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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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THE Harbinger of Light

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

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JUNE, 1949.

"I AM CONVINCED OF PHYSICAL PHENOMENA"

**Says Brigadier Firebrace
From a Special Correspondent**

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Very exacting proof was required when dealing with physical materialization, declared Brigadier Firebrace, when addressing members of the Manchester Psychical Research Society recently.

To-day, there is a tendency by many psychic researchers to belittle the idea of physical phenomena. In fact, at a recent meeting of London's Ghost Club, he was the only speaker of five who definitely stated that he believed in physical phenomena.

Asked about any experience he might have had, Brigadier Firebrace said that he had had actual experience of touching a materialized subject. It was wrong to say that ectoplasm and ectoplasmic bodies could not be touched. It depended upon the medium in question. One should always wait

until being invited to do so. However, his experience had been such that he could not say other than that he believed in physical materializations.

"The Phenomena of Materialization" was Brigadier Firebrace's subject, and he proceeded to illustrate this by means of slides shown on the screen of the epidiascope. "I am going to talk on the phenomena of materialization mainly from a study of a book by Baron von Schrenk-Notzing," he said. The Baron had made a detailed study of materialization over many years and in all had studied psychical research over twenty-five years. He had four years' continuous experience with the medium, Eva C.

Convicted of Fraud

"Materialization is the bringing forth from the human body of a substance which would not be detected in the medium by analysis or examination." By a combination of circumstances, Schrenk-Notzing was fortunate enough to obtain the services of a very fine physical medium known as Eva C, and of a lady, Madame Bisson, who during four years looked after Eva C. Schrenk-Notzing was a German medical man who sat with various mediums, and in 1909 he started four years' work with the medium Bisson, and Eva C.

It was essential to know that Schrenk-Notzing despised Spiritualism and knew that Eva C had been convicted of fraud in Algiers. Consequently, his precautions were all the more stringent because of these factors and yet, despite the strictest precautions which he could devise to guard against any possible fraud, he had to admit that the result of his experiments would only help Spiritualism. Indeed, in his record of the experiments, he records in one passage:

"This is really and truly awful, because this will support the claims of those dreadful people, the superstitious Spiritualists."

Medium in Tights

Madame Bisson's husband, who was alive when the experiments started, died before their completion. Madame Bisson obtained a "complete ascendancy" over Eva C and she could suggest to Eva what was wanted and Eva would comply. Bisson was sufficiently scientifically minded as to submit readily to the same rigid precautions and careful searching as did Eva C herself. When the sittings began, Eva was a girl of nineteen or twenty years of age. She had sat previously in home circles and had attended materializations. The girl was reasonably well educated and was of the lower middle class. Eva C submitted to the most difficult conditions, including dressing in specially prepared clothes, including tights, as would be seen on the screen. It was said that she was completely in trance in the presence of Madame Bisson and frequently in the presence of Schrenk-Notzing.

Later, drawing attention to Eva C's clothing, Brigadier Firebrace said that had she been smart enough to secrete something away in her cabinet, it would have been extremely difficult for this to have gone undetected because of the tightness of her clothing and also over a period of four years. Eva C also submitted to frequent medical examinations.

It was, said Brigadier Firebrace, essential for them to submit at once that some of the photographs looked extremely doubtful. In fact, many people would be perfectly justified if they dismissed them as false.

In Red Light

The sittings took place in red light which was gradually increased as the sittings progressed, and towards the end of the series they had 100 c.p. red light. At times even a white light and a torch were used to eliminate any possibility of fraud. In the room were cameras, and many of the photo-

graphs which were to be shown were actually taken during the progress of a sitting. Eva C quite frequently had her hands held during the period of a sitting.

Dealing with "the substance which we call ectoplasm," Brigadier Firebrace remarked that this issued forth from the medium's body and was capable of being acted upon by a certain power. In the pictures which he intended to show, Brigadier Firebrace said that many of the examples of ectoplasm and materialization would remind them of plaster casts. Certainly, however, they would appreciate the intelligence behind the reproductions, whether that intelligence came from Eva C or someone else, he could not say. "I think," Brigadier Firebrace commented, "that the most probable explanation is that it is the surviving mind of the deceased person."

Curtained Cabinet

Eva C sat in the cabinet with the curtain drawn or partly drawn, because it had been found, as they would no doubt know, that ectoplasm developed better in the darkness. "In fact, it will not develop in the light," Brigadier Firebrace went on. "It can be exposed to red light or to flash-light for a short time." Flash-light would cause the ectoplasm to contract if taken too soon, and in some of the pictures they would see examples of pictures which were, in fact, taken before the ectoplasm had fully developed.

One of the photographs showed Eva C with both hands and feet being held. In others, only the hands were held. Yet in each case ectoplasmic figures were developing. These were of interest to the student. In many they appeared to have been cut out of cardboard or to be, as Brigadier Firebrace had warned, plaster casts. Yet the stringent precautions of Schrenk-Notzing guarded against the possibility of fraud. One of the photographs revealed a materialization of the former

deceased husband of Madame Bisson. It was agreed at the time that the materialization was an excellent one and Brigadier Firebrace contrasted this with the original photograph of the deceased man.

After the photographs of the Schrenk-Notzing case had been shown, Brigadier Firebrace went on to display photographs which had been taken only a few months before at a series of sittings and which showed psychic rods emanating from the bodies of the mediums and depositing apported objects, such as bracelets, etc., on to a tray placed in front of the cabinet. Another photograph showed a trumpet floating in mid-air and yet another a tambourine also in mid-air. Asked whether the use of flash did not have an adverse effect upon the medium, Brigadier Firebrace said that very often it did. Much, of course, depended upon the individual medium. Nevertheless, in one of the Schrenk-Notzing experiments it had been agreed by one certain party to try and unmask Eva C. Accordingly, when a materialization appeared, a dash was made to hold the ectoplasm. As soon as the human hands touched the ectoplasm it disappeared, back into the medium's mouth. Immediately a thorough search was made and nothing untoward was found. All present were examined and the result was negative. Medical examination of Eva C followed but nothing had been secreted.

It was an extremely dangerous thing to do in his opinion, said Brigadier Firebrace, i.e., to try and unmask a medium in this way. They must remember that a medium who was extremely sensitive might, as a result of her sensitivity, indulge in fraud in an effort to counteract the suggestion from the mind of the persons wishing to unmask. People who attended sittings imbued only with an idea of unmasking a medium, might themselves result in her putting on a fraudulent act.

Floating Hand

"I want in conclusion to give you one personal example," said Brigadier Firebrace. "A personal experience of a materialization of a hand. It was in perfect condition; it was in brightest red light. I had tied the medium — a woman — in her chair myself. She had an armchair, and lashed her feet to it as well. Her hands were visible the whole time. From her left side appeared to be a puff of vapour and it began to come towards me." He could see the medium's hands the whole time, yet the other hand started to come towards him. Already it had the rough shape of a hand. The hand slowly came towards him, appearing to float in mid-air and looking more and more like a human hand. There was a thin trail of vapour from the hand to the body of the medium.

"When I asked if I could touch the hand I was told that I could," Brigadier Firebrace said. "I wanted to see if it was fully formed. I wanted to see and ask all sorts of things. I took the hand. It was rather cold and it was now fully formed. I held the hand in mine and could feel the finger nails quite plainly."

Then, quite slowly, said Brigadier Firebrace, as soon as he had let the hand leave his, the materialization started to depart. Very, very slowly, it began to move away from him and as it moved, the hand appeared to lose a little of its attention to that fine detail which had characterized it when he held it in his. Gradually it receded until once more it passed into the side of the medium's body.

"It was for me a most impressive materialization and one which convinced me of the proof of physical phenomena," he declared.

THE FUNERAL

In "Spiritual Vision"

The slow procession started. In the coffin the worn-out body lay at rest, covered by wreaths of flowers. In the coach behind sat the family party, each gazing hard out of the window so as to avoid one another's glance. In the coach behind that a party of neighbours sat, talking together in whispers. The hearse stopped at the cemetery gate, the mournful bell tolled three times, and the hearse entered. The coffin was taken into the chapel, and after the briefest of services was dropped piously out of sight into the newly-dug grave.

In spirit the woman stood before an open window. Looking through she could see a procession of people wending their way toward the house. Laughingly she threw up the window and leaned out, and the sound of their singing voices was sweet in her ears. Moving toward the door, she went to welcome the friends who came laden with flowers. She drew them in, and they all gathered about the open window.

At this time the clock struck three and the party watched in silence a vision of a far-off funeral coach passing through a cemetery gate and depositing its burden in a chapel. The party of spirits knelt as the prayers were uttered, then all joined together in a song of praise that rang through the house. As they finished singing they saw the coaches drive quickly away. "Thank goodness that's over," said the woman, and all the spirits present kissed her. "You were very brave," they said, "and didn't cry a bit." "Cry," said the woman, "whatever should I cry for? I've never been so happy before in all my life, and I can't think why they're all so miserable." "Ah," said the spirit friends, "you forget, they're still on earth and don't even know they haven't begun to live."

MEDIUMSHIP

The Message of the Angels

By Rev. Joseph P. Whitwell

In "The National Spiritualist"

"Because they have not Understood,"

"He came unto His own and His own received him not."

And we reverently ask, If Jesus came to earth to-day, in what manner would He be received? Would He be looked upon to-day as He was twenty centuries ago, or would He be welcomed and honoured because of His wonderful life and His beautiful philosophy? His coming had been foretold, and He was expected, but because His teachings differed from those of the ministry of His day they despised Him and persecuted Him and put Him to death.

Would His reception be any different to-day? The same has been the fate of many other prophets, seers, and saviours who had lived and taught, both before and after He walked the plains of Palestine and the streets of Jerusalem.

It is easily within the memory of man when wonderful souls have been ducked in the pond, placed in pillories in the public street or burned at the stake, because they dared to speak words of truth which were deemed "by the wise" to be blasphemy.

We do not ask nor do we wish for a vocal answer to our question, but we do think it is one well worth consideration, and worth while an answer to one's own conscience, each one for himself.

Inspiration and Communication, Eternal

The days of Revelation, of Inspiration, of Communication are not of the past, nor of the present alone, for this is an eternal law, functioning always, and can never be crushed out of existence, although its coming may be delayed by the materialistic attitude of Philosophy and Religion of the present day, as has been done in the past. Orthodoxy must step forward and teach truth, or step aside.

The Human Soul is crying out for "Light, more light" to feed the Soul and to nourish the physical body; for as has been wisely said, "Not by bread alone doth Man live," and Man to-day is far ahead of his teachers in understanding and is demanding his birthright, and his spiritual heritage.

The cry of the Human Soul echoes around the world and vibrates throughout the universe and into the Spirit realms of Life and again the answer comes. The gates have been thrown open again, that all may receive the comfort of communication, the strength of Inspiration, and the joy of Revelation, if he so Will to do, and is worthy thereof.

And So the Angels Come

Angels! Yes, are not all angels, who come with words of sympathy and comfort to the tired and weary Soul of Earth, those who bring words of Love and Comfort to the Beloved but sorrowing one, words of encouragement to the struggling one and words of knowledge, wisdom, and understanding to the searcher after Truth? Yes, indeed, all are angels, because they bring the needed to the needy.

For they have learned that religion consists more, much more in service than it does in worship, for it is in this way that the Soul does grow. They tell, from their side of life, as was told many centuries ago, by a very wise teacher, "We come not to destroy but to fulfil." We come to tell you that all that has been taught you concerning Life in the Spirit World, that is of Truth, is very real. We do live over here, for, as you have been taught, "There is a physical body and there is a spiritual body," and we in the Spirit World now live in the spiritual body and Life to us is very real and can be a very happy one for all who come to us qualified and well prepared to live and enjoy life in the atmosphere of the Spirit World.

Mediumship and Its Responsibility

The mission of Mediumship, then, is to bring back once more to human consciousness a realization of the great fact that life is continuous, that Man is a spirit entity, a living Soul, and can never die. That, therefore, he is more than a mere physical being and that there is more, worth living for, than the mere gratifying of the physical senses, and that the development of the spiritual sense and consciousness is of transcending value and importance.

How, then, can this objective be attained, if Man does not know of the existence of the spiritual body, or that he is more than a mere physical being? It is said that Paul realized and taught this great Truth more than twenty centuries ago, and it was very real to him and to his followers in those days, and true religion was then taught because they understood.

Demonstration and Revelation Perpetual

But demonstration and revelation are needed for every generation if belief in spiritual things and a Spiritual World is to be perpetuated. A child is born into the world conscious only of his physical senses until, by demonstration, he becomes aware of his other, his real self, which indeed consists of both the physical and the spiritual body, animated by Spirit.

Does it not follow, then, that both are needed? Both the Prophet and the Priest, that the circle may be complete and the object sought, attained? Jesus was gifted with both of these great faculties and could both demonstrate and teach the meaning of all. But few are so gifted, and when they are, are always persecuted. And even He, with all His great spiritual unfoldment, was often compelled to speak in parables, because of their unbelief.

Poets and Seers

Hesiod, in tones melodious as undying, told of
Aerial spirits designed

To be on Earth, the guardians of Mankind:

Ecclesiastes tells us that

"The thing that hath been, is that which
shall be and that which is done, is that which
shall be done."

Plato, born 426 years, B.C., affirmed that

"The soul of each of us is an immortal spirit
and goes to other immortals to give an account
of its actions."

Milton says:

"Millions of spiritual beings walk the earth
both when we wake and when we sleep."

Victor Hugo affirms:

"There are times when the unknown reveals
itself to the spirit of man in visions."

"The dead are invisible, but are not absent.
Let us be just to death."

"Death is the greatest of liberators, the
highest step for those who have lived upon
its heights."

Harriet Beecher Stowe, author of "Uncle Tom's
Cabin," said:

"They have overcome, have risen, are
crowned, glorified; but they still remain to us,
our assistants, comforters, and in every hour
of darkness their voices speak to us."

Psalms 91, verse 11:

"For he will give his angels charge over
thee, to keep thee in all thy ways."

Priest and Prophet, both are needed. When
these can agree and abide in harmony, demon-
strating, interpreting and teaching the spiritual
laws of Life, then evolution will take another step
forward into the spiritual spheres of the universe,
Peace will come to Man on earth, and the
prophecies of the mediums and the seers of the
ages will be fulfilled.

SURVIVAL PROVED BY EMINENT SCIENTIST SIR WILLIAM CROOKES

By Editor E. Thompson

In "The Two Worlds"

Spiritualism is a revelation which has been made manifest to meet the spiritual needs of a scientific age, for its teachings are built upon the solid rock of scientific facts concerning the spiritual nature of man, and the spiritual world in which he survives the change called death. Orthodox religious teachings have collapsed under the strain of scientific ideas and materialistic attacks because their foundations were the shifting sands of man-made dogmas and beliefs. Because of this, a revival of spiritual truths and values could only succeed if they had the realistic support of proved facts. As the keystone of any religion is survival after death, a new spiritual revelation, to survive and succeed, must scientifically demonstrate this truth, in order to attract the interest of the matter-of-fact and logically minded people of the present day. The widespread manifestations of spiritual phenomena, commencing from the middle of the nineteenth century, provided mankind with the opportunity of scientifically proving the very truth which was so essential as the basis of the new spiritual teaching. In July, 1869, one of the leading scientists of the world turned his attention to these psychical manifestations, his investigations beginning with a sitting with a medium named Mrs. Marshall. His name was William Crookes.

Scientific Achievements

William Crookes was born in London on June 17, 1832. Attracted to a scientific career, he was eventually recognized as one of the greatest physicists and analytical chemists of the nineteenth century. His prominence as a chemist dated from his publication in 1851 of a paper on the selenocyanides. Later achievements were the

discovery of the element thallium in 1861, the radiometer in 1875, and radiant matter in 1879.

He was elected as a fellow of the Royal Society in 1863, and became President of this society in 1913. He was also President at different times of the British Association, the Chemical Society, the Institution of Electrical Engineers, and the Society of Psychical Research. In 1897 he was knighted in "recognition of the eminent services he had rendered to the advance of scientific knowledge," and in 1910 was further honoured by the bestowal of the Order of Merit. From this spectacular list of honours it will be appreciated the enormous weight of authority he eventually brought to bear upon Spiritualism by his recognition of the reality of psychical phenomena, which he later placed on record and which has been published in his book, "Researches on the Phenomena of Spiritualism." After his sitting with Mrs. Marshall he was attracted by the mediumship of J. J. Morse (later an editor of "The Two Worlds") and when Henry Slade arrived in London in 1870 he announced his attention to thoroughly investigate the phenomena of Spiritualism.

Magic and Necromancy

So far he was unconvinced, and like many more scientists who followed him, decided to expose Spiritualism as a fraudulent idea. In an article, "Spiritualism Viewed by the Light of Modern Science," he declared: "Views or opinions I cannot be said to possess on a subject I do not pretend to understand." He said further on: "I prefer to enter upon the enquiry with no preconceived notions whatever as to what can or cannot be, but with all my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depths of all physical forces." The investigation had been suggested to him "by eminent men exercising great influence

on the thought of the country." The concluding sentence of the article throws light on his expectations: "The increased employment of scientific methods will produce a race of observers who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy." This announcement was received with jubilation in scientific and religious circles, and not least by the Press, for they were now quite certain that Spiritualism would once and for all time be shown to be mere humbug. Within a year their hopes were dashed to the ground. The wonderful mediumship of D. D. Home in May, 1871, converted the famous scientist, who changed from a critic to a champion of Spiritualism. He reported his findings to the Royal Society on June 15, 1871, but because they did not contain a complete denunciation of psychical phenomena, his communications were rejected. Crookes, however, was determined that they should be published, and in the July issue of the "Quarterly Journal of Science," there was an account of a seance held at Crookes' house, in light, in which the alteration of the weight of bodies, and the playing of an accordion without the intervention of human hands, was attested by specially designed apparatus.

Crookes Publishes His Findings

In this account he stated, "Of all persons endowed with a powerful development of this Psychic Force, Mr. Daniel Dunglas Home is the most remarkable, and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force. The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief — amongst others, the ubiquity and invariable action of the force of gravitation that, even now, on recalling

the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight, and these corroborated, as they were, by the senses of all who were present — are not lying witnesses when they testify against my preconceptions." He was of course bitterly attacked from all sides. Dr. Carpenter, in a spiteful and depreciatory statement in the "Quarterly Review," inferred that the Fellowship of the Royal Society had been conferred on him with considerable hesitation. Professor Balfour Stewart in "Nature" conjectured that he had been hallucinated. This did not deter Crookes from continuing with his investigations, and he published a further report, entitled "Notes of an Enquiry into the Phenomena called Spiritual," in 1874, in which he gave, under thirteen different headings, a detailed account of all the astonishing phenomena he had had the opportunity to test and control.

D. D. Home and Florence Cook

His experiments with D. D. Home and Kate Fox demonstrated conclusively the reality of survival and spirit communications, and in his reply to those critics who had accused him of being tricked he stated, "A medium walking into my dining-room cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery make an accordion play in my own hand when I hold its keys downwards, or cause the same accordion to float about the room playing all the time. He cannot introduce machinery which will wave window curtains, or pull up venetian blinds eight feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

Then came the astounding full figure spirit materializations of Katie King through the mediumship of Florence Cook, which were examined and tested in every way so that the separate existence of these two girls was established beyond doubt. Their heights were measured, differences noted, and their features closely scrutinized. Florence had a blister on her neck, but there was none on Kate's. The absence of perforation in Kate's ears, the difference in complexion, bodily proportions, characteristics, and expressions were all observed and noted. He had two photographs taken, one with each girl, so that the differences between them would be permanently recorded. By the light of a phosphorus lamp, the materialized Kate stood by his side near to the entranced medium. On another occasion Katie and Miss Cook were witnessed side by side in full electric light by eight people. As many as forty-four photographs were taken, all revealing the differences between the materialized spirit and Miss Cook.

I Am Perfectly Satisfied

Again the accusation of trickery was made, to which Crookes replied, "To imagine that an innocent schoolgirl of fifteen should be able to conceive, and then successfully carry out for three years, so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a seance, and should meet with even better success in my own house, than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests — to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and

THE COMMUNION OF SAINTS

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

In "The Herald," Melbourne

I believe . . . in the holy Catholic Church, the Communion of Saints. . . . The Apostles' Creed.

No greater idea has ever been put forward in the world than the Communion of all believers. It was one of the root ideas of the society formed by Jesus Christ. It was the first great international conception. It made a country of which Greek and Jew and Roman and Oriental and Barbarian were all citizens, and in brotherhood with one another. Distinctions of race and character, of caste and rank, of language and learning, faded before the comradeship of this society, and the only difference among its members was that made by the quality of love and faith. Belief in the Communion of Saints is a corollary of belief in the Holy Catholic Church.

Unquenchable Life

Not only did it include those living on earth. It took into its infinite embrace the saintly dead. Time and space disappeared, and the communion of spiritual life and love was established with all those who, from the beginning of the world, had been loving and worthy, and who now were alive in God. The meanest slave in a Roman noble's household, the stone cutter who wrought for a common sense than to believe her for what she herself affirms." The fury of his enemies, however, grew more fierce, and he was forced to be more cautious in his efforts to convince them, but he never retracted from his published statements. In an interview published in "The International Psychic Gazette" in 1917, he repeated: "I have never had any occasion to change my mind on the subject; I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

scanty wage on the quays of Corinth, the peasant in the remote meadows of the Nile, or toiling in the far fields of Gaul, was in vital communion — if he were a conscious child of God — with Adam and Enoch, David and Isaiah, with millions of uncountable witnesses for truth who were watching with sympathy and loving kindness their difficult and lowly life. In that vast fellowship in earth and heaven of men and women there was not one trace of death. What prevailed and filled the infinite circles of those who had passed from earth was unquenchable life.

The Communion of Saints is the lovely name for the loving comradeship between Christian believers everywhere on earth and in heaven. The bond of this fellowship is Jesus Christ.

Jesus took it for granted that the dead are still interested in the living. "Your father Abraham," He said, "rejoiced to see my day and was glad." Abraham bent his eyes and saw his race marching to its great consummation in Jesus Christ. Read Gospel record of the Mount of Transfiguration, where there came out of the unseen, Moses and Elias, and they communed with Christ as He turned to face the Cross. What are Moses and Elias there on the mount but the vanguard of the mighty host within the veil watching with eagerness the work of human redemption?

We have blundered in severing heaven from earth in our thinking. We think of the heavenly and earthly spheres as being totally cut off from one another, and having no communication with one another. Only a thin veil, it may be, floats between them. How is it that when we are alone at twilight or reading a book by the fireside or walking some quiet way, thoughts of those we have loved long since come fluttering into our minds? I believe in the Communion of Saints. Communion is not the same as communication. If only we would be still at times, our loved ones

within the veil would commune with us and we should know that they are gloriously alive.

My old friend and colleague, Rev. J. H. Cain, said to me during his last illness, "I shall pray for you in heaven as I have on earth, and remember that I shall be helping you from the other side."

There are Christians who are convinced that messages from the unseen world are occasionally vouchsafed—especially in times of stress and strain—for the comfort of those on earth, and that the spirits of those who have passed from the scenes of this present strife have been known to manifest themselves and to reveal their living presence to the living.

Death hides, but it does not divide—

Thou art but on Christ's other side;

Thou art with Christ and Christ with me,

In Him I still am close to Thee.

Timeless World

The Communion of Saints, the common Divine life which death cannot sever, is a truth that should awaken us to the dignity and blessedness of life, lift us into the sphere of eternal realities, help us to live earnestly, to seek and do the will of God, for our home is with God and our hope is in Him.

The unseen but real world is our true environment. From it we came, in it we live and it will be our eternal home. "I have not much use for people who are not in touch with the invisible world," writes Professor Haldane. "At best they are good animals and too often not even that. . . . If you do not make contact with this timeless world, you have at best a very precarious hold on happiness. Given this contact, you enjoy a very considerable security from the results of misfortune in the visible world and of complete immunity from boredom." As the Communion of Saints is precious to us we keep in contact with the spiritual world. It is a poor, beggarly life if we are limited to the earth scene.

"ASK YOURSELF, DO YOU THINK YOU ARE PSYCHIC?"

Talk broadcast by Australian Broadcasting Commission from Station 5CL at 8.50 p.m. on Monday, March 7, 1949

By Miss R. E. Tingey

94 Park Terrace, North Unley, S.A.

Perhaps you call it a hunch or urge to do or say something that in the doing has proved how wise the hunch or urge was.

Seeing and hearing psychically is a perfectly natural function of mankind, and our psychic powers of clairvoyance and clairsaudience will become more developed as we advance in knowledge.

There is nothing to fear in the possession of psychic gifts. To be psychic is to be blessed, if we use the free will the Great Spirit has given us wisely. Most people at one time or another have had a psychic experience that has shaken them out of their complacency, causing them to think furiously. To-day people are thinking and enquiring more and more about psychic matters — which after all is quite natural, and in accord with the spiritual laws of life, not supernatural but supernormal. If we remember the Golden Rule then our motives are right and we use our psychic gifts wisely. Knowing what we sow we reap.

I have had many wonderful psychic experiences, the following account being one.

One Christmas time a few years ago my mother and I motored to Victoria for a holiday. At a township there our relatives, whom we were visiting, met us in their car to show us the way through the lonely mountainous country through which we had to pass to reach their country house. We all met with the usual happy greetings. Mother got into my brother-in-law's car to have a chat, my sister transferring to mine. We moved off on the final twelve miles, the other car preceding mine. It had been raining heavily, and a mist enveloped

the mountains, making driving difficult over the rough and very narrow roads.

Suddenly we came upon a patch of loose gravel at a bad corner. Turning sharply caused the car to skid, and it skidded for a long distance, then over a little wooden bridge and down an incline which I thought was steeper than it was. The mist caused bad visibility. I tried to regain the road, and did so with such velocity that the car rose in the air and turned completely over and came to rest with the wheels in the air.

The next thing I knew I was gliding quite easily through the window, then stood looking down at the window of the car and noticed the wheels still revolving. I felt quite calm, not a bit perturbed about what was an unusual happening.

My sister was calling frantically to me from inside the car, and I remember quite clearly answering each time she called — there was nothing vague or muddled about it all, and I answered clearly each time she called me. Looking down I noticed, without much surprise but a mental query, that I was wearing a well-loved dress that had gone into the limbo of forgotten things years before.

There was only one house on a hilltop about a mile away, and no human being in sight, but I was conscious of someone standing at my side, who said, "You must go back."

The next thing I remember was being in the car again, upside down, with gear oil running over me, and my sister calling me. Again I replied, "We are safe." Then she broke down completely said, "Why did you not answer me before; I thought you were dead." I told my sister later that each time she called I had answered, but she denied it, saying, "I had only answered once." My sister was right, and so was I.

The car was a small one and we were both huddled up inside, and it would have been a physi-

cal impossibility to get out of any of the windows—but I did, in my etheric or psychic body with all my faculties alert, and fully aware of what was happening, perfectly conscious in every way, seeing, thinking, hearing, but my physical body was in the car unconscious. Eventually we got out, and the way it happened would be called a miracle, but that is another story.

We were both badly shaken up, and will always remember the accident, but for different reasons. It was a wonderful revelation and one I shall never forget.

Bad as the affair was, I was glad of the experience because it brought the fact clearly before me, that without the physical body, I am still a living, conscious being—and no one can explain that away from me. I am convinced that the accident would never have happened had I obeyed the advice given psychically, before leaving home, and that was to postpone our trip one day. Because the cause of the accident was removed next day, the weather changing to glorious sunshine. It is a rare thing for me to disobey advice given clair-audiently—but on this occasion I was impatient to be gone. Although I delayed a few hours but left earlier than advised to do. I paid for my impatience in many ways and realize I deserve the penalty.

We are guided better than we know, and often are unworthy of the care bestowed on us.

Perhaps you have had an interesting psychic experience that seemed inexplicable—Have you? Do you think you are psychic? If you are, do you understand its meaning and use? The psyche, or soul, occupying a physical body understands and responds to the five senses. Further, to be psychic implies faculties that extend **beyond** the physical senses, namely, **clairvoyance**, meaning **extended vision**, **clairaudience**, meaning **extended hearing**.

The soul sees and hears on a higher plane of consciousness, or higher vibration.

Regarding vibrations — a little explanation may be useful. Most cars have a fan in the bonnet, revolve it slowly and you can see the outline of the fan, but revolve it rapidly and the fan becomes invisible, because it is revolving at a higher rate of vibration. The physical body, which is the vehicle of the soul operates at a lower rate of vibration than the soul. Spirit operates at a higher rate of vibration than the body or soul, which explains the saying, "No man hath seen spirit." Millions of people have seen souls, or etheric beings. That has been proved beyond dispute, and is now also a proved scientific fact.

Some people have psychic powers, or gifts, without any apparent effort on their part, others by meditation and concentration develop their inner and spiritual powers.

This universe is an orderly creation and not dependent upon man, book, or creed, but upon universal law, including gifts of the Spirit, which embraces the psychic. To quote Sir Oliver Lodge, this extract from a book written by him, called "The Reality of the Spiritual World," says: "The basic conclusion to which I have been led is that a spiritual world is a reality, that there are many grades of being, that the human spirit continues, that there is no insuperable barrier between different orders of existence, and that under certain condition intercommunication is possible." This is the hypothesis on which I proceed, and I know that it is true.

The value of Sir Oliver's seeking and finding, so well illustrates the difference between the thoughtful, constructive attitude of men like him anxious to pass on knowledge to his fellows that he found of value to himself, and the hasty, ill-found, and destructive attitude of the critics who had nothing good to pass on, but were principally

concerned in airing preconceived views without taking the precaution of sifting the evidence.

Regarding the Psychics — they cannot be standardized. There are some on a lower plane of development, or in the kindergarten, and there are others, grading to the highest, the apex being the great prophets of all the centuries. You cannot expect the child in the kindergarten to understand the problems of the university student or professors — but some day, by study and perseverance, added to ambition and desire, the child will reach the same high standard, but it needs personal endeavour and time.

Spiritual and psychic gifts like education or muscular development must be earned by personal work and study — we cannot buy or borrow them. The higher the soul evolves, the more it becomes “at one with the law” — and the greater the soul’s responsibility to the Great Spirit.

The development of psychic gifts does not interfere with our daily work — which has to be done in order to live. We should be quite capable of balancing the mental body, and the physical vehicle in alignment with the material world, but I do suggest that if we set out to serve humanity, in the sense of becoming a psychic, then you can not serve God and Mammon.

TRANSITION AT 103!

Mrs. Checketts, an active Spiritualist for over 50 years, passed away at her home at Ladywell, on Friday, January 28. She had lived 103 years, which proves that Spiritualism had not been detrimental to her health. She will be remembered for a serial story she wrote for the “Two Worlds” many years ago, under the name of “Esther Rivers.” — “Two Worlds.”

ICELAND YESTERDAY AND TO-DAY

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

Author of "Under the Southern Cross"

Bordering on the Arctic Circle, Iceland was for many centuries an almost forgotten country, developing in its own way a fascinating and romantic history. Its culture was often of the highest order, developed and maintained in the face of powerful impediments. In some respects it was in the forefront of political progress.

"Iceland Yesterday and To-day" give a favoured eye-witness's view of this country as it is to-day in the light of the past, and shows its trend towards the future. It presents a brilliant picture of the many historic and picturesque beauty spots, such as Thingvellir, Videy, Dettifoss, and Gullfoss. It gives short accounts of the Constitution and of such vital matters as Making Fishing Smacks and Afforestation. Altogether, it is a full and fascinating description of the haunting beauty and attractive people of "the greatest little country in the world," and well deserves the high opinion held by the well-known Icelandic author, Snoebjorn Jonsson, "Your book will stand well in the front ranks of books written on Iceland, and it is clear to me that by writing it you have rendered a signal service to my country."

The author is an internationally known lecturer and writer. He has visited some twenty-five countries and has studied the manners and customs of the Aborigines of Australia, the Maoris of New Zealand, and the Snake-charming Hopi Indians of Arizona. During his visit to Iceland, a sympathetic government afforded him every opportunity of studying the people and local customs. Practically every door was opened to enable him to become acquainted with the national as well as the private life of these interesting people.

To be published by George Allen & Unwin Ltd., at about 15/- (English currency).

THE ASTRAL BODY

Part 2

By Irene Conybeare, Hobart, Tasmania

(Continued from April issue)

Let us turn our attention to what happens to the astral body in surgical cases, as when the patient has a limb amputated. It is here where the etheric or astral body of man gives such striking evidence of its indestructibility. For although the etheric can be injured, it cannot be destroyed, since it is part of us and it is that part of us which survives death. It is the ego or consciousness of the human mind.

It is well known and generally admitted that when a person has lost a limb through amputation, he nevertheless continues to feel sensation and life in that missing portion for quite a long time.

Official science, or, shall we say, orthodox science, has suggested one hypothesis after another, although it would be logical to accept the occult hypothesis, which is the only rational explanation. But they will not do so, preferring to form absurd and complicated explanations for a solution to a problem they do not and will not try to understand.

For example, orthodox science says that the patient does not really suffer from feeling in the missing limb — only imagines it. The reason for such imagination is ascribed to the nerves, although to be logical to accept the fact that the nerve filaments connecting the missing limb to the brain should have atrophied. Nevertheless, science thinks they must have preserved enough vitality to react under certain cases, thereby creating illusions of sensibility or sensitivity. Hector Durville, in his book, "Le Fantome des Vivants," quotes Dr. Pascal, who affirms in "Les Sept Principes de l'Homme," that these sensations are real. The explanation that he gives, unlike that of official science, is absolutely logical.

Dr. Pacal says the sensations have their seat in the Astral Brain and not in the physical brain at all, for the physical matter is only the medium or instrument of the former. Therefore, when an arm or leg is dismembered, the astral portion of it remains inviolable and subsisting in all its integrity. Clairvoyants can always see the missing limb as if it were still there.

Madame Hauffe, a celebrated German "voyante," has endorsed this fact many times to her doctor, who has accounted for this phenomena in "La Voyant de Prevost."

The hypothesis of the etheric or astral body is much more reasonable and logical than any scientific theory, since it is founded on facts which have been observed and which speak in its favour.

Hospital internes who read these notes cannot but admit that they have observed that at operations where an amputation has been done, the patient under the influence of the anaesthetic generally shows no sign or trace of feeling. But when the amputated limb is taken away, the patient groans or cries out, and there is even a momentary pause in the respiration of the patient. After the operation the patient, having gained consciousness, imagines he is still in possession of his missing limb, for he continues to feel it, more or less. It is only on noticing its absence that the patient realizes that it is missing.

Certain very important observations have been published by J. Lermine, in his "Magie Pratique," in which he reported the experience of an American surgeon. As stated in the surgeon's own words: "I was visiting a mechanized sawmill with some friends. One of them caught his arm in a circular saw. Immediate amputation was necessary. We were a great distance from any town. The amputation was done and the arm was placed in a box of wood shavings and buried.

"A little later, while convalescing, my friend complained of suffering from his absent arm, adding that his hand was full of sawdust and that a nail was sticking into his finger and hurting him.

"The persistent pain kept the patient awake and those in attendance were beginning to fear for his reason, until the idea came to my mind to revisit the scene of the accident. I found the arm, washed it to get rid of the sawdust, and found that a nail in the box was sticking into one of the fingers! This is not all to the story. The patient, who was many miles from the scene, exclaimed to his friends at hand, 'They have poured water over my hand and removed the nail. Now I feel better.'"

A somewhat similar instance is given by the experience of one Samuel Morgan, a machinist who was employed at a Singer sewing machine firm. As the result of an accident he had an arm amputated. He complained of pain in his elbow and of cramp in his absent fingers. It was found that the arm had been crushed into a small box for its interment, and that the hand was folded over in such a manner as would have caused much acute discomfort had it been alive in the ordinary sense of the word.

There must be ample evidence in every hospital of complaints from patients, but I doubt that few medical men would have sufficient originality to think out the problem at all as to why pain should be felt in absent limbs.

It has also been found that gangrene setting in after an amputation can be due to the result of the decomposition of the amputated limb.

If the amputated limb is cremated immediately the danger of gangrene disappears. Only since the patient suffers during the cremation in the same fashion as if he was having a part of him burnt alive, it is necessary to anaesthetize the patient during such an operation.

We will now turn to another aspect regarding the functions of the astral body. It appears that there is evidence that the astral member of a body, such as a leg, for example, can function, though its physical counterpart is missing. There are cases vouched by nurses and doctors, where a person forgetting that he has lost his leg, has been able to get out of his bed and walk across the room, the invisible leg giving all the necessary support and performing the same function as its missing physical counterpart. Only on remembering that he is minus a leg, does the astral leg become incapable of sustaining the body, then the patient falls to the ground, being unable to balance on his remaining visible and physical leg!

It certainly seems incredible that the astral leg should be able to support the body, but on the other hand if we accept the hypothesis that all life and sensation is in the astral body and not in the physical body at all, then it is not so difficult to accept such unusual instances as described above. For it is only when the patient remembers that he has not got his wooden support that he falls.

One wonders what could be done in the way of hypnotic experiments to prove the objective reality of the astral limb. The hypnotist should be able to get his subject to walk naturally and easily, although he had only the one leg. I wonder, indeed, that those investigators in psychic research phenomena have never thought of doing such experiments, as they would once and for all be able to prove objectively the much debated subject of the astral body.

It is only by revealing the divine that is in us, that we may discover the divine in others. — Maeterlinck.

Trust men and they will be true to you; treat them greatly and they will show themselves great. — Emerson.

HE TRIED TO "MEASURE" HUMAN SOUL

In "The Psychic Observer"

The father of psychometry or the faculty of measuring or estimating the soul and obtaining information about people and things by psychic means was Professor J. Rhodes Buchanan (1814-1899), an American scientist, dean of the faculty and professor of the Eclectic Medical Institute, Covington, Ky.

It was his researches into the centre of feeling in the human brain that led him to discover this psychic faculty of "soul sensing," which many consider to be part of the general psychic power of "discerning spirits" mentioned in the New Testament.

Sensitive General

Buchanan found, by experiments, that Cincinnati medical school students could register impressions from wrapped medicines held in their hands. To prevent fore knowledge of the contents of the packages, they were mixed up.

In the fervour of the discovery of this degree of sensitivity in the human organism, Buchanan wrote:

"The past is entombed in the present, the world is its own enduring monument and that which is true of its physical is likewise true of its mental career.

"The discoveries of Psychometry will enable us to explore the history of the earth. There are mental fossils for psychologists as well as mineral fossils for the geologists; and I believe that hereafter the psychologist and the geologist will go hand in hand, the one portraying the earth, its minerals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows, and the darkness of primeval barbarism.

Modern Tragedy

"Aye, the mental telescope is now discovered

which may pierce the depths of the past and bring us in full view of the grand and tragic passages of ancient history."

It is a tragedy of our materialistic age that the enthusiasm, knowledge and pioneering spirit of Buchanan did not meet that scientific welcome to which his courage entitled him.

Instead, the world of science, with a few remarkable exceptions, glowered at this heretic who had facts to prove his heresies, and went on with its assumptions that matter was all and spirit nothing but the speculation of a few mystics, a handful of preachers and mediums.

History in Stones

Buchanan developed a system of neurology, and printed extensively the results of his further investigations. He came to the conclusion that it was not really necessary to have contact with an object to read its history.

There are many mediums to-day who are also of that opinion. They aver that psychometry is good as a starting point, that it is, in fact, an introduction to the gift of "discerning spirits." The meaning of that phrase, since first given to the world by the seer of Tarsus, has not yet been fully appreciated.

Ardent Spiritualist

Dr. Buchanan also stated then in the third quarter of the nineteenth century that psychometry did not necessarily prove spirit action.

There again, many mediums will agree with him, for it would be illogical to expect that a spirit of the human class was necessarily associated with every mineral, piece of wood, or "inanimate" object presented for psychic analysis.

The professor was an ardent Spiritualist, and his work remains to be revalued, adapted to later discoveries, and used as the basis for the work of any enquiring scientist who is also a natural psychic.

SPIRITUALIST CHURCH OF N.Z.

The sixteenth National Council of the Spiritualist Church of New Zealand was held at the associate church, 159 Manchester Street, Christchurch, during the Easter season. Delegates from the Auckland, Napier, Wellington, Christchurch, Dunedin, and Invercargill associate churches attended.

The following officers were elected: National Vice-President, Mr. A. A. Hastings, Taupo; National Vice-President, The Hon. Mary M. Dreaver, Auckland; Hon. General Secretary, Mrs. A. M. Richards, Auckland; Hon. National Treasurer, Mrs. F. Furness, Auckland; Lyceum Organizer, Miss D. Sturgeon, Dunedin.

Executive Members: Mr. J. McPherson, Auckland; Mr. C. Champness, Hamilton; Mrs. A. A. Hastings, Napier; Mr. G. L. Anderson, Wellington; Mr. H. Parker, Christchurch; Miss L. Gerard, Christchurch; Mr. W. G. Baird, Dunedin; Mr. R. N. Ridd, Invercargill.

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**MATERIALIZATIONS CONVINCED
UNIVERSITY PROFESSOR
Scientist and Detective Tested the Medium
By Professor R. G. Martin**

In "Physic News"

As a representative of the University of Paris on an official mission for educational purposes in this country, it has been my privilege to witness the first two seances of materializations given by Harold Barnett, President of the Bournemouth Psychic Society.

I would like to record a few impressions, particularly on this second seance, which took place recently.

About fifteen full-size materializations manifested, many of whom were able to move well out in front of the cabinet, and to speak to some of the sitters.

All but two of these welcome apparitions were actually identified beyond a doubt by the audience.

Drs. Abdhul Lativ and Bey Slara, about seven feet high, sturdily built Egyptian entities who preside over the destinies of the healing centre, manifested for several minutes in the splendid munificence of their robes, richly enhanced by priceless jewellery. The precision of their features was in itself the unquestionable evidence of an extraordinary vision.

A grandmother appeared, identified by one of the sitters, striking a note of profound humility in dazzling contrast to the previous display.

Then came a frail dancing silhouette, then a tiny little girl, who could have been five or six, and gave her name as Katie; then a white-bearded old man, giving his name as Johans, a typical "Father Christmas"; then a very majestic and haughty figure which, when questioned, answered in a loud voice: "I am Light."

Two African figures came through. One was a Sudanese, identified by one of the sitters, who was

asked to come forward and actually shook hands with the full-size materialization and held in his hand one of the long tentacles of its ectoplasm.

On seeing this, I asked Simon, the guide, whether I could touch and feel the ectoplasm myself, I was allowed to do so.

Finally, a Senegalese, presumed to be a "dead" soldier of the French Army of 1940, manifested. His face was as dark as the Black Hole of Calcutta, but I could not distinguish which of my Senegalese friends this would have been.

I must point out that I was facing the cabinet at exactly sixty inches distance. Among the score of sitters were, known only to me, a scientist and a detective, both of whom had previously tested, in my presence, the medium and the conditions of the seance.

The seance itself, under good red light, lasted about one hundred minutes.

What struck me most was the nature, quality, and colour of the ectoplasm. It was exceptionally white, assuming now and again deep green shades.

On being handled, it felt like a damp, viscous substance, not unlike starched, unpressed gauze in appearance, but essentially different to the touch.

I must say that, after many years of research as a specialist of metaphysics, I had practically come to a cul-de-sac in my investigations of the after life, the real world of the promised land.

However, after having witnessed Harold Barnett's demonstrations of psychic phenomena I am ready to admit that the evidence of survival can be accepted as an authentic fact by the Spiritualists.

Cheerfulness opens, like spring, all blossoms of the inward man.—J. P. Richter.

NATIVE KNEW DISASTER ACROSS MILES OF VELDT

In "The Psychic News"

The story of two African natives who were apparently able to communicate with each other telepathically across miles of intervening veldt is told by Allan K. Taylor in a recent issue of the "Courier" magazine.

Taylor, who at one time served in the British South Africa (Rhodesian) Mounted Police, recalls a disaster that overtook an Afrikaner farmer, which was described by one of these brothers, Rewali, while it was actually happening miles away.

Rewali was Taylor's head police boy. He had a brother Gwandi, working for a farmer named Jan Kastindeck who had recently purchased a magnificent bull, and it was Gwandi's job to take charge of this animal. The farm was about forty miles from the police post, and there was neither telephone nor wireless in those days.

One night, during an unusually heavy rainy season, Taylor says that his thoughts turned to the bull, who, with two hundred cows, was herded on the banks of a river that ran past Kastindeck's farm.

He anticipated that the river would be heavy in spate.

At dawn on the following morning, Taylor awoke to find Rewali standing at the foot of his bed. The police boy's face was turned towards the open door and he seemed to be listening intently.

"What's up, Rewali, what's wrong?" asked Taylor.

"Baas," muttered Rewali, "the big cow — it is dead."

"Do you mean Baas Kastindeck's bull?" said the policeman, sitting up with a jerk.

Pointing to the clock the native said, "Just now, cow walk on river bank, bank fall, and big cow drown."

Gwandi had told him so, said Rewali. He spoke also of a great noise. The time was six o'clock.

Jan Kastindeck seldom visited the police post. He was a busy man and did not relish a forty-mile horseback ride across the bush.

"Kastindeck, He Come ——"

Yet that evening when Taylor's bull terrier began barking — a sure indication that a stranger was approaching — Rewali turned towards his boss with the words, "Baas Kastindeck, he come, Bass— now you know."

There was a short silence, then the thud of approaching hooves could be heard, and a few moments later Kastindeck rode into the compound.

He had come to tell Taylor that the bull had been drowned when part of the high river bank had given way.

The cattle, led by the bull, had been in the habit of walking along the bank towards the drinking pool. The heavy rains had loosened the earth, and the bull and five cows had been swept into the raging torrent.

This scared the rest of the cattle and their roars, the din they made, the yells of Gwandi, and the howls of the rest of the boys woke Kastindeck.

"The noise woke you up, Jan?" said Taylor, interrupting. "Can you tell me what time it was?"

"I can," replied Jan immediately. "An alarm clock at my bedside woke me up almost immediately with the noise. . . . It was exactly six o'clock."

Behold, I freely give
The living water; thirsty one,
Look up! and drink, and live!

Oh, let us keep our vision up, up to the Highest.
Let us look up, lift up our eyes — our inner
vision — to peerless Truth! Let us be still —
Listen — Watch — and Behold!

WE PAY SILENT HOMAGE THIS MONTH TO THE MEMORY OF

CHARLES DICKENS (passed to Spirit at dawn, June 9, 1870) for his love of humanity; but chiefly for that humanity that suffered under oppression, and that mystery men call "Fate." We are all children, and like children we go to the heart that loves us best. Talents attract us to the extent they are prompted by the best of all expressions—human Love. Dickens' sympathies were always with the feeble—life's "little-ones"—easily victimized, and took weak, or gentle to fight giant wrongs for themselves. The man who took Peggotty into a palace . . . little Nell into the mining-camp . . . Tiny Tim to the home of the self-centred old man . . . who brought Carton to the hopeless drunkard . . . and Dora to the racked heart of the bereaved husband, saw the mighty possibilities through the human infirmities.

He showed a world of love wherein appears
The Way to God, through human hearts he
loved so well.

His hand is still, yet perhaps beyond the veil,
They hear him still retell, of "Tiny Tim," or
"Paul," or "Little Nell."

YOUR ANIMAL SURVIVES DEATH

By Sylvia Barbanell

Psychic Booklet Series, published by the Psychic Press. Price in England, 1/6; postage, 2d.

Do animals live after death? This question, which has been asked thousands of times by people who were devoted to their pets, is answered in this booklet.

In it you have conclusive evidence that the animal you loved still lives. You will read how these pets have returned after death and given proof of their identity to the owners they loved.

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MAORI PSYCHIC PRACTICES

These facts divulged to the Rev. Horace Leaf, F.R.G.S., are not generally known to the white man. The Maoris in the nearby islands of New Zealand also display a certain reticence with regard to their psychic practices.

It was only after much guile and persuasion that Leaf, during a visit to the antipodes, succeeded in obtaining audience with a Maori priest.

Here he discovered that the priest discharged the same duties as a medium. He was controlled in trance by his grandfather, who at one time had been chief of the tribe.

Questioned as to why he practised communication the priest replied:

"Because they (the spirit people) wish to help us, and because they know much more about this world than we do ourselves."

A well-known Maori authority, Eldon Best, had once declared that there was nothing known to modern Spiritualism which is not known and practised by the Maoris.

THE FOOTPATH TO PEACE

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admiration rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and to spend as much time as you can, with body and with spirit in God's out-of-doors; these are little guide-posts on the footpath to peace.—Henry Van Dyke.

HAUNTING LEADS TO MURDERER

In "The Psychic News"

An authentic story of vengeance from the grave which occurred in 1842 has been revived in a recent issue of Brisbane's "Sunday Mail."

In June, 1842, Frederish Fisher, ticket of leave convict, disappeared from his Campbelltown farm.

Explaining that Fisher had left the colony another ex-convict, George Worrall, took over the farm.

Four months later, a friend of Fisher named Farley stated that he had seen Fisher's ghost sitting on a sliprail by a creek, to which he kept directing Farley's attention.

Fisher's body was found in the creek by some local people. Arrested by the troopers, Worrall confessed to Fisher's murder and was hanged.

Now, 104 years late, the Cumberland County Council announces that the bridge over Fisher's Ghost Creek will be preserved as an historic relic.

"I have had so many evidences of direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I am satisfied that when the Almighty wants me to do or not to do a particular thing, he finds a way of letting me know it.

"This nation, under God, shall have a new birth of freedom, that government of the people, by the people, for the people, shall not perish from the earth.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.

"Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it."—Abraham Lincoln.

WHAT'S IN THE ATMOSPHERE?

Science is now beginning to sit up and take notice. Electric shells or spheres are reported by American Astronomical Societies. Years ago, Davis reported clairvoyant visions . . . describing a similar phenomena in the heavens

By Paul R. Lomaxe

In "The Psychic Observer"

Andrew Jackson Davis was born in 1826 at Blooming Grove, a small settlement in Orange County, New York, about twelve miles wasterly of West Point. His parents were very poor and he, in his youth, received little or no education. He states in his autobiography that his total schooling did not exceed a few weeks.

When Davis was seventeen years old there appeared on the opposite bank of the Hudson River, at Poughkeepsie, a lecturer on Mesmerism, who also performed experiments of throwing his subjects into magnetic (hypnotic) sleep.

Clairvoyant Visions

When Davis was thrown into hypnotic sleep he exhibited surprising powers of clairvoyance, and could read from a newspaper with his eyes bandaged, and could describe with accuracy the inner complaints with which certain of his spectators were suffering.

As the experiments progressed Davis's powers of clairvoyance became more pronounced and enlarged. He was now able to direct his clairvoyant vision outward into the objects of animate and inanimate nature.

With the continued development of his clairvoyant powers, Davis decided that he should no longer employ his faculties for the merely curious or in mere experiments, and he should limit them to healing and prescribing for the sick.

A clairvoyant clinic was accordingly opened, and in cases covering about a year, Davis's success in diagnosing and prescribing for his patients was so marked that his fame spread throughout that

part of the country, and gained for him the title of the Poughkeepsie Seer.

Later he wrote with great definiteness the doctrine of evolution before Darwin or Spencer wrote a word about it; and he revealed the existence of Neptune, the eighth planet, before its discovery was announced by the Russian astronomer, Le Verrier.

Earth's Seven Spheres

Davis taught that the earth is surrounded by seven distinct spheres, each with various subdivisions. Spirits progress, he said, through the various spheres, starting with earth life and ultimately in the seventh sphere. This involves, however, according to Davis, almost an eternity of time. The third sphere, with its inhabitants and conditions of life, is so resplendent and divinely beautiful that it cannot be described in terms of earth.

Of course Science, as usual, paid no attention whatever to Davis. But it rather looks as though Science is now beginning to sit up and take notice.

Now Read This!

A despatch from Pasadena, California, in the "New York Times" of July 2, 1948, says:

"Studies revealing the existence of a new electrical shell (sphere) around the earth at a height of about 250 miles were described here to-day at the joint meeting of the American Astronomical Society and the Astronomical Society of the Pacific by Dr. Donald H. Menzel of the Harvard University Observatory."

(Dr. Donald Howard Menzel, Ph.D., is Chairman of the Department of Astronomy, and Professor of Astrophysics at Harvard University.)

"High above the earth, at a distance of about seventy miles, begins the region known as the ionosphere, which earlier studies have shown consists of a series of three concentric electrical shells (spheres) or layers. These are known respectively

as E, F-1, and F-2 layers. The newly discovered fourth shell has been named the G-layer.

The Ionosphere

"These electric shells reflect short radio waves and thus make long-range radio transmission possible. Whereas long radio waves follow the contours of the earth and have a relatively short range. Short waves travel upward to the ionosphere, from which they are reflected back to earth by (the underside of) one of the four radio mirrors. . . .

"The F-2 layer has been observed at a maximum height of 250 miles, a point where the newly discovered G-layer has been found to begin. Its thickness remains to be determined.

"The nature of the ionosphere, so-called because it consists of ionized (electrified) layers, or shells, is still a mystery. It is not known definitely what causes the ionization, nor what the electrical shells consist of, or the exact mechanism producing their fluctuations. . . .

"The studies of the four layers are carried out by a process similar to radar, in which the time it takes for the 'echoes' of radio waves to return to earth determines the distance of the radio mirror in space.

"The four layers are distinguished from each other by the length of the radio waves they reflect. They act like electrical 'sieves,' permitting waves of a certain length to pass through, while bouncing back waves too big for the 'holes' in the 'sieve'."

Let each man think himself an act of God,
His mind a thought, his life a breath of God;
And let each try, by great thoughts and good deeds,
To show the most of heaven he hath in him.

—A. J. Davis.

SAY IT WITH PICTURES

New Zealand Spiritualists Use the Screen

In "The Two Worlds"

Pastor Thomas Sparks, of Unity Spiritualist Church, New Zealand, believes in propagating Spiritualism with pictures projected upon the screen in his church. He believes that enquirers will understand more clearly and more quickly the facts of survival if they see slides showing physical phenomena for instance. The address is usually quite short and consists of relating psychic experiences to a large extent. The following is a reproduction of one of his slides.

It's YOUR Mind

So Use It

SPIRITUALISM is a religion for the modern mind

We have cleared up the mystery of death. We have shown the existence of the etheric body. We have demonstrated that it carries with it our appearance, our character, our knowledge — all that we are. With it we start unchanged in a new existence.

HELPING THE SORROWFUL

There is only one thoroughly practical way to reach those who have gotten so low in the bed of sorrow. It is by affectionately inspiring the hearts of such persons with the idea that they are immortal, and not only so, but that they have in them the resources of sweet happiness, and that those resources can be opened, and that you will faithfully aid them in such opening and to their consequent happiness.

First assure the person that no reliance can be placed upon such help from you, or from God's angels, or from spirits in the flesh or out, until there is basis in the soul's will and aspirations. You reach the heart the moment you ascend to this point of wisdom. It is bringing justice to the person. The sad soul feels it.

BRIEFS

Guardian Angels

Throwing her husband's work-suit into the water-tub, when he refused to heed her "strong impression of danger that day at the local mine," a Cumberland woman had her convictions verified when news came that several men had been killed in the mine that morning, a parson recently reported in a letter to "Everybody's," maintaining his firm belief in guardian angels.—"N.Y. Spiritualist Leader."

The spiritual worker is one who sees the idea, who catches the spirit within a principle, who works for the harmonious moulding of whatever is about him, and not selfishly for personal advancement. The spiritually-minded person is inspired.—A. J. Davis.

In Africa

In Capetown, South Africa, recently, according to their "Argus," after a series of poltergeist demonstrations had baffled local police, twenty men surrounded the building armed with knives and guns, "ready for any eventuality" — but the ghost continued its playful antics inside regardless, "slamming a door that wasn't opened," throwing sand and pebbles, and even a watermelon rind from nowhere! "Something happened every ten minutes," the householders reported — even to peeling fast paint from the wall and spattering it on to the floor.—"N.Y. Spiritualist."

True religion is the life of the soul! The love of worship is the strongest love, although indifferent natures it has different modes of manifestation. Religion and human existence are one and the same in essence.—A. J. Davis.

Before we can bring happiness to others we first must be happy ourselves; nor will happiness abide within us unless we confer it upon others.—Maurice Maeterlinck.

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