taken, and after the seance it was revealed that the

luminous bands, placed around the heads of the five sitters, consisted of sufficient material to make four plaques instead of one!

Professor Charles Shadders, a well-known psychical researcher, was present at the seance and stated that it had been conducted to his satisfaction and that it was one of the very best he had ever witnessed.

### **Three Materialized Forms**

The second seance with Mr. Cosme was held at the "Spiritualist Centre Father Zaveu," when the same precautions to ensure genuine phenomena were taken, as in the former seance. The Monk Galileu appeared once again together with a second spirit, (female), who materialized simultaneously and gave evidence of her identity, proving that she was a lady who had passed over some time ago at Minas Gerais, which is a considerable distance away from Sao Paulo. In addition to Cosme, two young lady mediums, Mrs. Alicinha and Miss Olga, who were sitting on either side of the chairman, also produced phenomena at the same time as the appearance of the two figures already mentioned. On the left shoulder of Mrs. Alicinha the face of Mr. Zezinho materialized within a cloud of white ectoplasm. The remarkable feature about this materialization was that the face was about a quarter of the size of a normal human face.

Mrs. Zezinho, who was present, recognized her husband and was able to converse with him. An interesting aspect of this seance was the fact that male and female sitters were divided and placed in two rows opposite to each other.

The materializations recorded above were only three of numerous others which appeared at this particular seance, and from whom messages were given to the sitters, all of which proved to be good evidence of the survival of the spirits who were able to show themselves to their friends in such a remarkable manner.

## **"WAS MY CONVERSION ACCIDENTAL?"**

**By Sam Bate**

In "Spiritual Vision"

Nine months ago my knowledge of Spiritualism was very sketchy. I did not believe it, had no interest in it, and if I ever thought about it at all, it was to think that it was something similar to the Witch of Endor.

One day, on holiday, a friend and I visited Torquay, and getting very bored with the place, I noticed a palmist's sign, and for fun we popped in and had a "pennyworth." While awaiting my turn I glanced at the pages of an occult magazine and noticed an advert for planchettes. Again for fun, and no other reason, I noted the address, sent for one, and received it just after I returned home.

I tried it out alone, and nothing happened. Then one day, a lady friend, who had had some strange astral projection experiences, of which she was very frightened, knowing nothing whatever about them, called to see me. I remembered the planchette and brought it out. Together we sat, fingers on the board, and feeling a complete fool, I asked the empty chair if anyone was there. You can judge my surprise — almost fear, when the board began to move.

At the end of the evening, I had decided that I had meddled with something forbidden and would never do it again. However, it drew me, and my friend and I had constant sittings, during which we learned many things. We discussed the Bible, asked many questions, and tested the Spirit Guide on numerous occasions.

On one occasion I told him that getting the planchette at all was sheer accident. The reply came that it was no accident, but was pre-ordained.

However, by now both of us were confirmed Spiritualists, but I must stress the fact that we had never been to any Spiritualist meeting, or

spoken to a Spiritualist, nor had we ever at any time read any article or book on the subject. We had been using the planchette for some months before I found a copy of "How to Live when You Die," by Shaw Desmond, and discovered that he confirmed most of the points we had received from the Planchette. So as the book came after the planchette, it could not have been our subconscious minds. Since then we have read many books, all of which confirm that what we were told, others have been told too, although from different sources.

We both reached the stage when we could contact the Spirit Guides with a pencil held loosely in our fingers. Then about three months ago, we were told that both Guides were going away and would no longer be in touch with us, but that others would be sent to take their places. Others were sent to us, but no longer can we talk and get replies. My friend has lost all power with either the board or the pencil, while, although the board will write for me alone, it no longer writes anything that can be read — just meaningless jumble.

But, the point is that during the period when we were doubting and testing we were helped and convinced, so that now, although the same way is no longer open, we are convinced Spiritualists because our experiences came BEFORE we had any contact of any sort with any Spiritualists, and now we wait with more or less patience for the next step, believing that if the Spirit has closed one door, another will open.

We have also discovered that in small things we can by concentration heal each other's little aches and pains, something else we learned before we were really converted.

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God speaks to man, through men and angels.  
—J.P.W.

## ASTRAL PROJECTION AS A PROOF OF SPIRITUALISM

By Sylvan Muldoon

In "The Psychic Observer"

He is author of "The Case for Astral Projection," "Famous Psychic Stories," "Sensational Psychic Experiences" and many other books based upon his actual personal experiences in the "modus operandi" of Soul Flight

Modern Spiritualism is based upon two main tenets: that man survives the death of the body, and that, having made the "transition," he is capable at times of communicating with those still living upon the earth-plane, through the instrumentality of certain peculiarly endowed individuals known as mediums.

All this has been proved to the satisfaction of many, including a number of the world's greatest scientists. But there is another method of obtaining this complete conviction of the reality of a spiritual world, perhaps the most convincing of all to one who has undergone the experience. I refer to astral projection. If you have once left your physical body, while retaining full consciousness, and lived and functioned apart from it, looking back upon your physical vehicle asleep upon the bed, there can no longer be the slightest doubt in your mind that you are immortal spirit, temporarily inhabiting another world, which you will permanently inhabit after so-called death.

I have had this experience many hundreds of times, and I have collected the first-hand testimony of scores of others who have undergone similar experiences. No evidence in the world could be more conclusive than this, to one who has undergone a genuine astral projection.

That noted Italian Spiritualist and psychic investigator, Ernest Bozzano, emphasized in several of his books that, in his opinion, astral projection constitutes one of the strongest proofs imaginable of the reality of a spirit world and

spirit return. This, because it is, in itself a complete refutation of the present-day materialistic psychology; that "mind is a function of the brain." It shows us once and for all that mind can and does exist quite apart from the physical brain, even in this life. Why not, therefore, when the physical brain is no more?

I have discussed this question at considerable length in my book, "The Projection of the Astral Body," published in 1929, as well as giving minute instructions as to how astral projection may be accomplished and successfully achieved. Projection of the astral body proves to be of enormous value to Spiritualists, and to their cause, because it constitutes such a complete refutation of opposing arguments.

To the writer it has always seem strange indeed that these facts should not be more generally known and recognized by Spiritualists and that astral projection experiences should have figured so little (relatively speaking) in their literature. I cannot but feel that the publication of my book constituted a turning-point in the history of the subject, opening up new vistas which had hitherto been undreamed of.

Since its publication, a whole new literature has sprung up dealing with this subject, and many cases have been reported to me, some of which I have published in my book, "The Case for Astral Projection," while still further instances are to appear in my forthcoming book, which will appear shortly. From all over the world letters have come to me, telling me of out-of-the-body experiences. Their number is surprisingly large.

I would advise Spiritualists to familiarize themselves with the literature of this subject, and above all to endeavour to have such experiences themselves. Spiritualism should receive a tremendous momentum, by the proof of astral projection,

Continued on bottom of page 31

## WHAT IS THE SOUL?

By Mary Elsnau

143 Pacific Avenue, Santa Cruz, Cal., U.S.A.

"What is the meaning of the soul?" is a question often asked. Or, "What is the definition of the soul?"

With a little reflection, we can have a satisfying answer. We have all seen a great fire with its intense internal heat and tongues of flame leaping up into the air, with sparks flying free of it and igniting the surrounding dry area. Those sparks are a part of the fire; they are of the same substance and capable of burning as furiously as the central fire. The spark is part and parcel of the fire from which it grew.

So, too, is the soul part of God. But what or who is God? None of us know, for He is the Unknown and Unknowable. The American Indians call Him the Great Spirit, and so He is, for He is unseen and unseen things are spiritual things. Yet He is everywhere. This we know for who has not experienced an immediate answer to an earnest prayer? Many stories have come out of the recent war in which a person was in immediate danger of being snuffed out, with but a split second in which to call on Him for help and has been miraculously saved. In that same instant how many cries have gone to heaven from how many widely-scattered places on this globe? You and I may have continents and oceans between us and each of us can send a cry for help and each can receive an instant answer. This proves that "God is everywhere," as it has been said, though we poor mortals cannot understand, yet we know it is truth.

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which in itself constitutes absolute proof of the reality of another world. . . . I myself have had this proof, and others can have it too — by means of astral projection!

The soul, therefore, is a spark of the great Over-soul, of the same substance which is Light or Spirit. It is that which God breathed into the nostrils of Adam at the time of creation. There is more than flesh and blood in the body of man. There is Spirit, and that is why science cannot create man nor can science discover the mystery of man so long as it seeks material matter. The spark of fire is visible, yet if the sun is too strong, you can't see it. Light a match or cigarette lighter in strong sunlight; you cannot see the flame. This, too, shows us how much greater is the sun than mere fire. So, too, is God greater than the soul.

Each of us is born with a soul and this is what raises us above the animal or plant life. But few of us heed that soul or give it the slightest attention. This is the tragedy of man. He is capable of the greatest things yet he is content to live out his days in mediocrity. The spark of the fire is capable of burning as furiously as the great fire from which it sprang but unless fanned and cared for it soon smoulders and dies out. The soul in us needs care and attention. It needs recognition first of all, then attention and care until we actually realize the meaning of its great powers. After this follows manifestation through action.

He who nourishes his soul, who is constantly aware of his higher self, will soon show in his actions that he is of different material than his neighbours. So soon as you "follow your hunch" or let that inner voice or conscience, which is nothing other than the soul guiding and prodding wayward man, you become conscious that your mind is expanding, you are searching beyond your usual narrow field for information or enlightenment that you had never questioned before. As your mind encircles over a wider area, new ideas come to you. You become dissatisfied with your life up to then and seek a way out. You begin to

shed some of the old impedimenta, habits and the like that have been holding you back. You free your mind and body of prejudices and dead refuse that have been accumulating while you have been living an animal existence in which you were concerned only with self-preservation and self-propagation. You have discovered that there is also self-recognition, self-government, and self-elevation. As the flames of the fire reach upward as do all the growing things of nature, so, too, does our soul reach upward. This is the difference between the common man and the individual. The individual thinks for himself, the mass mind thinks not at all. The individual turns his inner eyes upward and sees the stars; the mediocre sees but the mire at his feet.

We have been repeatedly told that there are ways in which we can make money by using our mind, that we can change our environment, can win love, a home, or whatever it is we desire. Though many are the directions to attain our desires, we are not told in explicit language how this is done. But in the Bible we are plainly told, "Seek ye first the kingdom of heaven, and all else shall be added unto you" — and that the kingdom is within us.

Give recognition to that spark within, knowing that it is that that connects you with your Maker and you cannot henceforth go astray. From then on, and it becomes stronger as we exercise the power, you are guided and guarded, yes, and tested too.

All things have their price and the more precious the greater the price. This is the Pearl of Great Price, the Om mani padme hum of India. It takes strength of character and of will to follow our better natures, especially while we are being put through the test. Only the strong succeed. Many come but few choose to travel on the path, and the choice is always ours. This is why the

level of mankind is so spiritually low, resulting in dissension, unrest, and finally war. This is why only a few are outstanding.

In a crowded hall notice the faces. You will see that among one hundred or five hundred, there will be only a few who attract a second glance. Of these few there is yet a smaller percentage that are true individuals. The others may have a strong personality, but the individual raises even above this. He lives in rarefied air which is strong, heady wine, and must be imbibed in over long years until his widening consciousness becomes gradually accustomed to living above the usual petty existence.

If we would know the soul there is but one course open; look within. Patience is needed, persistence and a strong will, but as we advance in knowledge so we advance in power and we can use that power to advance us in material ways as well as spiritual ways. The mystery of man is birth, rebirth, and resurrection. When he discovers his soul, this is rebirth, he is born anew and life becomes new as the old habits and environment are shed. Resurrection brings us back, the essence of us which is our soul, to the Source from which we sprang.

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A well-known Spiritualist platform worker addresses clairvoyance (lady) seeks accommodation to emigrate to Sydney with husband and two sons.

Any friend or church making this possible will never regret it. Reply air mail, Mrs. Cowling, 120 Ealing Road, Wembley, England.

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International peace begins, if anywhere, in that reverence for life, for individuality, which has its root in kindness to animals.—"Boston Herald, Our Dumb Animals."

## DOGS WHO RETURNED TO LOVED ONES

By Mrs. Ellen Thornton, of Tanganyika,  
E. Africa

In "The Greater World"

Some years ago, my father bought a beautiful Airdale dog. This dog, Mike, became so attached to him that on any occasion when my father would be compelled to go out without him, his howls could be heard far down the street, and no offers of meaty bones or kind words would console him.

As he became older, he became so fierce and unmanageable when he met other big dogs during his walks, that my father, who was then old and feeble, found it impossible to hold him in check. In desperation, my father at last resolved that the only thing to do was to have Mike painlessly put to sleep. It was a sad day when the van came to take him away.

About two years afterwards I went to England to visit my parents. One afternoon during a small tea-party, I said: "There's a knock on the front door." My mother said I must be mistaken as the others had not heard it, and that, as I was slightly deaf, I must have imagined it. Again I heard a loud knock on the front door, which no one else had heard. I got up and opened it, but no one was outside. Puzzled, I turned to go back, when I stopped in surprise, for there was Mike, sitting in one of his favourite places on the mat at the foot of the stairs. It was a return visit. My father, who believed in Spiritualism, was greatly comforted when I told him of the incident.

I was back again in Tanganyika when war broke out in 1939. All Germans were arrested and interned. On the next estate to ours were two German sheep dogs left in the care of natives. They were so underfed — the bitch in particular — that I applied to the Custodian of Enemy Property to be given permission to adopt them, but was firmly refused as they were regarded as guards for

the empty house. I was told, however, that there were some puppies from them, and that I could have one if I liked. So I approached the native in charge of the house about one. He informed me that there was only one left as he had to sell the others to natives at a shilling each in order to buy food for the parent dogs. He showed me into an outhouse where the puppy was locked away.

When the door was opened, piteous screams of terror came from behind a box, where the puppy was crouching in abject fear. He was filthy dirty and riddled with fleas. It took me quite a few minutes to pacify the little creature, and, on taking him up in my arms, he still whimpered. After I brought him home, we bathed him in a basin of lukewarm water, in which we put a little paraffin as disinfectant. When he was dried and brushed, we gave him some milk and a nice meal. He soon got over his fears and became one of the most lovable pets we have ever had. But, alas! after three weeks of joyous happiness his earth life was over.

I felt his loss more than I thought would be possible, and could not bear to see the tiny grave beside the house. One day I suddenly "saw" him playing on the hearth-rug. He looked so well and his coat seemed richer in appearance than before. I know now that our pets do live on after death and can come back to visit us!

Spiritual healing, too, can be given to dogs with success, as the following true story will tell you. It was in 1944, when I was on a visit to my friend, a Mrs. Marquordt at Pangani Falls near Tanga. She is a Spiritualist and a Healer. Her little Dachshund puppy was bitten by a tsetse fly and developed a particular form of sleeping sickness, which attacks dogs through the germ injected by this insect. The puppy was obviously in the last stages of this terrible illness, and had become totally blind as well as being reduced to mere

skin and bone. With tears in her eyes, my friend suddenly suggested giving the puppy Spiritual Healing. She laid it on the bed and, after praying for help, she made the passes over it which Healers make. Almost at once the little thing half opened its eyes, which had been tightly closed for two days, and from that minute began to make rapid strides towards recovery. In a few days it had put on weight and to-day it is perfectly well.

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## BIBLE VALUES

In New York "Spiritualist Leader"

For Bible interpretations brought down to date and applied, in readable modern language, you can't do better than to read F. E. Rogers' "Talk of the Times" (Box 1467, San Diego, Calif.). What is there within the Bible—for to-day, for every to-morrow? "Well, what are you looking for?" Rogers counters; then answers succinctly (and with explanations, fully): "There is a strange new world, the world of God. . . . If we wish to come to grips with the contents we must dare to reach far beyond ourselves. . . . It invites us, without regard to our worthiness or unworthiness, to reach for the last highest answer. . . . It presses us on to the primary fact, whether we will or no." Not all Spiritualists are non-Bible, in spite of the loud protests from some quarters, perennially proclaimed. And those who neglect the Bible, perhaps "miss the boat entirely."

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Andrew Carnegie was once asked which he considered to be the most important factor in industry—labour, capital, or brains. The canny Scot replied with a merry twinkle in his eye: "Which is the most important leg of a three-legged stool?"

—"The Labour Digest."

## THE STRANGE AFFAIR OF THE LITTLE GIRL IN RAGS

By Lee Brown

In "Prediction"

The mysterious case of a little child in rags who conducted Dr. S. Weir Mitchell, America's foremost neurologist, several miles through the blinding snow in Philadelphia to attend a dying woman, has baffled psychologists and exposers of psychic mysteries for half a century.

A hard day had sent Dr. Mitchell to bed early. The noise of the raging blizzard outside had kept him tossing on his bed, half dozing, for more than an hour, when he was aroused by violent ringing on his front-door bell.

Reluctantly he crawled out of bed, and, in dressing-gown and slippers, answered the door.

Standing in the blasts of hard-driven snow, clutching her few flimsy rags and shawl to her little body, was a child with wide-open, appealing eyes.

"My mother is very sick," she said. "Will you come, please?"

Dr. Mitchell talked of a hard day, with many sick. Explained that he had already retired to bed. There were other doctors in the neighbourhood, he told her. Had her mother no family doctor she could appeal to?

"Won't you come, please?" the little girl pleaded.

Dr. Mitchell grunted. He thought of his Hippocratic Oath, and of the life he might save and the happiness he might bring by denying himself a few hours' sleep.

"Come in out of the gale," he said.

He quickly dressed and told the child to lead him to the house by the shortest route.

They pressed through the blizzard, across snow-covered footpaths, and through woods, until they arrived at the desolate cottage where her mother lay alone and sick with pneumonia.

The child showed him into her mother's bedroom and closed the door quietly.

Dr. Mitchell examined the mother whom he recognized as an old servant of his, and administered to her needs. As he was preparing to leave, he congratulated the woman on the intelligence and persistence of her daughter.

The woman was puzzled. Her only child, she told him, had died two months ago. Dr. Mitchell described the little girl and the rags she was wearing.

### **Flawless Facts**

"Yes," the woman murmured, with tears coming to her eyes, "you have described my little daughter, God bless her! The clothes she was wearing are in that cupboard."

Dr. Mitchell opened the cupboard, and, sure enough, the identical rags and shawl he had seen on the child were hanging there—dry and covered in two months' dust.

This touching instance of spirit help was quoted by George K. Cherrie, naturalist friend and co-explorer with Theodore Roosevelt, as one that could be reasonably explained only by the survival of the human personality. The facts were without a flaw, and Dr. Mitchell himself, a physician of eminence in his day, was President of the Association of American Physicians, President of the American Neurological Association, and holder of degrees from a dozen universities.

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Not accumulation, but distribution, is the Law of Life.

Accept nothing that is unreasonable; but discard nothing as unreasonable without proper examination.

Just as tools are ground to make them sharp, so man goes through the process of grinding to become reliable and efficient.—Elbert Hubbard.

## SECRET SCIENCE BEHIND MIRACLES

Miracles have been performed in all lands down the centuries. For ages men have searched for an explanation. There has been an enduring tradition of a once-known secret science which enabled men to perform miracles. This lost science was searched for by the Alchemists, the Rosicrucians, the Yogi of India, the Zen Buddhists, and by the numberless individuals who were members of no order.

In "Secret Science Behind Miracles" is told of a search in modern times, and of the discovery of the original secret science. Evidence accumulates to show that the Secret (called Huna) originated in the Sahara Desert when its rivers ran full. Many centuries later it was known to the priests of the tribes who were ancestors of the Polynesians. They were enabled, through a knowledge of this science, to fire-walk on barely hardened lava, to heal instantly, to see and change the unwanted future of an individual, to control wind and weather, and to produce all the psychical phenomena known to modern psychical research.

The Secret Science was kept so secret by the native priests or Kahunas, that a scientist, Dr. William Tufts Brigham, long curator of the Bishop Museum in Honolulu, was unable, in forty years of trying, to learn from the kahunas how they performed their miracles.

After long association with Dr. Brigham, Max Freedom Long took over the study and the effort to get the Secret Science from the kahunas. This book is the account of how he uncovered the disappearing science just as it was on the verge of being lost completely.

The ancient Secret Science is inclusive of all that we of the Western world know of modern psychology and psychic science. It goes far beyond our knowledge, however, and offers for the first time a single general set of explanations.

covering the entire field of supernormal phenomena.

In Huna, which long antedates Judaism, Christianity, and other world religions of to-day, may be found the original knowledge upon which much religious belief was built. In the light of Huna all religions can be revalued in so far as the practical or miraculous is concerned. The present methods of prayer have lost the key elements which make their answers miraculous, immediate and certain, provided correct conditions are made available for the answers.

No matter what a person's religion may be, no matter what his leaning in philosophy or his background in science may be, he will be left far behind if he neglects to learn for himself the details of the last of the Lost Sciences — the one science that was never put into writing, and which was held an inviolate secret for many thousands of years.

With the ancient Secret now to be made an Open Secret and given to the world at large, a new day of Light is dawning for a darkened world.

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**APPENDIX REMOVED BY SPIRIT DOCTOR**

In "The Two Worlds"

Apports are one of the well-known and well-attested phenomena of Spiritualism. An apport occurs when a material object is suddenly removed by spirit people from one place and brought to another. So far as we can tell the object is apparently dematerialized and one of the theories put forward to explain these phenomena is that the pattern, form, and structure of the object is maintained in etheric form during the transportation of the object.

Is it possible, therefore, that a malignant growth or diseased organ can be removed in a similar manner by the spirit people when they perform operations such as was witnessed recently in Sao Paulo, Brazil?

In a communication received from the Spirit League of Sao Paulo an interesting account of a spirit operation is reported. This states that every Sunday a group of healers concentrate on patients requiring healing and that some very remarkable cures have been effected by them.

**Operation Ordered**

One outstanding case was that of Miss Maria da Gloria Guegel, aged eighteen years, who began treatment on February 20 and was cured on March 20 of last year.

Her complaint was acute appendicitis. When her parents brought her to the healing clinic, which is held under the auspices of the "Liga Esperiti" of Sao Paulo, they stated that they had been in consultation with a specialist, who had ordered an immediate operation, but that they had decided to appeal to the healing clinic in order to avoid the operation.

**Operation by Spirit Doctors**

The appendix was removed during healing treatment at the first visit to the centre, and as no physical operation was performed the removal

has been attributed entirely to the spirit doctor. Two witnesses present signed, together with the parents, a declaration testifying to this remarkable operation and that the patient had been ultimately cured, thus avoiding a surgical operation.

A certificate registering this cure, dated April 7, 1948, is kept at the "Liga," together with the signatures testifying to the above facts.

## **ORDINATION OF REV. KATHLEEN PHILPOTT**

**Contributed by Rev. Anthony Camardo**

On Sunday, October 17, 1948, Rev. Kathleen Philpott, of Auckland, New Zealand, was ordained into the ministry by Rev. Anthony Camardo, pastor of the Liberal Psychic Science Church, 1331 So. 57th St., Cicero, Ill. The candidate was sponsored and presented before a large congregation by Rev. Mabel Wilkinson, assistant pastor of the church, many ministers and missionaries being present. A special musical programme was arranged by Rose and Josephine Chipps, of Chicago, Ill.

We were honoured by the presence of Rev. Bertie Lilly Candler, of Miami, Florida, who gave a brief talk emphasizing the spirit of co-operation and fraternity symbolized by the ordination. Rev. Philpott is pastor and director of the Christian Spiritual Mission of Auckland, and is an internationally well-known medium and psychic artist. She was selected as the New Zealand delegate at the recent World Centennial Celebration of Modern Spiritualism, held at Rochester, New York. This occasion was one that holds a special significance by creating a spiritual bond between New Zealand and America by affiliation. During her stay here she has made many friends and was the recipient of many gifts and good wishes.

November 2, 1948.

## BORN TO HEAL

### A Biography of Harry Edwards, the Spirit Healer By Paul Miller

Published by the Spiritualist Press Ltd., 49 Old Bailey, London, E.C.4. Price, 10/6, English currency, postage 6d.

The healing done by Harry Edwards is unique in the sense that it conforms to no rule laid down either by medical schools or by those churches which in some rudimentary form still retain what they call the "ministry of healing."

This healer has had no medical or surgical training; neither has he been interested in any schools of psychology. His successes are due entirely to co-operation with those healers in the spirit world who are dedicated to the task of eliminating disease, restoring sick minds, and bringing new life to deformed or useless limbs.

The method of approach is simple. Those who feel in need of spirit healing write to him at his home in Surrey, or a friend or relative does so instead. Often the healing forces are at work before the letter reaches Edwards.

The work is done in co-operation, the medium having been trained to allow himself to be used as a channel, or point of focus, for healing power which cannot otherwise be transmitted to this earth.

Thousands of letters reach Edwards every week. Each one is answered by him personally, and he is impressed by his spirit helpers what to say in his replies.

The large proportion of successes, or of improvement in the condition of patients, is not due to the "power of his personality," for he sees only a small percentage of those he treats. When spines are straightened by absent healing, when nervous troubles are ended in those who have not met Edwards, then the explanation must be that the cause is psychic or spiritual, for it cannot be physical.

Cases are recorded of those who have been helped though they did not know they were being treated through Edwards. And there are instances of improvement among those who oppose the whole basis on which he works.

Edwards has no sense of exclusiveness. He wants to encourage others endowed with the natural gift of healing to develop it so that the good work can be spread over the whole world.

In public he has demonstrated his power, or the power that flows through him. He charges no fees, prescribes no special diets, and lives a normal life.

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### MARY BAKER EDDY

#### **Her Communications from Beyond the Grave to Harold Horwood, A.M.I.E.E., and Ursula Roberts**

Published by the Psychic Press Ltd., 144 High Holborn, London, W.C.1 6/-, English currency, postage 4d.

Mary Baker Eddy, founder of the Christian Science Movement, who died at the age of eighty-nine on December 3, 1910, was always resolutely opposed to attempts to communicate with the "dead," which she regarded as unnecessary. Has she now returned to correct this impression in an attempt to free her followers from the chains of dogma?

Those who knew her and her teachings can form their own opinion. Only let them come to the test with an open mind and decide on the evidence of the scripts themselves.

Are the communications evidential? Is the language typical of her? Are her criticisms justified? At any rate there is no doubt of the good faith of Miss Ursula Roberts, the medium, whose integrity is well known. All that is recorded came when she was entranced and should be examined on its merits. At the least it will be found full of interest.

## SPIRITUALISM AND ITS TEACHINGS

The principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarized as follows:

1. That God is the Universal Spirit, in whom men, and other created things, live and move, and have their being.
2. That the Christ was the highest, divinest, and most perfect expression of the Godhead ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!
3. That death is not a cessation of life, but a mere change of condition.
4. That man is a responsible being. As he sows on earth so he shall reap in the Life to come.
5. That man is a spiritual being now, even when encased in the flesh.
6. That those who have passed on are conscious — not asleep — and that their personal identity is maintained.
7. That communication between the living and the "dead" has been scientifically proved.
8. That there is a Light (Divine Life) that lighteth every man that cometh into the world.
9. That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
10. That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
11. That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
12. That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

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