

MARCH, 1949

The Harbinger of Light

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

•
Edited by

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

Price 9d.

LEADING FEATURES

World's Largest Psychic Healing Seance
The Infra-Red Viewer
Mediumship among Primitive Peoples
Fascinating Story of Witchcraft
Experiments with Psychic Photography
Value of Psychic Phenomena

Registered at G.P.O., Melb., for transmission by post as a newspaper.

THE CHRISTIAN SCHOOL OF LIFE

(Registered)

MISS ELLORY MAJOR, Principal

Headquarters: 149 West Street, North Sydney

Brisbane Branch: Albert House, King George Square

TEACHES:

Esoteric Inner Spiritual Teaching, Unfoldment of the
Psychic Faculties, The Science of Numerology, The
Science of the Hand
Write for particulars

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

1 2 3 4

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

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

LIFE AFTER DEATH PROVED MARION STEEL

TEMPLE OF LIGHT,

4th Floor,

Albert House,

King George Square.

BRISBANE.

Trance Addresses; also

Clairvoyance:

Sunday, 7 p.m.

Tuesday, 2.15 p.m.

Wednesday, 8 p.m.

THE ETHERIC HIGHER THOUGHT GROUP

desires all readers to join with it in daily meditation
(8 p.m.) for spiritual healing where necessary, and the
upliftment of all mankind, heedless of colour, class or
creed. Healing free. Apply by letter.

Secretary: (Mrs.) Irene Elmore, 64 Invermay Grove,
Heidelberg, Melbourne, Victoria.

CHARLES NEIL

Representative and Wholesale Agent for

THE HARBINGER OF LIGHT

for New South Wales and Eastern States

Importer of Spiritualist Books

"Light," London monthly, supplied 1/- per copy

Write, enclosing self-addressed envelope, to

8 HATFIELD, WARUDA STREET, KIRRIBILLI
SYDNEY, N.S.W. 'Phone XB 4669

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

THE Harbinger of Light

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

FOUNDED 1870 BOX 64A, G.P.O., ADELAIDE PHONE U 3765
EDITOR: REV. J. T. HUSTON, N.D.

Vol. 80.—No. 3.

PRICE, 9d.

MAR., 1949.

SOMETHING OF CONSEQUENCE

**Contributed by Amy B. Marshall, San Francisco,
California**

A short time ago I heard a lecturer say, "The aim of our existence should be, to be someone worth while, to whom something of consequence has happened." This statement stayed with me for quite some time, particularly the phrase "to whom something of consequence has happened." I started to list the "things of consequence" in my life, and of course my search for Truth—rewarded by finding Spiritualism—headed the list, without any possible question.

This search for the Truth about life eternal became knowledge when I met Rev. James J. Dickson, pastor of the Spiritualist Church of Revelation, Inc., 465 Geary Street, San Francisco, California. Dr. Dickson is renowned throughout the world for his psychic ability as a materializing and direct-voice medium. He has been giving public materializing seances in the San Francisco Bay Region for fifty years.

It was seventeen years ago that I was accepted as a member of his church, and since then I have been an ardent follower of his, attending not only the public seances held at the church, but also private seances at Dr. Dickson's home on 2940 19th Avenue, in San Francisco, California.

Several months after becoming a member of Dr. Dickson's church, I broached the subject to him of holding a private materializing seance in my home for the enlightenment of my family, some of whom were not familiar with Spiritualism. He readily consented and an appointment was made.

On the evening of the seance at my home, the family congregated some time before the arrival of Dr. Dickson to arrange the room in which the meeting was to be held. When the doctor arrived he asked the men of the family to help him stretch the cabinet curtains across a corner of the room. Then the electric light was lowered. We could clearly see everyone in the room, including Dr. Dickson.

Before he entered the cabinet, Dr. Dickson addressed us for a few moments in order that those not familiar with a materializing seance would understand what was to occur. The spirit forms began showing themselves before he went behind the curtain, and during the meeting several materialized forms appeared at the same time. As soon as he went behind the curtain, his cabinet guide, Minnie Brown, spoke to us. She said the room was crowded with eager spirits, happy loved ones and friends hoping to make their way through, and that she hoped we would all enjoy the family reunion. Then she requested that we relax and sing, which we did.

After a few moments the curtains parted and a tall, beautifully gowned woman stepped through. We could see the lace designs on her garments and the gleaming jewels about her neck.

On one arm she had a sparkling bracelet. She was radiant and breath taking. She stood silent for a moment, head slightly tilted to one side, then clearly gave her name. It was father's mother, and it was their first meeting since her passing approximately thirty years before. She told him of what great joy it was to be able to tell him there is no death, no separation, nothing to fear. She spoke to all of us and then went back into the cabinet. (Father said afterward it was absolutely typical of his mother's earthly pose, the way she still tilted her head when she spoke. Of course this was a manifestation for his benefit.)

We sang again until the curtains opened and a tall, well-built man stepped through. He gave his full name, unrecognized by any of us. Minnie Brown then addressed father: "It's someone for you, Mr. Barricklo. Try and recall the name." After a few moments in which father and the materialized form spoke, it developed that this was an uncle of his, who had made only one visit to California. Father recalled meeting his uncle, and after the seance said had it not been for the materializing of this relative, he would have had no reason for thinking of it again.

Father's sister next appeared. She came as a beautiful young girl of perhaps seventeen, although she had passed to the other side at the of three. Father was puzzled by this and to his questions pertaining to this difference in age she said, "You wouldn't want me to always remain small, would you, Jim?" He was satisfied.

Then a lovely form materialized in a gown moulded to her figure, wearing a veil that trailed far behind her as she walked across the room. She gave the name of Avarilla and Minne Brown introduced her as father's guide. Avarilla spoke with all of us and then directed her attention to father. This was a great surprise to him. He listened as she told him of his life and how she

had gone a step along the way with him since his birth, and would continue to guide and help in every way until he passed out of the material. Following this meeting, his understanding and appreciation of her efforts to assist him made it possible for her to demonstrate her presence frequently.

Mother, who had attended many meetings with me, was greeted by all her family, guides and loved ones. As a special demonstration, the squaw of her Indian guide, Chief Orkawah, materialized. She was dressed in a beautiful beaded and fringed buckskin garment. There was enough light in the room for the buckskin to stand out clearly. Her black hair was parted in the centre and braided in two long braids which hung over each shoulder. From behind the curtain came the deep voice of the Chief. He said he hoped mother was pleased with her beautiful Indian array. Mother was delighted.

My young son's guide materialized and spoke to all of us. Then she spoke directly to him, talked of his schoolwork and said she was helping him and around constantly. She referred to things only he had knowledge of, gave him her sweetest love, and disappeared behind the curtain.

A dear friend of mine, who had only recently passed on, came through for a brief moment to greet and tell us how blessed we were to have this wonderful Truth. I was quite pleased, never having discussed Spiritualism with her when she was on earth; she was so very opposed to the subject.

Several pages could be written in detailed account of the forms who materialized for other relatives present, but they closely parallel those related.

The seance continued for fully two hours, within which time I believe about thirty friends and loved ones appeared. In every case their full

name was clearly given, together with assurance of their constant presence. They specifically impressed us with the fact that our sweet thoughts about them, and our thoughts sent to them, made the bridge between us stronger and more substantial.

Shortly before the meeting came to a close, Dr. Dickson's Atlantean Guide, Juanita, artist and lecturer, stepped through the curtain with real dignity, to greet us and answer some of the family's questions about the life hereafter. We could clearly see her beautiful long dark hair and smiling face. She wore a filmy pink robe belted in at the waist. She was altogether lovely. After answering our questions, she bade us adieu, and, waving her graceful hands, vanished from our sight.

Then Minnie Brown, Dr. Dickson's Cabinet Guide, referred to above, materialized in the small form of a child of about seven years. This was the age at which she passed into the Spirit World and it is her custom to materialize in this manner. She said our friends were so happy to come in person and give their loving messages; that it is a greater joy for them to contact us than it is for us to receive them, for spirit love is deeper and has more feeling than mortal love. Minnie sang a song for us in her high soprano voice and closed the meeting. Our wonderful treat had ended, and it was a wonderful treat indeed.

When I recall how some of the Spirits materialized and blended out in the middle of the room, before our eyes, I am as thrilled again as I was when it occurred. What a meeting it was! One which I shall never forget. I am sure you will agree with me, that this seance given to my family and me, in our home, by Dr. James J. Dickson, was "something of consequence."

WORLD'S LARGEST PSYCHIC HEALING SEANCE

Reprinted from "Psychic News"

Before an audience of over six thousand, with newsreel cameras making a pictorial record of what took place, and with a greater number of national pressmen and photographers present than on any comparable occasion, Harry Edwards gave "the world's largest demonstration of psychic healing recently at Belle Vue, Manchester.

The aisles were crowded with stretcher cases and bathchair patients. Mothers clustered round the platform with children in their arms, waiting for Edwards to begin. And it was on healing the children that Edwards concentrated.

At the beginning of the meeting, it obviously being impossible to treat all the patients that evening, Edwards had promised that stretcher and bathchair cases would be seen afterwards. Meantime, he invited two patients suffering from disseminated sclerosis to come up to the platform.

There were scores of hands raised . . . first two cases to be treated being Cyril Oldham, 155 Old Street, Ashton-under-Lyne, and Mrs. M. Hulme, 426 Wilmslow Road, Cheadle.

Mr. Oldham had had the complaint for some five years. Edwards showed the spastic condition of the spine.

"Is there a doctor here?" he demanded into the microphone. There was no reply. Again Edwards appealed. No reply.

"Is there a pressman?" No pressman stepped forward, and in some surprise Edwards repeated, "No pressman?" The whirring of cameras belied the silence.

Again Edwards appealed, this time for a nurse. A qualified nurse stepped forward and testified to the condition of the back.

Edwards then started work and a few seconds later asked the nurse to feel the back again. Testi-

mony was given that the spastic condition had gone!

Edwards then proceeded to manipulate the legs — left and right.

He asked Mr. Oldham to stand. Assisted by Edwards, he did so, walking across the platform and down the steps. Not satisfied, and laughing broadly, Mr. Oldham insisted on walking back to the platform . . . then down again.

The nervous condition of Mrs. Hulme was spoken of by Edwards, who said that he did not expect immediate results here. Aged forty-five, Mrs. Hulme said she had suffered for three and a half years and had hospital treatment. At the conclusion of Edwards's ministrations, however, there was a marked improvement in her condition.

Edwards then appealed for children suffering from paralysis. There were immediate responses. Marilyn Pover, 41 Young Street, Leigh, Lancs., five years of age and suffering with paralysis of the legs as a result of the recent infantile paralysis epidemic, was the first to be treated. The left leg was the worst affected.

She had been under treatment at the Orthopaedic Hospital, Biddulph, for some six months. The child was wearing calipers. "Can she walk without these?" asked Edwards. "No," said the mother.

The calipers were removed. Edwards's deft fingers moved up and down the child's legs. Finally he asked her to stand. She did so. Assisted by Edwards she walked across the platform, then back again. Then she walked down the steps to the floor of the hall, still assisted by Edwards.

Later, interviewed by "Psychic News," Mrs. Pover said that she had had no previous connection with the Spiritualist movement of any kind. This was the first time she had attended such a healing demonstration.

The child had not previously been able to walk down any steps since being afflicted and could not walk without the calipers. But, still refusing to wear her calipers, Marilyn, at the conclusion of the meeting, walked up the aisle assisted by her mother.

Mrs. Pover assured "Psychic News" that she intended to carry on under a local healer with treatment for Marilyn.

Another case of infantile paralysis was treated — Dorothy Robinson, 91 Edensor Street, Beswick, Manchester. Aged three years, the trouble was the arm. Here again relief appeared to have been given following the healer's treatment.

The case of John Beswick, 234 Mosley Common Road, Boothstown, aged ten years, suffering from a muscular complaint, was indeed a sad one. A rapid diagnosis was made by Edwards. The healer then said that a bone was out of place in the spine. A witness testified to this. A few seconds later and the bone had been replaced.

At this juncture, as mothers were crowding to the foot of the platform with yet more children in their arms, Edwards asked whether he should continue with children or treat other cases. There was an immediate response: "Treat the children."

For the next hour Edwards continued to treat children. Then he broke off and asked for cases of deafness. One of these showed a remarkable improvement.

Mrs. Dixon, of 387 Liverpool Road, Peel Green, Eccles, Lancs., aged fifty-seven, had suffered from deafness since being sixteen years of age. A few seconds of manipulation and Mrs. Dixon, overjoyed, said that she could hear a watch ticking.

An adult case of spinal curvature was treated, with improvement; Tom Stanton, 162 Trafford Road, Salford 5, aged forty-nine, had been a suf-

ferer for some twenty years and had had hospital treatment extending over many years.

Cases of blindness and of goitre, too, were treated, and one patient, suffering from goitre, shouted into the microphone, "It's gone," and then ran down the steps, overjoyed.

With Edwards on the platform at the meeting were Maurice Barbanell and the Rev. G. Eustace Owen, a Church of England cleric. And long after the crowds had departed, in the room at the back, unseen by the thousands, Edwards treated the stretcher and bathchair cases, and, true to his promise, saw those children he had been unable to see during the actual demonstration.

Here is an extract from a letter from two of the vast audience at Belle Vue:

"We were fortunate in finding a taxi outside the main entrance. The taxi driver (an elderly man) described to us the miracles he had seen in the hall.

"Apparently he had been there a short while, and was so awed and overcome with emotion that he was forced to leave. He had driven a lady and gentleman with their small daughter to the station.

"This child, he said, was healed by Harry Edwards, and had not walked before, and yet on arriving at the station, walked up and down the platform quite normally with her parents.

"The parents were weeping with joy."

MAY AND JUNE ISSUES

Several anonymous subscribers sent copies of the May and June issues of the "Harbinger of Light," which were required for binding.

We were quite willing and ready to pay for these copies, but as no names were sent by most of the donors, we can only add our appreciation of their generosity to our thanks.—J. T. Huston, Editor, "Harbinger of Light."

THE INFRA-RED VIEWER

**Noted Research Chemist Submits Report . . .
Vouched for by Five Other Persons**

By J. Gilbert Wright

Reprinted from "The Psychic Observer"

(J. Gilbert Wright, 111 Union Street, Schenectady (5) N.Y., skilled research chemist and recognized as one of America's foremost psychic researchers . . . honestly critical, thoroughly trustworthy, respected by mediums throughout the country)

One of the many inventions that came out of the war effort, one of the most interesting and useful is the "Infra-Red Viewer." It is a device that enables us to see in total darkness. It was the product of many minds. Universities, government employees, and industrial research laboratories contributed.

In a compact form it was adapted to rifles for the use of our snipers in the Eastern theatre for night fighting in the jungle. How our boys were able to shoot with such deadly accuracy in the dark was always a mystery to the Jap.

In the form in which it was adapted to the rifle, it was known as the "sniperscope," but our G.I.s soon changed this to "snooperscope," and unfortunately for the peace of mind of many Spiritualists, the more sinister appellation has survived.

From the first it was evident to those of us interested in psychical research that we had here an instrument which could be used to enrich our knowledge of the psysical phenomena of the seance room. It was apparent, too, that it might be used to expose fraudulent mediums.

None of the army instruments has yet been released for sale to the public, but the "viewer" is still procurable from the Radio Corporation of America while the present stock lasts and means of constructing the source of infra-red radiation and other parts have been described in various technical magazines of the popular sort.

Instrument Ready to Use

Drawings are even available to enable one to construct a machine to use alternating current instead of direct, which was the source of power in the "sniperscope."

The writer was able to secure one of the "viewing" tubes and was fortunately able to call upon expert help in having one of these instruments constructed. There were, of course, many setbacks but eventually the instrument was ready to use.

It was predicted by the enemies of the Spiritualist movement that no medium would submit to such constant scrutiny as is afforded by the "infra-red viewer" as we shall henceforth call it, unless a more suitable name, such as "plas-toscope," be proposed. Actually, from the first, no medium approached by the writer raised any objections.

On the present visit to Freeville Spiritual Camp at Freeville, N.Y., I brought along the viewer with the hope that I might be able to find a medium who might be able to give me a little time. Iona Brandt was more than fully occupied and I hesitated to approach her.

Mediums Not Predictable

I was about to return to Schenectady and await a more propitious opportunity when Arthur Ford, Ethel Corbin, and a few others expressed a wish to see the instrument in operation. We were proceeding to the seance room when we were overtaken by Mrs. Brandt, who said she was equally curious and would like to join us.

We soon had the device attached to the sockets and everyone was delighted and astonished with the clarity of the vision in total darkness.

"Why not let us have a sitting for materialization right away," said Mrs. Brandt.

I wish to emphasize that this proposal was made by Mrs. Brandt herself without any coaxing on

our part. No one was more surprised than the writer. She jumped to the opportunity and remember she was confronted with a sour-looking scientist with a formidable piece of apparatus.

She was going to be entranced and would soon be ill-equipped to defend herself, yet she showed no fear, no hesitancy. To those with any discernment, this act alone is indicative not only of integrity but also of high purpose and courage.

The Freeville seance room transcends the most rigid requirements of any in the country. It is a large box without windows and with but one door. It stands by itself, unattached, and is supported at each corner so that there is space between the floor and the ground, thus precluding cellars with trap doors. As a further safeguard, the floor is covered with linoleum. All chairs are simple and hard. There are no pockets in the curtains. Ventilation, so-called, is by a complicated opening in the roof which could not be traversed even by a cat. The lighting is better than I have seen elsewhere and more ample.

It is indirect and of a brownish red. The switch controlling the light is within the cabinet itself, as also the rheostat which controls the intensity. The system was devised and built by Mr. Harry C. Gardner, of Elmira, N.Y.

Here is what we saw and heard: Rose Marie, the materializing control, first addressed me. She switched on the Gardner light, saying she wanted us first of all to see her, then, parting the curtains, she asked Mr. William A. Smith and Mr. Edmund "Larry" Rice to sit at each side and withdraw the curtains when requested. The Gardner light was then extinguished and the infra-red viewer made operative. The rest is described in the language of the stage.

Tableaux 1. Rose Marie requests the curtains to be opened. We see by infra-red viewer the medium sitting in her chair. Ectoplasm is flowing from the solar plexus like molasses from a

punctured can. It seems viscous and vigorous. It is a light grey colour. It piles up on the floor. Curtain falls.

Tableaux 2. The curtains are not opened but Rose Marie causes the material to flow down between the parting. It is intensely white and resembles a waterfall. I judge it to be somewhat luminous.

Tableaux 3. The curtains are parted. Rose Marie is not discernible but her voice can be heard. Medium is slouched in her chair. Rose Marie directs our attention to the floor where a semi-transparent vapour is rising. This, she says, is the first beginnings of the shell which the visiting spirit must enter and mould to his requirements. Curtain falls.

Tableaux 4. Rose Marie requests the curtains to be parted. Two spirit forms are standing side by side, those of Rose Marie and Dr. Karl. Dr. Karl addresses me in his deep, masculine voice; Rose Marie, in her girlish, feminine one. Both at request gesticulate with their arms to show they are two distinct entities. Medium's form is obscured. Curtain falls.

Tableau 5. Rose Marie switches on the Gardner light and orders the curtains to be parted. I am then requested to enter the cabinet and feel the medium's hands. I can see quite well to do this. The medium's figure is clearly outlined. Her hands are like ice. I am asked to take her pulse. I can feel none on the left wrist but there is a feeble one on the right. I return to my seat. Curtain falls. Gardner light still on.

Curtains again parted and I am requested once more to come forward. Rose Marie, before invisible, is now beautifully materialized. She asks me to take her pulse. I cannot detect any. Incidentally, her hands are nearly as cold as the medium's.

Ethel Corbin is now called forward by Rose Marie and she in turn is asked to detect a pulse

beat. Mrs. Corbin reports that she does and Rose Marie explains that she has now joined her right hand with the medium's left and this act had caused the pulse action to resume. Curtain falls. Gardner light out.

Tableau 6. Rose Marie orders curtains to be opened. We see by means of the infra-red viewer, Rose Marie fully formed, standing a pace from her medium who, now draped in white ectoplasmic material to render her more clearly discernible, is seen slumped and, I thought, somewhat shrivelled in her chair. Curtain falls.

Since only one person can use the viewer at a time, each scene had to be held until each participant could have a view. No one kept his counsel but reported to the others what he at that moment was witnessing.

It is to be regretted that we did not actually see the forms in the process of growth. Materialization is a birth process. Parturition requires darkness and a confined space. When full materialization is striven for, it is likely that confinement behind the curtains is desirable, if not imperative.

Baron von Schrenck-Notzing reports having seen the emergence of hands and faces from the formless mass. Rose Marie possibly was too ambitious. The growth of a single hand from the amorphous would have been interesting.

In direct-voice sittings with trumpet, no cabinet is required so that in such a sitting we should expect no discontinuity in the observations.

Mrs. Brandt, out of trance, regretted that we had been unable to take pictures with infra-red sensitized film and black-out photo-flash bulbs. I had the means but the impromptu nature of this sitting precluded the setting-up of apparatus. In future sittings, photographic registration will be used to supplement and confirm what our eyes have told us.

MEDIUMSHIP AMONG PRIMITIVE PEOPLES

By Horace Leaf, F.R.G.S.

Reprinted from "The Two Worlds"

It is amazing to what a great extent famous comparative religionists have missed the mark when writing about the beliefs of primitive peoples. Tylor and Frazer were once regarded by myself as authorities not to be doubted; but that was before I had had the opportunity of visiting primitive races myself. After encountering the Aborigines of Australia and the Maoris in their native environments, I became doubtful of many of the theories put forward by men who had never been outside of their native land, or who had relied solely on the records of explorers, or of white people who lived among the less developed races.

Uninformed Reports

My own experience was that white inhabitants of primitive countries were far too prejudiced or disinterested in the manners, customs, and beliefs of the primitive people among whom they resided, to be able to comment reliably upon them. Nor is the casual explorer more reliable. He is usually too restricted in his interests and opinions to be of much help. Besides, the natives are suspicious of their white conquerors, who far too often treat them as children or as serfs. The white man is about the most heartless of animals. His vaunted civilizations have done him little good and certainly not tamed his passions, his vanity, pride, and conceit. He is convinced that his colour is a guarantee of his superiority and worth; but on the whole he has little of spiritual value when he goes "pioneering," especially when doing so for commercial purposes.

Intelligent Red Indians

My sojourn among the Hopi Indians of Arizona a few years ago showed me that the red man, even when retaining a great deal of his primitive cul-

ture, is kindly, courteous, and certainly intelligent. It must not be forgotten that in the mental tests prescribed by the American Army psychologists when drafting soldiers, the average North American Indian obtained a higher rating than the average citizen of New York City! A person is not unintelligent because he adopts the customs of the people among whom he is born. Any Londoner born in New Guinea and reared among the natives would naturally adopt their mode of life, and by doing so in no way lessen his intelligence quotient.

During the last few months I have been a good deal among Mexicans and found them intelligent and refined. All were proud of the fact that they derived their origin from the aborigines of their country, and thought that they had gained little to their mental advantage when there was an intermixture of Spanish blood. In Yucatan I met the descendants of the Ancient Mayans, Aztecs, and Toltecs, and have not the slightest doubt that if their sons and daughters were sent to European universities they would hold their own with European students.

Illogical Theology

It is time the Westerner dispelled from his mind the idea of racial exaltation, and faced the facts. These would soon show him that although he has more machines than some other peoples he has not more sense nor more morals. Christians would also discover that there have existed and still exist more rational and acceptable faiths than their own, and that the so-called savage is no whit behind the highest ecclesiastic when it comes to logic in religious belief. Indeed, as every fair-minded critic must admit, Christianity has about the most illogical theological attachments conceivable.

When I was in Hopiland I asked Dr. Turk, the Federal Government Medical Officer for Health

among the Hopi Indians, why these people had never been converted to Christianity? It was not because missionaries had neglected them. When I was there, there was a bevy of Mennonites, who, although sincere and devoted to their own primitive Christian notions, had failed to win converts from the simple-minded people who lived on the mesa. Dr. Turk's reply was illuminating. He did not know my own religious prejudices, and probably thought I was merely another Christian.

Unadorned Spiritualism

"As I know him, the Hopi is a cute fellow and always willing to make a good 'deal.' I presume that he has refused to embrace Christianity because he has a better religion. His religion was, according to the missionaries, plain and unadorned Spiritualism in many of its main aspects. They believe in spirit return, practise clairvoyance, and give public exhibitions—in the open air—of materializations. Make no mistake about this. Mennonite missionaries assured me that they had been present when these materializations had taken place. But in their ignorance they did not believe that they were manifestations of the departed relatives of the Hopis, although the natives did. 'They must be devils,' said one of the missionaries to me, 'for only devils could do things like that'."

The Hopis fondly believed that these apparitions were what they claimed to be—the spirits of their dead friends and relatives. That this belief did them no harm was testified to by the missionaries, who admitted that on the whole the Hopi was a more honest and trustworthy fellow than the white traders.

Home Circles

In Yucatan I discovered that a lot of mediumship is practised in the homes of the natives, who live to-day in precisely the same manner as their defunct ancestors, who have left behind magnifi-

cent proofs of their remarkable civilization now smothered by Roman Catholicism, at least as repressive and soaked in superstition as the old Mayan faith. Little is known of that faith, and one, when gazing at the immense monuments bearing chiefly on religion, that have been left behind, is obliged to indulge in an overdose of guessing. The Roman Church, using destructive means, succeeded in blotting out this paganism, although one can see remnants of it interspersed among the religious practices of the peons.

But one phase lives on, irresistible to the efforts of both Church and State — they practise, in their homes, Spiritualism. The rest can be attributed to the high falutin notions of a privileged and ruling class, which evidently held the common people in thralldom by using vicious means in the name of religion. That part might well die and mankind be none the poorer; but the essence of true religion is kept alive by those who persistently endeavour to communicate with the spirit world through means known to every Spiritualist and psychical researcher.

Secrets of the Corroboree

It is much the same with the Aborigines of Australia whose religious beliefs have long been more or less a mystery to the white man. The secrets of the corroboree have not been entirely solved owing to the white man treating the natives so badly that they long ago lost confidence in him. Two or three generations ago the Aboriginal was regarded fair hunting, and the white scoundrels who robbed him of his lands and then resented his pilfering in an endeavour to live, went out with horse and gun to run the black fellow to earth, as hunters do foxes. There is therefore no need to wonder why the blackfellow should fear his white conqueror and hide from him his most sacred beliefs. I succeeded in getting well behind this barrier by showing sympathy and understand-

ing. As usual I found Spiritualism a light in what had hitherto been impenetrable mist, simply because I knew the facts about mediumship in a personal way. There are mediums among the Australian blackfellows, just as there are among the Apache, Hopi, and other Red Indian tribes, and just as there are among the South Sea Islanders and the Esquimaux. This knowledge, suitably applied, seems capable of opening doors which have long been closed to scientists with their ignorance, scepticism, and lack of spiritual insight. The same argument applies to religion. Christianity is capable of opening nothing because of its positiveness and lack of logic and overplus of faith.

Mediumship Will Never Die

I returned from Mexico with a wholesome regard for the native; much more than I could possibly entertain for the pure Spaniard who, by force, has taken up his abode among them and forced them even to accepting his religious faith.

Above all, I rejoice because I am fortunate to know the truth about survival and spirit communion, and to know that while theologians of all kinds of institutional religions may go on spinning theological theories; and while science may go on with learned jargon offering involved theories about paranormal psychology and mediumship, spirit communion will never die out. It is too deeply settled in the human soul; too much a part of it, and too precious to suffering and lamenting mankind to be permitted to cease. With the deepening of human sorrow, the uncertainty of life, the deadly threat of the latest and most detestable of the children of the mind of Science, mediumship and all that it connotes, must go on consoling and assuring alarmed mankind.

EXPERIMENTS WITH PSYCHIC PHOTOGRAPHY

From a Special Correspondent

Reprinted from "World Service"

"Psychic photography — like the Direct Voice and materialization — belongs to one of the rarer phases of mediumship; and like most rare things, is therefore valuable; but in my opinion it is of no value at all unless it presents evidence of intelligence manifesting by means of it," said Mrs. F. Sturrock, when addressing members of the Manchester Psychical Research Society recently.

Mrs. Sturrock reminded members that the term "spirit photography" came down to them since the first known spirit picture was obtained at Boston in 1861, some thirteen years after the taps were first heard at Hydesville. "It is no new thing. It has been before the world for eighty-seven years," said Mrs. Sturrock.

Subsequently Mumler, who had been responsible for the spirit photographs, had to leave Boston because the form of a person still alive appeared on the photograph and at that time Spiritualists themselves believed that only departed spirits departing this life could appear on the negative.

"My own experiences in this field have been with one medium only," Mrs. Sturrock said, "or should I say two? With William Hope and Mrs. Buxton — known also as the 'Crewe Circle'." After detailing how they regarded the subject at that time — refusing to believe in the possibility of materialization or psychic photography — Mrs. Sturrock explained the events which led up to them seeking an interview with William Hope of Crewe. As a result, they had a number of sittings with Hope, not only at Crewe but in their own house. The procedure was always precisely the same. The sittings at Crewe were held at the house of Mrs. Buxton, Market Street, a simple

SPIRITUALISM APPRAISES VEGETARIANISM

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

Part 1

Many Spiritualists err in restricting Spiritualism's legitimate province to the proving of life after death. Spiritualism, in one or other of its aspects, sheds light on not only the problem of human survival, but on many other problems as well. That indefatigable Spiritualist, Dr. John Lamond, was surely correct when, some years ago, he wrote: "It is not a segment of life to which Spiritualism appeals. It is to life as a whole, to life in all its manifold conditions and manifestations."

They had staying with them an American "voice medium." The lady in question — a Miss Ridley — had a cold and was only dressing when Hope arrived at about 11.30 in the morning. The packet of plates was placed on a small table and Mrs. Sturrock asked for Plate No. 4 to be impressed. Mr. Sturrock, his wife, and William Hope then all placed their hands over the plates and the packet replaced in Mr. Sturrock's pocket. As they were going to the dark-room, Miss Ridley appeared and as Hope and the lady were soon in animated conversation, the Sturrocks asked permission to develop the plates themselves. Hope agreed immediately.

On the plate named (No. 4) was a large ectoplasmic cloud in which was a face exceedingly like Mr. Sturrock's father when he was about thirty years of age.

In the afternoon they had some unusual manifestations. Besides Miss Ridley, they had a Congregational minister. A photograph of Mrs. Sturrock was the extra of a lady nobody recognized. Later she was identified by a friend of the minister's (the friend lived some three hundred miles away) as her mother. Other relatives also recognized this lady.

This being so, it is not surprising that Spiritualism has some instructive and constructive comments to offer regarding vegetarianism. By the majority of people, it has long been much too readily assumed that the practice of vegetarianism is a matter of relative unimportance, in that, at best, it has but a dubiously beneficial bearing on health, and on little else. Spiritualism, of course, is, in its outlook, profoundly influenced by those authoritative, discarnate statements which, from time to time, at well-conducted seances, are made on human conduct and practices. One such statement — relating to vegetarianism — was made at a London seance not long ago, in these words: "From many points of view, meat-eating is deleterious. These points of view include physical, mental, and spiritual aspects." This utterance is the more impressive through its being made by one who, according to his own statement, has been discarnate for three thousand years.

In regard to the purely physical or bodily aspect of vegetarianism, a distinguished British physicist, Sir William F. Barrett, has, since his transition, made a number of arresting comments. They are reproduced in Lady Barrett's book, "Personality Survives Death." Declaring, at a seance, to his wife, Lady Barrett, that not one person in ten absorbs the nutritious food he could and should absorb, Sir William, discarnate, continued: "I am afraid of meat. I think that we must learn to nourish our bodies with the right substitutes for it." Remarking, further, that meat should be replaced by fruits, vegetables, nuts, and wholemeal bread, Sir William added: "I believe meat, being as it is, with multitudes, the principal part of diet, is at the bottom of a great deal of trouble." The writer of this article has, himself, encountered in an occasional medico he has met views of a similar nature to those of W. F. Barrett's.

In addition, however, to health, in its narrower

sense, a number of thoughtful, intelligent people, both Spiritualists and others, have believed that, in some unknown, mysterious way, the food which we eat affects not only our bodies but also our minds and our temperaments. Dr. Oliver Wendell Holmes — who, by the way, revealed a distinct friendliness towards Spiritualism — long ago affirmed: "Body and mind are much influenced by the kind of food habitually depended upon." And Dr. J. M. Peebles — one of Spiritualism's earlier cultured exponents — has asserted: "Eating animal flesh excites, stimulates, and increases the vitality of the animal nature." More recently, in his impressive book, "Man, the Unknown," Dr. Alexis Carrel has declared: "It seems as if human beings could be artificially given certain bodily and mental characteristics, if subjected from childhood to appropriate diets."

Spiritualism, however, while finding in vegetarianism much to commend it in its physical and mental aspects, is even more appreciative of vegetarianism because of its moral and spiritual appeal. To Spiritualists, as to all idealists, it is humanitarian rather than health considerations which have led to their adoption of vegetarianism. For example, Dr. Peebles, in expressing his reasons for being a vegetarian, has written: "Personally, I eat no animal food because I do not think it right to cause pain in the lower orders of creation." Shelley, who was another vegetarian, has likewise expressed the moral or humanitarian aspect of vegetarianism in these words: "I wish no living thing to suffer pain." But, similarly, also long since, the enlightened Hindu teacher, Krishna, is reported as saying: "Show mercy and sympathy to all living things." Later, Gautama Buddha, in his teaching went so far as to stress the sanctity of all life, both human and animal; while his greatest and noblest disciple, Asoka, Emperor of India, in revealing his concern for animals, forbade

the serving of meat in the royal kitchens. Reminiscent of Buddha's teaching is Dr. Peeble's traditional remark, in justification of his vegetarianism: "I do not consider it right to take what I cannot give — life."

To Spiritualism, however, one of the most compelling pleas for vegetarianism is that made by Mrs. G. Osborne Leonard, the great British medium. In her autobiography Mrs. Leonard has stated that once, in her "astral body," she, accompanied by a guide, visited some slaughter-yards near the earth's surface. Of that experience she has written: "In the very air around me was a most definite feeling of terrible fear, suffering, and blind resentment. My guide told me that this awful feeling was to be deplored, not only because it was an indication of the sufferings of these wretched animals, but also because it affected the mental and spiritual atmosphere of the earth, and had a bad effect on human life and progress." Mrs. Leonard then became a vegetarian, and later stated: "Since I gave up meat entirely, my health has improved very much. My mind is clearer; and I am more open to direct, spiritual guidance than I used to be."

To be continued

PSYCHIC TRUTHS

Some eighteen years ago, investigating psychic phenomena, I discovered that conditions could be made that would enable me to talk with people in the after-life, which unusual privilege I have since enjoyed. Many men, that the world calls dead, have discussed with me some of the fundamental laws of the universe, explained many great problems, and taught a new psychic philosophy.—Edward C. Randall.

THE FASCINATING STORY OF WITCHCRAFT

By Clive Lovell

in "World Service"

"Psychic Phenomena in the Witchcraft Cases," by C. L'Estrange Ewen, 31 Marine Drive, Paignton, Devon. 2/6.

This authoritative "multum in parvo" covers several significant phases in the history of mediumship hitherto neglected. Developing an interest in occult subjects the author has, in past years, laboured long and fruitfully in the muni-ments of the Public Record Office and British Museum to extract much of the relevant information preserved in the official records of the proceedings in civil and ecclesiastical courts. The data brought to light has been published during the past twenty years in such well-known works as "Witch Hunting and Witch Trials," "Witchcraft and Demonianism," and "Witchcraft in the Star Chamber." The studious reader of these standard volumes cannot fail to wonder how much of the supposed black art was really due to unrecognized psychism and how many mediums suffered the death penalty.

The present collation is a welcome endeavour to bring together a representative selection of ancient incidents supported by contemporary records not only of Britain, but also of the Continent and American colonies, corresponding to those of modern seances, and to establish that "persecution of 'witches,' as alleged controllers of forces imagined to be supernatural in origin, was magnified by both lay and clerical authority through want of recognition of actual supernormal functions." Here we see that during past centuries the treatment of mediums has varied widely even at one time and in one place. Civil and ecclesiastical judges shared the administration of justice in innumerable courts operating under all grades of control. As to whether a medium had to meet

an indictment of capital crime as witchcraft, sorcery, or heresy, or some minor misdemeanour to be purged by a light penance or a spell in the pillory became largely a matter of locality and luck. In comparison with the severe sentence passed in a recent case at the Old Bailey, it is rather surprising to read of a fourteenth-century necromancer arraigned in the King's Bench, then a criminal court, obtaining his discharge merely upon taking oath that he had done nothing contrary to the doctrines of the Church.

While domestic seances may have been the germ of distrust they were rarely noticed in court, and we learn that "the supernatural achievements ascribed to witches were not so much personal communion with disembodied souls or demons as those operations presumed to be accomplished by the aid of Satan or in his employment and covering metamorphosis, aerial vecitation, a wide field of destruction and injury to life and property, sacrilege, sexual abominations, cannibalism, and demoniacal possession."

Mr. Ewen opens with a brief discussion on the nature of trances, identifying ten forms of temporary cessation of normal and familiar sensory and motor functions, and of these the so-called witches' trance, he thinks, combines the features of several other types. The uneducated mediums of the day, recognizing their abnormality, but being in profound ignorance of the cause, and being told by priest or lawyer that it was demoncraft, were unable to dispute the point and often confessed to a capital crime of the character of which they really knew nothing.

Among points of similarity noted between witches and mediums is the insensibility of the trance. It is established that some of the former undergoing the rack, strappado, and other horrors, relied upon self-anaesthesia to escape immediate torture, but the agony upon recovering conscious-

ness after basting with boiling oil must have been truly terrible, only to be relieved by death. Another remarkable correspondence is shown to be marks in the eyes, and this feature has been frequently observed, although the nature of the devil's spots varies as the fancy of the reporters. Contrarily, there are a few characteristic differences, and, in particular, it is accepted that witches regaining consciousness remember their supposed visions, whereas, in general, the medium's mind is blank.

Physical manifestations made familiar by modern mediumship have been traced to witchcraft evidence. Muscular stiffness and variations in weight bodily bulk, and height are commonly noticed both in "witches" and their victims. Mr. Ewen conjectures with cogency that the old tests of swimming a witch or weighing her against a Bible derived from the fact that mediums in trance sometimes lose weight. The loss of bodily heat by working psychics is also paralleled by both witches and their supposed victims; the latter, in many cases, clearly sufferers from hysterolepilepsy.

The similarity of kinetic manifestations is firmly established, intelligent answers by knocks having been observed and recorded centuries before the Hydesville case, which aroused such world-wide interest and is generally reckoned the foundation of modern spirit communication. Among the better-known features, externalization of motivity, influence at a distance, and apports are occasionally touched upon in witchcraft process, and that there are not more appearances Mr. Ewen explains as "doubtless because they are looked upon as trivial and of less importance than the statutory crimes."

Numerous "witches" were apprehended for acts which to-day would be classed as poltergeist. The curious feature of birds' claws found the world

over in ashes or sand, and popularly held to be impressions left by spirit or devil are in the practical essay under review identified as nothing more than "tridachtylous impressions of psychic rods."

Evidence led against witches arraigned at various assizes sometimes alleged levitation, but it is not possible now to determine the significance attached to such testimony, although it appears that, for want of corroboration, it certainly failed to impress Lord Chief Justice Holt in the *Bovet* case at Exeter Summer Assizes, 1696.

Examples of luminous phenomena and cold winds are recorded in the contemporary depositions of long ago. No full materialization of spirits is to be traced, but formal attestation of ectoplasmic exudation and a speaking entity is furnished as early as 1599 by the vicar, chief constable of Hoxne, and several "gentlemen of credit." A woman, suspected of the "witchcraft," was sent by the Lord Chief Justice to the gallows at Bury St. Edmonds. A remarkable parallel to the description is provided from a Brighton seance two centuries later.

Telepathy and clairvoyance also added to the suspicion of association with the devil, and in a case at Nantes in 1549, cited by Mr. Ewen, seven clairvoyants, after correctly demonstrating knowledge of happenings far away, were burnt to death at one time. Psychic healing being now so generally practised, it is not surprising to learn that in the old days it was equally in demand. The primitive idea of transference of a disease from a human being to an animal came to be looked upon as witchcraft, and a particularly satisfying instance is here illustrated by an official record of 1570 where the enterprising keeper of the gaol in Canterbury Castle, on his own initiative, released a convicted witch, justifying himself by his

(Continued on page 35)

NO JOKE IF YOU BROKE ANCIENT LAW

By Lindsay Hamlyn

In "The News," Adelaide

In 1946, in Detroit, U.S.A., an American soldier not long back from Europe, appeared in court on a charge of having ogled a female.

A cable message to-day tells of an Illinois clergyman who will no longer allow bride and groom to kiss before the altar.

Which brings us to the fact that there are many archaic and unusual laws on the statute books of the United States, England, and other countries, and many severe unwritten laws.

The ancient ordnance forbidding ogling is on the U.S. statute books, but there are many others, unwritten and relics of ages, that may seem laughable now, but were deadly serious in those days.

According to ancient law, two boxers engaged in earning an honest penny in a stadium are guilty of assault against each other.

Some of the old laws of the American State of Massachusetts are among the strictest sex laws on opinion that she "did more good by her physic than the preachers of God's Word."

Mr. Ewen concludes his most satisfying essay by pointing out that "if, as often observed, an hereditary tendency to active psychic powers exists, as is recognized with mental and physical abilities and disabilities, the tremendous slaughter of young 'witches' will explain in considerable measure why 'physical mediums' are scarce at the present day." The dissertation being strictly confined to the objects laid down, the author leaves to the judgment of the reader "the decision whether any particular phenomenon observed and recorded was actually biological or spiritistic, or nothing more than hallucinatory."

We can confidently recommend this original monograph to the attention of serious students as a factual summary carefully compiled and documented.

record.

Men in the seventeenth century could not court a woman after sundown on Saturday. In fact, one historian recorded that "when the shades of night fell upon the Massachusetts commonwealth, all work, all travelling, and merriment ceased."

In 1647 two brothers were fined and later beaten by their father for visiting young women on Saturday after sundown, and it is recorded they "lived unmarried to their deaths from mortification."

The Puritan week-end was tough. Some parsons would not even baptize children "which were so irreverent as to be born on the Sabbath."

If a young girl encouraged a young man "with her eyes" without her parents' consent, the man was liable to a fine for illegally "courting a mayd."

In 1637 Jane Hawkins, the Boston midwife and "dispenser of quackery oil of mandrakes," was "diligently examined at law on suspicion of familiarity with the devil."

Ministers preached furious sermons against the wearing of "wicked apparell," designed to attract the attentions of men. The City Fathers arrested thirty-eight women in one month.

An angry parson denounced one woman as "the very gizzard of a trifle, the product of a quarter of a cipher, the epitome of nothing, fitted to be kicked, if she were a kickable substance."

The general court at this time passed laws against "wicked apparell," and ordered that "noe person shall hereafter make or buy any apparell, either wollen, silke, or lynnene, with any lace on it, or silver, gold, or threed, under penalty of fine and forfeiture of such cloathes."

The law also prohibited such provocative things as "silver girdles, hatbands, belts, and beaver hats."

The English Parliament passed a similar sort of law in the year Cook discovered Australia. This law decreed that, "All women, whether virgins, maids, or widows, that shall impose upon, reduce

and betray into matrimony any subject by the use of scents, paints, artificial teeth, false hair, iron stays, and bolstered hips, shall incur the penalty of the law now in force against witchcraft."

In Middle Age England, an unwritten law said that if a knight performed any service, either as warrior or hunter, for a lady, that lady was honour bound to reward him with her favours.

These favours were generally not in any way platonic, for "not only was it the lady's duty to yield after the proper delay, but at times she might even make the first advances."

This is a different picture from that given by popular historical novelists who never suggest that the ladies of that time gave more than a bunch of ribbons, or perhaps one glove.

In many countries, and among many tribes, laws have always strictly forbidden the interchange of clothes, the wearing of certain fashions, drinking by women.

For instance, the Massachusetts court ordered men not to "wear long hair like women." Ancient Mexico hanged a man who dressed as a woman, and a woman who dressed as a man.

Early Hindus had firm laws against women taking alcohol. The laws threatened women drinkers that they would die and be reborn "a leech or an oyster."

Babylonians burned alive any woman who had an interest in a wine shop, and threw into water women who gadded about at night.

Early German tribes immediately denounced a woman who bore twins as unchaste, because of the belief that two offspring at the same time could not be legitimate.

In England until George III, a husband who killed his wife, particularly because of adultery, was guilty of murder, but a wife who slew her husband was guilty of petty treason.

The man was hanged and drawn. The woman was burnt alive.

**IN TIME OF DANGER BEAR THE CONTENTS IN
MIND**

YOU CANNOT DIE

Whether You Know It or Not

If you are a religious man hold fast to your faith. Do not be confused as to your immortality.

If you are not a religious man you at least would like to know your destiny and how to make the best of your powers in emergency.

Your life and mind are in your spiritual body and not in the Natural or Flesh body.

When you stop breathing your Etheric, or Spiritual body, which is the real you, leaves the Natural or Mortal body.

Now the thing is to know how to adjust yourself to these new conditions.

This Etheric body is the image of the old one, but it cannot drown or be hurt.

In this Etheric body you can think much clearer and better than ever.

You have your voice and speech, your sight and your hearing.

In case of accident you need to know the way to use these powers to help yourself.

The following Instructions will show you how to do this.

INSTRUCTIONS

1. If you find yourself outside your mortal body, realize with all your mental power that you are still alive. Get that thought clear and hold it fast.

2. Say aloud, slowly, and clearly, this prayer:

Almighty God, I thank you for the life and for this body that I now have. I know it cannot be destroyed.

3. Fix your mind on the place you love best which is probably your home. Do not let go of that thought and presently you will find yourself there. The Astral, or Etheric body, which you will be in then, has only the Mind for its Motor

Power. This is what transports you. The Mind travels with greater speed than light just as in your dreams.

4. If your mental concentration has not been strong enough to transport you to your home, keep calm and at intervals call through the ether slowly and clearly. No matter if there is nothing in sight, call out —

This is (your name) calling.

Only Spirits will hear you but eventually they will hear, if you keep calling at intervals, and they will answer you. Listen for them.

5. Be patient. You may even have to wait what may seem a day or two before you can be reached and brought in. Remember the worst is over and you cannot now be harmed. You will not need food or water for all your body needs, for its sustenance is in the ether. You will feel more alive than when you were in your earth body. If other Souls are with you who have not seen or remembered these instructions tell them what to do. Act as their leader and try to keep them calm and hopeful.

6. After a Soul has answered your call and come to help you listen carefully to his instructions and obey them. No harm can come to you for none but fine Spirits of humane men do this rescue work.

7. When you have been brought in, that is, brought to "Headquarters" which is in an Etheric realm, you will be given instructions as to your new way of life. You will then be able to visit your former earthly home. While you will be invisible to the members of your family you can actually see and hear them. When you have made this visit, you can, if you choose, return to "Headquarters" and continue your studies. This will prepare you for a life of service and progress.

REMEMBER YOUR OLD FAITH IN THE
GOODNESS OF THE CREATOR.

THE LAWS OF LIFE ARE PERFECT.

WOMAN HAS THE POWER TO HEAL

In "Cape Argus," South Africa

Many people are testifying to the remarkable powers of Mrs. Elsie Salmon, following the healing meetings she has been holding in the Metropolitan Methodist Church in Cape Town, South Africa.

The Rev. Stanley Sudbury says a woman whose legs had been paralyzed for six years walked out of the church without her irons on Wednesday; people with chronic illnesses have been cured; and others have gained relief from internal troubles.

Mrs. Salmon, formerly of Germiston, arrived in Cape Town from Pretoria at the beginning of the week. Since then she has held three divine healing meetings in the church, which was crowded on each occasion.

Mr. Sudbury told a representative of "The Argus" that many people had told him they had benefited through her powers.

Deafness had been cured, and one woman suffering from chronic insomnia had gone home to a sound night's sleep after the laying on of hands by Mrs. Salmon.

"There is no doubt of the powers possessed by Mrs. Salmon in the laying on of hands."

Cures were not always instantaneous, he said. "She herself says that once the healing process has been started, it may continue for weeks, or sometimes longer, before becoming effective."

The congregation of more than six hundred was mostly women, many of them elderly. Several children had been brought, including one who was blind.

Mrs. Salmon, dressed in a white dress and turban, spoke from the pulpit. She said hymns would be sung.

"Sing very slowly, very prayerfully, and very softly as in a sacramental service," she told the congregation. "I want you to create the right atmosphere."

"If you want healing this afternoon, pray as you have never prayed before."

She told those who wished to come forward for the laying on of hands to be completely relaxed and "to think that it is His hands that are touching you, for it is so.

"You may not be blessed with instantaneous healing. There have been many who have experienced this, but it may not be God's way."

HOPES OF NEW LEGISLATION

Law to Protect Genuine Spiritualists

"Psychic News," December 11, 1948

"I am hoping to find an opportunity of amending the law so that genuine religious Spiritualists will not go in terror being just inside the law," said Mr. Chuter Ede, the British Home Secretary, in December last in reply to a question whether he was in favour of the repeal of the Witchcraft Act.

"I am a Nonconformist," replied Mr. Ede, "and view with dislike anything affecting the religious liberty of anyone, but the Witchcraft Act does deal with people who pretend to use certain powers, which they do not possess, for profit.

"I have issued a circular to chief constables and others, saying that no prosecution under the Act is to take place, except after consultation with me.

"When a Spiritualist is conducting a genuine religious service, no action will be taken. . . . It will be necessary to protect innocent and credulous people from the kind of shark I have mentioned."

Nearly two hundred M.P.s are pledged to support repeal of the Witchcraft and Vagrancy Acts as they apply to mediums.

Origin and destiny are no longer beyond the grasp of the human mind.

God is universal good, and dwells in the heart of mankind.

SAVE AND SEND YOUR USED STAMPS Please Draw the Attention of Your Society and Its Individual Members to This

There is a way in which every society in your country, and every individual member attached to each society can help to build up the finances of the International Spiritualists' Federation.

Request your society, church, or circle to ask each of its members to save all the used postage stamps of your country, from letters, parcels, postcards, etc., and to make a point of handing them in each week to the secretary of the society. These should then be forwarded to me each week in an envelope, to the following address: **David Bedbrook, General Secretary, I.S.F., 72 Woodstock Road, Bedford Park, London, W.4, England.** A note should be included, stating that they are being sent for a religious organization.

By centralizing stamps from all countries in this manner, a ready sale can be made of them to the various stamp clubs in England, and thus a small but steady income derived, in order to swell the much-needed funds of our organization. This is a way in which each individual member of every society connected with the I.S.F. can help and play an equal part.

Remember, that stamps which may be of a little value in your own country have a greater value outside it, and are sought after by philatelists. Every little helps. Remember this, and that your small weekly contribution of stamps added to that of the many other small contributions from other countries, can make an appreciable quantity.

Do not forget. Please keep it up.

Is death the end? Is that sleep so deep it never finds its day? This has been a problem of life ever since men came out of savagery, of greater importance than all other aims, ambitions, and desires combined.

ROBERT OWEN: SPIRITUALIST AND EDUCATIONALIST

By Ernest Thompson, Editor of "The Two Worlds"
In "The Two Worlds"

Few people realize the important part Robert Owen (1771-1858) played in the founding of Spiritualism.

"The Seven Principles," which he gave from the Spirit World to the Spiritualist Movement, through the mediumship of Emma Hardinge Britten, were obviously the principles which governed his life, for he lived up to them as few men have done.

The most important principle of any religion is the Brotherhood of Man, and Robert Owen was one of the greatest exponents of this principle, for he was the father of both the Co-operative and Socialist Movements.

He championed, in his writings and speeches, the great truths of survival after death, and communication with the Spirit World, having had numerous sittings with the best mediums of his time.

But it is not generally known that he was a pioneer of a movement of human emancipation, without which Spiritualism could not have developed as an important mass movement.

Robert Owen was one of the first men to establish schools for the children of working people. In his great co-operative enterprise at Lanark, he founded in 1816, one of the first schools in the history of education.

The Ragged Schools followed and in 1839 the first state grants were made. In 1870 the first school boards were appointed, but it was not until the 1902 Education Act that education was placed upon a sound national footing in Great Britain, and education made available to all the age groups provided for in the 1870 Act for the establishment of State schools. It is significant that Spiritualism

did not get going, as a popular movement, until after the seventies, headed by the M.S.A. in 1872, and the British National Association of Spiritualism (later the L.S.A.) in 1873. Not until 1890 did the movement become organized as the National Spiritualists' Federation and the British Spiritualists' Lyceum Union in Britain, and as the National Spiritualist Association of America in 1893.

What is the significance of these dates? To me they mean that without compulsory state education the Spiritualist Movement could not have become a mass movement.

Until ordinary men and women knew their alphabet and could read and write, spirit messages in home circles, through the early crude devices, table tilting, etc., could not have been intelligently interpreted.

Furthermore, without education, the people would not have had either the knowledge to detect the contradictions of orthodoxy, or appreciate the new revelations and teachings of Spiritualism. Spiritualism arose as a democratic movement from the people and not from a leader.

Spirit manifestations have occurred all over the world throughout the centuries; even the rappings at Hydesville occurred before the Fox family became tenants of the Hydesville cottage. But until such physical phenomena could be intelligently interpreted by the ordinary working classes, the movement could not have had a mass basis, and therefore it had to wait until the advent of popular and compulsory education, for which Robert Owen did great pioneering work.

Death is like birth, with this exception: In death one takes with him the knowledge acquired in this material existence, which we are told is a period of preparation for eternity.

"DOG LIVES ON"

In "Psychic News"

The belief in animal survival was suggested recently by Canon W. H. Elliott in the "Sunday Graphic."

After paying a most touching tribute to a dog he has recently lost, Elliott asks:

"Where is he now — this little friend of mine? I don't pretend to know, but the Red Indians, before our so-called civilization 'liquidated' them, had reason in hoping that their dogs would be with them again in happy hunting grounds.

"Surely it is a matter of common sense, as the prophet Jeremiah put it. If a dog can achieve a personality that everybody in the house feels and loves to feel, then how can we think for one single moment that his life is snuffed out like a candle?"

Canon Elliott says that the Sixth form at Harrow once asked him that question and when he gave them his opinion that dogs survived the grave, "every boy and every master nodded in agreement," not one believing that a dog died "like a dog."

"They go on," declares the Rev. Elliott, "and may God forgive us if we have treated them ill."

THE VALUE OF PSYCHIC PHENOMENA

By Hereward Carrington

In "Psychic Observer"

We live in a sceptical, materialistic age. The scientific man, particularly, wants evidence. Before believing in a future life he wants evidence of that too, and he says in effect, "Provide me the evidence and I will believe!"

Now, it must be admitted that, aside from these ridiculed and despised psychic and spiritual phenomena, **there is no evidence.** For centuries theologians and philosophers have laboured to show that some form of future life exists, and the net result of their endeavours has been (scientific-

ally) NIL. . . . The practical mind of to-day wants evidence in support of any belief it may hold, and, lacking that evidence, refuses to accept it.

The only concrete evidence which can conceivably be forthcoming is the proof of personal identity continuing to exist post mortem — the proof that individual human consciousness can and does continue to persist in the absence of a material brain.

It is precisely this evidence which psychic and spiritual phenomena seemingly furnish, and, so far as we can judge, it can be obtained in no other manner.

PSYCHIC TRUTHS

Long ago, free from prejudice, I began a search for the truth regarding the change called death. I heard a whisper from that land whence it is said no traveller returns, and with it a hope was born, that has ever since been watered by desire, and nourished with effort.

As one comprehends a little of Nature, there comes a limited conception of its immensity and grandeur, and knowledge begins in wonder.

All life has intelligence; all intelligence has language; all language, expression.

The Psychic sphere is still unknown, unmarked; only the borderlands have been explored.

One who does right and has the courage of his conviction will find in the after-life a radiant happiness, and the censure of this little world will fail to sting.

There is not a cubic inch of space in all the universe that is not filled with life.

Force, the breath of nature, wherever found, or how expressed, is life.

We are beginning to realize that it is the invisible that is the real, and that the seen is only the effect of invisible causes.

What to us seems space is filled with intelligent and comprehensive life, governed by laws as fixed and immutable as our own.

THE SPIRITUAL RESEARCH SOCIETY

Founder: Dr. J. M. Moorey
ZERCHO'S BUILDINGS
157 COLLINS STREET,
MELBOURNE

Services: 3.15 p.m. & 7.15 p.m.

President: Mrs. Lewis
30 Ardmillan Road, Moonee
Ponds.

Secretary: Miss Hughes, 8
Talbot Avenue, St. Kilda.

A LARGE HOUSE WANTED for

Development Class-Healing
Centre

Also for use as a Bookshop

Write giving particulars to:

Chas. Neil,
8 Hatfield-Waruda Street,
Kirribilla, N.S.W.

"THE HARBINGER OF LIGHT"

Box 64 A, G.P.O., Adelaide, South Australia

Subscription Rates

Australia and Tasmania, 9/6 per year; 5/- per half-year in advance, post free.

Exchange on cheques to South Australia from other States is 7½d. Please add exchange to the subscription.

All British overseas subscriptions are 10/6 per annum, post free (postages costing 1/6). This includes New Zealand.

United States of America and Canada subscription, 2 dollars 60 cents, post free.

Advertising Rates

Single spaces — 1½ by 1½ inches, 5/- per issue.

Double spaces, across page — 1½ inches, 9/- per issue.

At foot of reading matter — 1 inch across page, 10/- per issue; additional 5/- per inch.

THE HOME CIRCLE HANDBOOK

By J. Stuart Morrison.

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

BONDI SPIRITUAL MISSION

Established over 24 years.

St. Ann's on Sea. School of
Psychic Philosophy and Healing
Centre, Bondi. Absent treatments sent out Sunday, 7.30.

9 Denham Street, Bondi.

FW 1291.

(Livingstone; Old Missionary.)

SISTER E. G. JAMES.

3 Denham St., Bondi, N.S.W.

VICTORIAN SPIRITUALISTS' UNION

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND
MELBOURNE PROGRESSIVE SPIRITUALISTIC
LYCEUM)

W. H. TERRY, MEMORIAL HALL

107-109 Flinders Lane, Melbourne

President: Mr. E. S. MAYGER

Treasurer: Mrs. L. HOSKEN

Secretary: Mr. A. J. SLEE, 78 Ferguson St., Williamstown

BURWOOD SPIRITUAL CHURCH

21 GEORGE STREET
BURWOOD, N.S.W.

(Established 1907)

Sunday: 3 p.m., Public Circle;
7 p.m., Service.

Wednesday: 3 p.m., Healing
Class; 7.30 p.m., Psychometry.
President, Mr. G. Carter; Vice-
President, Mrs. Atwill; Secre-
tary, P. H. Cornsack, 14 Ar-
thur Street, Ashfield.

All Visitors and Speakers
Welcome.

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

CARRINGTON STREET
ADELAIDE, S.A.

'Phone: U 7056

Sunday Service, 7 p.m.

Superintendent and
Treasurer:

Mr. E. E. Mack

4 Regent Street, Parkside

Greater World Christian Spiritual Mission

Affiliated G.W.C.S. League,
London, England.

94 PARK TCE., NORTH
UNLEY, ADELAIDE
S.A.

Sunday Divine Service, 7
p.m.

Open Healing and Inst.
Class, TUESDAY, 8 p.m.

Leader: Miss TINGEY

STANMORE SPIRITUAL CHURCH

2 London St., Enmore, terminus
Reached by Canterbury, Dul-
wich Hill or Earlwood trams.

Services 3.15, 7.15 each Sunday.
Visitors and visiting mediums
are cordially invited.

Hon. Sec.: W. Priestland,
2 Lord Street, Kogarah Bay,
N.S.W.

President: Mr. Jno. K. Bennetts
28 Wallace Street, Ashfield,
Sydney.

THE SPIRITUAL CHURCH BRISBANE

MEIN AND BOUNDARY STREETS

Sunday: 3.25 p.m., Afternoon Service; 6 p.m., Discussion
Group; 7.25 p.m., Evening Service

Wednesday: 7.45 p.m., Spiritual Endeavour Class

Thursday: 2 p.m., Ladies' Social Afternoon

VISITORS CORDIALLY WELCOMED

Mr. C. S. Payne, President. Mrs. A. Shaw, Treasurer.

Mr. J. Woodcock, Hon. Secretary, The Spiritual Church,
Mein and Boundary Streets, Brisbane

Wholly set up and printed by Hunkin, Ellis & King Ltd., 113 Pirie St.,
Adelaide, for "The Harbinger of Light," and published by J. T.
Huston, 16a King William Road, Adelaide.