

AUGUST, 1949

The Harbinger of Light

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

Edited by

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

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LEADING FEATURES

The Lunacy Lie
Australian Medium Visits England
Sudden Death and After
Witchcraft Laws
A "Dead" Bride Returns
What Is This Spiritualism?

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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 3768
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THE LUNACY LIE

Refuted by an Asylum Doctor.

"Not One Spiritualist Admitted in Ten Years."

Here is a refutation of the age-old charge often made by our opponents that Spiritualism leads to lunacy. It was entirely unsolicited and sent by a highly qualified medical man to the *Psychic News* (12/2/49), and now it is reprinted.

I am not a Spiritualist. I am not convinced that survival has been proved. I state these facts that it may be clearly understood that I have no bias in favour of Spiritualism; but I have a bias in favour of the truth and of accurate statements with evidence to prove assertions.

It is more than time that someone with knowledge of mental hospitals came forward and questioned the statement that Spiritualism is a major cause of insanity, that most Spiritualists die raving mad, and that mental hospitals would be required to be made of elastic to accommodate all the poor souls driven mad by this "evil."

I had the honour to serve on the medical staff of one of the most famous mental hospitals in the country.

During those ten years not one patient was admitted whose religion was given as Spiritualism.

There were Roman Catholics and Jews, Church of England and Church of Scotland, and members of all the well-known denominations as well as of what the Army once called the "fancy" religions.

Among the patients were clergymen of various creeds. Did their particular brand of religion drive them insane?

So-called religious mania was at one time very common. It would have been more correct to call it melancholia, as it usually took the form of the patient believing he or she had committed the unforgivable sin and that they were for ever damned.

Only two patients admitted during those ten years could be even remotely connected with Spiritualism. One was interested in it, but was a professing member of the Church of England.

The other, also a lady, knowing nothing of psychic matters, started dabbling—and I use the word carefully—with automatic writing, and produced such filth that she became insane.

Far from getting into touch with the unseen, she simply performed a self psycho-analysis and the contents of her unconscious mind so shocked her that she lost her mental balance.

She was of an unstable type and had a bad family history, but recovered after a time.

Anything Can Cause It

It is impossible to say that Spiritualism never caused insanity. Anything in this world can cause it, heredity, domestic troubles, love affairs, marriage, childbirth, too much to do, too little to do, drink, drugs, the devil and religion.

Let the people who fulminate from pulpits or rage like a heathen in print bring forward facts and figures to uphold their assertion that Spiritualism is a common cause of insanity. Let them answer these questions, not from hearsay, but from documented evidence.

What percentage of patients in mental hospitals are Spiritualists? What percentage of members of Spiritualist Churches become insane, and what is the ratio to members of other Churches becoming insane? How many people have they known personally that Spiritualism has driven mad? How many have they known belonging to other sects?

Is it like a famous rumour in the first world war—Aunt Mary's cook's brother's wife's uncle saw the Russians stamping the snow off their boots in Rugby station?

I regret that medical etiquette prevents me signing my name, but it is in the Editor's hands.

"Physic News"

The Editor of *Psychic News* added the following Editorial:—

One of the most infamous, yet perennial, slanders ever uttered is surely the charge against Spiritualism that it is a cause of lunacy.

The falsity and unfairness of this charge has led a highly qualified medico to refute it in an article sent to this newspaper. This week we give that article the front-page prominence it justifies, and hope it will be the final nail required for the lid of the coffin in which the lie will be buried for ever.

But the lunacy lie against Spiritualism has been proclaimed in recent years by many biased persons, mostly clergymen. In case the corpse still struggles, therefore, we will drive in more firmly some of the nails that have been inserted previously, and mention a few of the distinguished hammerers. These are facts!

Retraction

Our calumners derived their main ammunition from Dr. Forbes Winslow, a famous mental specialist who once declared that many people were driven insane by Spiritualism.

But what the slanderers forget to repeat is that Forbes Winslow himself publicly retracted his first statement, explaining that his conclusion was founded on a single case encountered somewhat intimately. Furthermore, he wrote:

"Certain occurrences and experiences have made my former position untenable, and I have had to abandon it. Now that I see things in their true relation I marvel at my former attitude and wonder that I did not see them before. If people recognised Spiritualism they would solve the many problems which confront them in their daily lives."

"No Single Instance"

The testimony of other recognised authorities is quite as definite. Dr. G. L. Ranking estimated "that less than one-eighth per cent. of all asylum cases can be traced to Spiritualism."

And E. S. Reid, M.B., M.R.C.S., L.R.C.P., who was in charge of the biggest mental hospital in the country, has written:

"In no single instance did I find that Spiritualism, in any shape or form, was the cause of their mental breakdown, and hundreds must have passed through my hands. Moreover, I had to make myself familiar with the histories and symptoms of all the inmates of the asylum, and I can confidently assert that there was no single case of madness which I could attribute to dealings with Spiritualism in any shape or form."

And international confirmation, if needed, has come from Prof. Enrico Morselli, Director of the Clinic of Mental Diseases at the Genoa University.

"Cases of madness among those devoted to modern Spiritualism are very rare," he says. "In my long career among many thousands of patients I do not remember more than four or five. All the Spiritualists whom I know have shown themselves to be persons of balanced character and cultured mind."

But these are the opinions of individuals, the critic will object. Very well. Of 14,550 medical cases, particulars of which were given in the British Medical Journal, only four were Spiritualists. Not a single case concerning a Spiritualist was mentioned in the reports of 62 commissions on lunacy.

B.M.A.'s Denial

And when the Rev. J. Newbold, of Northallerton, quoted the British Medical Association as his authority for saying that people entered lunatic asylums through Spiritualism, the B.M.A. firmly refuted him.

This, then, is our case. And, in truth, those who have cast the stones are themselves living in glass houses. If the clergymen who are the chief purveyors of this lie look to their own profession they will find that it contributes more than double the average of all other occupations to the asylums.

A survey by the American magazine "Time" alleges that one out of every 71 Episcopal clergymen is a mental case. Dr. Crowles, reporting on more than 60,000 cases, has revealed that 215 of them were clergymen and only 45, of both sexes, had any connection with psychic causes.

Finally, may we recommend to our clerical calumners their own commandment . . . "Thou shalt not bear false witness . . ."

SPECIAL NOTICE

It is with regret that we have to inform the readers that your editor, the Rev. J. T. Huston, whilst returning from Church on Sunday, July 3, was knocked down by a car, and sustained a broken arm. He is at present in the Royal Adelaide Hospital and it will be some time before he will be able to resume work.

In consequence of this, and the power position, it has been decided to omit the July Issue.

The Printer.

A merry heart will ever remain the best medicine and sweet thoughts are angels, and gentle smiles a benediction.—Stanley Davis Kirkham.

It is the mental attitude that stamps circumstances, and not circumstances that stamp the mental attitude.—Lilian Whiting.

AUSTRALIAN MEDIUM VISITS ENGLAND

Reprinted from "Light."

From time to time contributors to "Light" have mentioned the work of Mr. Alfred Rayner, the Australian trance medium; the most recent occasion being a description by Mr. Mortimer Noyes, in "Light" for June, 1947, of some remarkable messages received through Mr. Rayner, involving precognition.

Mr. Rayner is now on a visit to England, and hopes to stay there for a year or two, with the dual purpose of studying mediumship in that country, and of working under conditions which, he tells us, are very different from those obtaining in Australia.

Alfred M. Rayner was born in England, at Barton, near Cambridge, but went to Australia with his parents at the age of nine. His psychic gifts manifested during childhood, when he had visions, which at first terrified him, of people who were invisible to normal sight. Understanding parents saved him from the distress often caused to children who show this form of sensitivity. In Australia, while still a boy, he had a strange experience which he described to us. He was living in the Bush with his father and sister; his father was taken ill, and with only the sister to look after the sick man, young Rayner was sent on foot to fetch the nearest medical man, a retired doctor who lived one-and-a-half miles away. On his journey a spirit form joined him, took his hand and promised to take care of him. When he had to slide down the bank of a creek his spirit guardian slid down with him. On arrival at the doctor's house the form disappeared.

It was not until 1930 that Mr. Rayner began to practise mediumship, after developing under Mrs. Eleanor Morell for three-and-a-half years. At first he worked for charity, but when the depression hit Australia he was forced to sit professionally. For a number of years he worked with the various Spiritualist Churches, but in 1936 he began

to work under the auspices of the Sydney Society for Psychical Research (which, he told us, is more of a Spiritualist Society on the lines of the London Spiritualist Alliance). In addition to ordinary trance and clairvoyance, he co-operated with the Society in the investigation of haunted houses and in helping with cases of obsession.

One investigation, at a house in Sydney where strange phenomena had been occurring, brought to light some extraordinary information. A sitting was held at the house, with Mr. Rayner as medium, and an entity came through who gave his name as Montgomery, and said he had been hanged for murder years ago. He complained that someone in the house was using his skull for a candlestick; he objected to this, and that was the reason for the manifestations. The family living in the house included two sons, one of whom was a medical student and the other a practising doctor. There was in fact a human skull in the house, to which two brackets had been fixed, one each side, to convert it into a candlestick. The student son had been using this for secret study at night when he was supposed to be asleep. Inquiries were instituted to trace the origin of this skull, and it was confirmed that it had indeed been the skull of the murderer Montgomery.

Another case concerned a chemical works where machinery had been inexplicably damaged and ladders split in two. The investigation was conducted by a well-known Anglican clergyman, the Rev. Gordon Smee. Mr. Rayner gave sittings, and information was received that the site on which the works was built had been an ancient aboriginal ceremonial ground, and that the spot was haunted by the spirits of some of these blackfellows, who were hostile to the present users of the ground. Mr. Smee inquired into this and was able to confirm that this spot had been a ceremonial ground as described. In this case, however, about ten

sittings were necessary before hostilities were called off, so to speak.

Mr. Rayner also told us of one obsession case on which he had worked in which there were no sittings with the patient herself, who was in a Roman Catholic mental asylum. The patient's sister sat with Mr. Rayner and "Chikko" (the medium's principal guide, who claimed to be Tibetan) said that the patient was obsessed by a Roman Catholic priest who had died some years before. There had been trouble over his handling of some money affairs, and the patient had been concerned in bringing this to light. The woman's husband said that his wife's illness was a kind of religious mania, in which she appeared to be continually going through the Latin Mass.

As a result of this investigation, Dr. Graves Bennett signed a certificate for the removal of the patient from the asylum. She was taken to a hospital, where those working on the case with Mr. Rayner would visit her and sit for an hour, and then go away and hold a sitting. At these sittings the obsessing entity was allowed to come through, and eventually, after six sittings, the patient was free from the obsession, and is now leading a normal healthy life.

Mr. Rayner continued to work with the Sydney S.P.R. until he left to go to England early this year. He also told us of an interesting sitting in a cabin on the ship in which he travelled, and at which two or three important people made their first acquaintance with psychic phenomena—but that is not for publication. We share his hope that he will be able to do some useful work during his stay in England. He has already promised to make his services available at the London Spiritualist Alliance.

SUDDEN DEATH AND AFTER!

Series of Three Books on the After-life

by Robert James Lees.

From "The Greater World."

Fifty years ago the Spiritualist Movement was greatly helped by the publication of "Through the Mists," by Robert James Lee. The experience of this investigator was unique. He believed in Spirit return and communion, but was amazed to find one evening that he had a Spirit visitor in his study. This Spirit was fully materialised. He explained the object of his presence—Mr. Lees could become his amuensis, and take down from him, verbally, an account of his experiences after his transition. It appears that the earthly life of this Spirit was overshadowed, for "death" had robbed him of a mother's love.

His transition was most unexpected. In a busy thoroughfare he saw an urchin try to get through the traffic. Fearing for the boy's safety, he rushed forward to save him; and without any consciousness of being freed from his physical body, he found himself, with the child, on the Other Side of Life. Like the majority of those who know so little about the Spirit Spheres, the question that burnt in his mind was—"Where are we?"

The daily press shows how often in the midst of the busy round, a sudden transition takes place, without any warning to the one concerned or to their loved ones, who suffer greatly as their minds are totally unprepared for such a loss. Therefore this book is of the greatest value to people so placed, and also to all seekers who want to know what it is like on the Other Side.

A point that must not be overlooked, however, is that we are all individual; therefore, no two persons would see or find exactly the same. We go to "our own place"—that place built up by our earth life. And in this connection it must be remembered that Spirit teachers emphasise that although good thoughts are of great value, their

value is greatly lessened when there has been no effort to put them into action. There could be no sorrow deeper than the recollection of "lost opportunities!"

One of the first things the newly-arrived Spirit noticed was a vast number of people who seemed to be emerging out of a thick mist. They were those who had never troubled to consider the possibility of an After-Life and so, immediately after their transition, they found themselves in a mental fog, instead of in a portion of that glorious condition called the "Summerland." However, many helpers were waiting to attract their attention and to do what they could to break up the condition around them.

A very wise way of "teaching" has been adopted by the narrator. Instead of setting down a mass of facts relating to Life in the Spheres, he takes us with him in thought and tells about the experiences of many different types—those who had made serious mistakes through direct wilfulness, those who through carelessness had slipped into sinning, and those so mentally confident that they thought there was no need to alter their point of view. And then, of course, there are the humble-hearted people who found life a struggle; and we see what spiritual courage in taking on such experiences has built up for them in the way of happiness and illumination.

The Teachers are very varied, too, but all most lovable; and some of them appear in each of the three books—"Through the Mists," "The Life Elysian," and "The Gate of Heaven."

The Recorder affirms that the Spirit communicators would fully materialise and dictate the messages in the direct voice, so that at times there would be a quartet in his study occupied with the work, himself and three visitors from "over the Border." They were seen on several occasions by Mrs. Lees.

As the dictation goes on, we see how the impressions of the narrator are slowly cleared of earthly thoughts and reasoning; he is able to accompany the experienced ones who go into darkened conditions on rescue work; and, also, he is able to share in some of those marvellous sights and sounds associated with the Spheres of Light. He meets many old friends and some enemies, too; but as he is anxious to learn and he follows the guidance of those who know, he is able to gain, in a comparatively short time, much wisdom.

The wonderful mediumship possessed by Mr. Lees has benefited many thousands of sorrowful, bewildered souls. This year marks his centenary, for he was born on August 12th, 1849; but books of this kind are equally useful in any age, for they represent a record of facts relating to Life in those Spheres which one day we shall enter.

Other books dealing with various aspects of this remarkable mediumship are "The Heretic," "The Car of Phoebus," and "The Astral Bridegroom." It is hoped that "The Heretic" will be reprinted in the Spring as it deals with twenty years of Mr. Lees' life, from 1875 to 1895.

The series can be obtained from G.W. Sanctuary, 3 Lansdowne Road, Holland Park, W.11—"Through the Mists," 7s. 6d., postage 4d.; "The Life Elysian," 10s. 6d., postage 4d.; "The Gate of Heaven," 8s. 6d., postage 4d. English currency.

Death only claims the clay, the outworn or useless instrument damaged by disease, accident, or old age; it cannot have any jurisdiction over the spirit, and its prime effect is to set that higher self free. The liberation is into a life of higher level, with an unfoldment of the powers which already exist in ourselves in rudimentary form in what we term the subconscious.

—H. Ernest Hunt.

WITCHCRAFT LAWS

NEW BILL TO BE INTRODUCED.

Reprinted from "The Two Worlds."

Mr. Thomas Judson Brooks, M.B.E., the 68-year-old ex-miner Labour M.P. for the Rothwell division of Yorkshire, has drafted a Bill to free the genuine Spiritualist medium from prosecution as a fraud under the Larceny Act, 1916, and the Witchcraft Act of 1735. He hopes to have the luck of the ballot in the House of Commons to present this measure—Psychic Faculties (Religious Freedom) Bill.

To Free Genuine Mediums

It is explained in a memorandum that this Bill is promoted by the Spiritualist Movement, with the object of removing the disabilities under which mediums, accused of fraud, find it practically impossible to prove their innocence, however genuine his or her powers may be, or however genuinely he or she may believe in them. The memorandum to the Bill adds:—

"Spiritualism is the religion, or the basis of the religion, of a large proportion of the population of this country; and communication with spirits, through the agency of mediums, forms an important part of their religious practice. This Bill aims at freeing the genuine medium from prosecution as a fraud, while providing more satisfactorily than hitherto, for the punishment of those impostors who batten on the credulity of others for their own profit. Provision is made accordingly for assisting the courts to distinguish between the genuine medium and the impostor—a task which is not so easy for those who have no direct personal experience of the subject."

Fortune Telling

It is explained that under existing laws a medium can be prosecuted as a fraud for obtaining, or attempting to obtain money "by false pretences;" under the Witchcraft Act, 1735, for "pretending

to exercise, or use, any kind of witchcraft, sorcery, enchantment, or conjuration." This has been judicially held to include a claim to communicate with spirits, whether good or evil. Under the Vagrancy Act, 1854, a medium can be prosecuted for "pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of H.M. subjects." A claim to communicate with spirits has been held to be a "subtle craft, means, or device." Spirit messages may include predictions about the future—"many of these have proved to be remarkably accurate"—and this is construed under existing laws as "fortune telling." It has been held by Court judgment in England that a mere claim to predict the future is an offence, whether or not the prediction is fulfilled.

In Scotland, however, the High Court of Justiciary have recently declined to follow this precedent, but have insisted that there must be intent to deceive. The Lord Justice General, in his judgment, expressed the opinion that this conflict ought to be settled in Parliament by fresh legislation.

Problem of Establishing Innocence

The principal difficulty, however, which confronts an accused medium (according to the memorandum) in establishing his innocence of imposture, is that of persuading the ordinary man, who has no special experience of the subject, that the powers which he claims are not contrary to nature. The contention of the Spiritualists is that until a person has witnessed for himself some at least of the phenomena in question, he is not qualified to judge of the credibility of the testimony given by others, and may, therefore, convict an innocent medium of fraud.

Proposals of the Bill

This Bill proposes to place it beyond doubt that the genuine medium has freedom to practise his gifts by repealing the Witchcraft Act (Clause 5),

and withdrawing from the scope of the Vagrancy Act, 1824, all cases involving questions of psychic faculty (whether genuine or bogus). Instead, it is provided in Clause I of this Bill that a fraudulent claim to possess psychic powers, which the claimant knows to be false, shall be an offence. The punishment prescribed exceeds three months' imprisonment, in order that the accused may, if he or she wishes, choose (under the Summary Jurisdiction Act, 1879) to be tried by a jury instead of by a Magistrate's Court.

Certificate Holders

Clause I (3) gives appropriate statutory form to an undertaking given by the Home Secretary, embodied by him in a circular of advice to Chief Constables, that, in order that uniformity of justice may be secured, the Home Office authorities will be consulted before any prosecution is undertaken.

Clause 2 provides that a medium, who holds a certificate issued by a responsible Spiritualist body, approved for the purpose by the Home Secretary, or who demonstrates his mediumship on the premises of a Spiritualist church, shall be presumed to be genuine, unless the contrary is proved.

Demonstrations in Court

Provision is made by Clause 3 for demonstrations to be given to the Court in order that the Court may have the opportunity of observing the nature and conditions of operation of the psychic powers in question; and for expert witnesses who may testify to the experience of psychic manifestations, both genuine and false, and explain to the Court how they may be distinguished.

Clause 4 defines the term "psychic faculty," and mentions a number of particular psychic faculties which are to be included. It is not intended to be an exhaustive list, but is merely for purposes of illustration. The definitions are taken from the "Encyclopaedia of Psychic Science," by Nandor

Fodor, LL.D. The list includes telepathy, clairvoyance, precognition, psychic photography, materialisation, ectoplasm, and levitation.

Levitation is defined as "rising of physical objects, tables, pianos, etc., or of human beings into the air without any (apparent) visible agency."

The Bill is to apply directly to Great Britain and Northern Ireland, and power is given to extend it by Order in Council to the Channel Islands, and Isle of Man. The Bill will not involve any charge on public funds.

THE COMFORT THE DIGEST BRINGS

"I am very glad to see you are continuing with the good work as Editor of "The Harbinger of Light." May you be blessed abundantly for the good work you are doing for the paper that brings so much comfort to many homes, mine included? I find that the older I grow the stronger my faith becomes."

—E.M.G.H., Wellington, N.Z.

"Your wonderful little Digest, from which I derive great pleasure and comfort."

—A.R.D., Townsville, Queensland.

To do our work so well that it will be a difficult task for anyone to improve upon what we have done. To keep in mind that no one ever makes a sacrifice who does every day the simple, plain duty of lifting up the unfortunate. To remember that the only way to show ourselves superior to others is to excel them in kindlier impulses and more generous deeds. To realize that the surest way to lift up ourselves is to lift up someone else.—Booker T. Washington.

He who will attain the highest inward blessedness must work with God to increase the happiness of all.—Elwood Worcester.

A "DEAD" BRIDE RETURNS THROUGH THE MEDIUMSHIP OF THE BERRY SISTERS, MATERIALIZATION MEDIUMS.

By Paul R. Lomaxe

In "The Psychic Observer"

Florence Marryat, the English editor and author, perhaps sat with more mediums, in America as well as in her own country, than anyone who has written on the subject. In her early days she was a reporter on an English paper, and she often had to attend and report seances for her editor.

She attended seances in Boston, in later years, with the two mediums, the Misses Helen and Gertrude Berry, while on an American tour, and the following is her account of parts of two sittings.

The first materialization that appeared that evening, she writes, was a bride, dressed in her bridal costume; and a gentleman, who was occupying a chair in the front row, holding a white flower in his hand, immediately rose, went up to her, embraced her, and whispered a few words, then gave her the white flower, which she fastened in the bosom of her dress, after which he bowed slightly to the company, and, instead of resuming his seat, left the room.

This story struck me as very interesting, and I always watched for this gentleman afterwards, and never failed to see him waiting for his bride, with a white flower in his hand.

Mr. Abrow then said to me, "If you like, madam, you can take that seat now," and as the scene had excited my curiosity, I accepted his offer, hoping to find some one to tell me the meaning of it.

I found myself next to a very sweet-looking lady, whom I afterwards knew personally as Mrs. Seymour.

"Can you tell me why that gentleman left so suddenly?" I asked in a whisper.

"He seldom stays through a seance," she replied; "he is a business man, and has no time to spare, but he is here every sitting. The lady you saw him speak to is his wife. She died on her wedding day, eleven years ago, and he has never failed to meet her on every opportunity since. He brings her a white flower every time he comes. She always appears first, in order that he may be able to return to his work."

Describing a subsequent seance at the same place, Miss Marryat writes:

My bridegroom friend was all ready on that occasion with his white flower in his hand and I ventured to address him and tell him how very beautiful I considered his wife's fidelity and his own. He seemed pleased at my notice, and began to talk quite freely about her. He told me she had returned to him before her body was buried, and had been with him ever since.

"She is so really and truly my wife," he said, "as I received her at the altar, that I could no more marry again than I could if she were living in my house."

When the seance commenced she appeared first as usual, and her husband brought her up to my side.

"This is Miss Florence Marryat, dear," he said, "you know her by name, don't you?"

"Oh yes," she answered, as she gave me her hand, "I know you quite well. I used to read your books."

Her face was covered with her bridal veil, and her husband turned it back that I might see her. She was a very pretty girl of perhaps twenty—quite a gypsy, with large dark eyes and dark curling hair, and a brown complexion.

"She has not altered one bit since the day we were married," said her husband, looking fondly at her, "while I have grown into an old man."

She put up her hand and stroked his cheek. "We shall be young together some day," she said.

PSYCHOLOGICAL METHODS OF JESUS — WHY HE CAUSED "MIRACLES"

By Sir Arthur Conan Doyle

Reprinted from "The Two Worlds."

The system of Jesus, so far as we can follow it in the Gospel narratives, was to cause popular excitement and assembly by the miracles and then take advantage of the crowd so as to instruct it. The instruction was, of course, infinitely more important than the miracle, but it was miracle which made it possible. It mattered little whether there was one more leper or one less in Judea, but it mattered greatly that a concourse should be assembled to hear the Sermon on the Mount. Thus, in our modern experiences psychical phenomena are humble things in themselves—for what is there spiritual in a moving light or a tilting table? But they awake attention and thus draw the minds of people to the vital and all important knowledge which we can give them.

Biblical Phenomena

It is probable that the psychic powers of the Apostles varied in power and possibly in type. Certainly Peter with James and John seem to have been specially chosen at critical moments. They were the three who stood by the Christ at the raising of Jairus' daughter, and they accompanied him to the mountain when the spirits of two men, said to be Moses and Elias, manifested in materialised form.

Those who desire to understand more clearly how closely this manifestation corresponds to our modern psychic experiences are referred to a small pamphlet, "Jesus of Nazareth," by Dr. Abraham

Then he asked her if she was not going to kiss me, and she held up her face to mine like a child, and he dropped the veil over her again and led her away.

Wallace. He points out how the high pure air of the mountain top is ideal for such phenomena, how the gospels record that the three Apostles went into that deep sleep which corresponds with the mediumistic trance, how the white shining light suggests the ectoplasmic flow, and how in all ways we seem to have a repetition of our own experiences.

Modern Parallels

All of the Christ's miracles fit themselves very readily into the different categories of psychic phenomena as we know them. The walking on the water, for example, is levitation, and the failure of Peter to accomplish it when he lost his faith, corresponds closely to cases where a medium, who could handle fire, has handed the same fire to someone else with the injunction that they should have no fear. Those who had fear and shrank from it were liable to be burned. The miracle of the bread and fishes would come under the head of apports, where objects are brought from a distance. We have overwhelming evidence for example that at the seances of Mrs. Guppy, to mention one among many, every sitter found in front of him whatever plant he might call for. These plants are not created afresh. They were already existing and were brought by psychic powers from a distance. So it may have been with the loaves and the fishes. Occasionally a very definite note is struck in the gospel narrative. Thus the groans of the Christ, as He prepared for so great a psychic effort as the raising of Lazarus, must remind us of the sounds which many of us have heard when some great mediumistic strain has been incurred. The writing in the dust, too, is clearly automatic writing, where a mental question receives an answer from some high court of appeal and registers it as best it can.

Worst Enemies of Jesus

There are some who consider it derogatory to the Christ that His powers should be fitted into any

scheme which the human mind can explore and understand. In my opinion the worst enemies of Jesus are those who make Him incredible. How can one love or honour that which one cannot understand? The more real He becomes, the more tangible is His influence, and the gospel of Mark, which is surely, as Dr. Major has shown, the account of an eye witness, is infinitely more moving and convincing than those later gospels which invented wonderful stories about His birth, borrowing them from Eastern legends, and falsely imagining that by so doing they were exalting His career.

"The Early Christian Church and Modern Spiritualism," by Sir Arthur Conan Doyle. Price 4d., post free, "Two Worlds."

THE LAW

By Ella Wheeler Wilcox

Contributed by A. D. Newman, Cangai, N.S.W.

Your path may be clouded, uncertain your goal;
Move on, for the orbit is fixed for your soul.

And though it may lead into darkness of night,

The torch of the Builder shall give it new light.

Somewhere on some planet, sometime and somehow,

Your life will reflect all the thoughts of your life now.

The law is unerring; no blood can atone;

The structure you rear you must live in alone.

You are your own devil, you are your own god.

You fashioned the paths that your footsteps have trod;

And no one can save you from error or sin,

Until you shall hark to the Spirit within.

America is another name for opportunity. Our whole history appears like a last effort of divine Providence in behalf of the human race.—Emerson.

THE ALTAR AND THE CROSS

By A. H. Hillyard

In "The Greater World."

The closer we get to reality the more we are drawn to simplicity and sincerity; but this does not mean barrenness. Rather it means entering more deeply into the finer conditions of spiritual life. We may not perceive this too clearly with our physical senses, but much comes to us through the gift of inspiration and imagination, which are spiritual faculties. We contact through spiritual consciousness a world of truth and beauty which cannot be properly expressed or defined in words; but it can be interpreted to some degree by the use of symbols. There is a good deal of helpful symbolism used in all religions, and it is intended to assist our approach to God.

The Altar and the Cross in Christian worship are symbols of great spiritual importance. They serve to enrich our spiritual life and to beautify our worship by virtue of the holy things which they represent. These are the gifts bequeathed to us out of the experience of former generations.

The Altar is of greater antiquity than the Cross, and from earliest times has been used as a means of giving expression to the spiritual instincts in man—the instinct of sacrifice. In the primitive state of man's being this has been crudely expressed in offerings of cattle and gifts of a propitiatory nature, as an "appeasement" to a God he did not know and understand. Nevertheless, the motive behind them must have had a connection with the hidden Spiritual Self.

The Altar in the Christian Church is one of the symbols of the spiritual emancipation of man. It is also the appointed and hallowed place of reconciliation, between man and God, and between man and his brethren. The Master, in speaking of human estrangements, said: "If thou bring thy gift to the Altar, and there rememberest that thy

brother hath ought against thee; leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (St. Matt. 5/23). The implication is that the Altar symbolises the Presence of God.

The Cross is Christ's own symbol. It stands as the sign and visible reminder of the unfailing and tender love of God for us, His wayward children. By the Divine Will, Christ came into the world to "redeem" man from spiritual ignorance.

But the way of human salvation is not by symbol alone, it is the way of struggle against our lower selves, the vanquishing of what is unworthy in our lives, the triumph of living for others instead of self! The Will of God is not that we shall find redemption through a Vicarious Atonement (see note below), which involves no sacrifice or pain on our part, but that we shall grow in spiritual strength by taking the hard path of self-purification and effort. Christ said: "If any man will be My disciple let him take up his Cross and follow me;" which shows the only way by which man can emancipate himself from his lesser self.

"Vicarious Atonement"—the sacrifice of Christ upon the Cross as a substitute for penalties incurred by sinners. That is **not** part of the Spiritualist's faith. He is taught that "whatsoever a man soweth, that shall he also reap." (Galatians, 6/7.)

We do not view the Cross as a constant reminder of the physical anguish of Our Lord, but turn to it because it expresses Power and Light—the Power that comes to heal the sick and the Light that can raise those entombed in the darkness of selfishness. The Cross is a triumphant sign, and those who have worked by the Power of the Cross, have been the spiritual pioneers of their age.

The Altar and the Cross could not be taken away from our Faith without grievous loss. We see them as symbols of Divine Love; they help us in our approach to sacred things; and it is on the Altar that we actually offer our treasures, as well

as our gratitude to God for the mighty provision that He has made for us.

The Altars in Christian Spiritualist Churches represent, to the full, personal sacrifice. The very best that can be afforded in the way of a "gold," silver, or oak Cross, an altar cloth and vases, are there as love-offerings, generally from the congregation; and the flowers on the Altar show that the spirit of "giving" is continuous.

"Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of the government gives force to public opinion, it is essential that public opinion should be enlightened.

"Labour to keep alive in your heart that little spark of celestial fire called conscience.

"The consideration that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the former by inculcating the practice of the latter." — George Washington.

"Spiritualism does prove survival of the personality, but it cannot give growth to the eternal man. One has to live in accordance with spiritual law in order to grow, as a flower must conform to natural law. The Christian Bible gives these laws. It is for the Church to interpret them as facts and advise men how to proceed, in order to live nobly and eternally. The seance room proves life after death; God alone can give that life, when man has created the cup within himself to hold and receive it."—A. Conan Doyle.

We speak of educating our children. Do we know that our children also educate us? — Mrs. Sigourney.

ANIMAL IMMORTALITY

By the Hon. Arthur C. Smith

In "The National Spiritualist."
"The immortality of the great world which
all things must inherit." —Shelley.

Because of an experience of my youth the question in my mind, "What of the character and permanence of the spirits of animals?" is one of frequent occurrence. Of the immortality of animals I cannot doubt; but of the permanence of that life, I am not so sure.

Consider the import of Immortal and Eternal. Many peoples worlds apart in locality and differing widely in stages of intellectual development have held as sacred various members of the animal kingdom. Many recently found monuments in Central America show how general was serpent worship among the Mayas, the most highly developed and progressive of the American aborigines.

Little wonder that Captain John Smith wrote of the belief of the Southern tribes, "These folk seem to worship more devils than gods; urged more by fear of hurt than by hope of help."

The Egyptian, thinking that at the resurrection, "that far-off divine event," the death-freed soul was to return and reanimate its abandoned body, developed to its highest the art of embalming.

Believing in the immortal life of his pets, he "wrapped in Eastern balms" the dead body of his favourite cat, that in the new life of the resurrection he should know the joy of continuous companion of his beloved feline.

The consensus of opinion is that animal worship was not so much due to the creature as to the quality it represents. That these creature symbols were the personification of fecundity, power, wisdom or cunning; and were possessed of immortal being, potent to aid or to harm.

American aborigines believed in the continued being of objects as well as of animals, as we are told by one authority, "The Indian wishes every-

thing he valued in life to be buried with him, that it might be ready for his use on entering the Spirit Land. His tomahawk, his bow and arrows were placed by his side; his medals and other tokens of distinction were often laid in the hand of the deceased chief, and his favourite horse and dog were killed to bear him company."

Elephant worship continues yet in some Asiatic countries, especially if the animal is white. Remember Barnum's white elephant exhibited with Siamese musicians at his feet? This is not introduced as reliable evidence, since it might be difficult to unscramble here the really sacred from the unsanctified showmanship.

Having scanned some pagan and heathen beliefs regarding the continuity of the lives of animals, let us now consider the Christian view.

It may be regarded of more weight in the opinion of Occidentals, whose beliefs are largely founded on the writings of ancient Hebrew authors, now collected into one book, the Bible. In the book of Revelation, St. John, the Divine's, contribution to the Scriptures, we are introduced to a cross-matched four-in-hand of spirit horses. In the first part of chapter 6, the saintly clairvoyant relates, "I saw, and behold a white horse . . . And there went out another horse that was red . . . And I beheld, and lo, a black horse . . . And I looked, and behold a pale horse." In the mouth of two or three witnesses every word shall be established.

Zechariah, one of the minor prophets, tells us (chapter 1:8) of his vision, "Behold a man riding upon a red horse . . . and behind him were there red horses, speckled, and white."

St. John might not prove a convincing witness to a modern tribunal; since he might seem as one given to romancing; witness (Rev. 9) "And the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone."

Among the pets of my boyhood none was more esteemed than my beautiful cross-bred hound and Manchester terrier, black and tan chum, Leo. I bred him; he was the choice of the litter; he was clipper built, almost Greyhound lines, an ideal dog for a country boy. He was a good rabbit and wood-chuck hunter and one of the most intelligent and loving companions. He was very tractable and seemed to enjoy performing the tricks we showed friends; simple acts we had built up, without severity on my part or pain or fear on his. One of the easy acts he liked was to leap on my extended leg, rise, with his fore paws over my shoulders, put his head against mine, often kissing my cheek. We were chums; on trips he shared my lunch and in camp he had a place on my bunk and blanket.

Going for my first city job, Leo of course stayed at the farm with father and mother. After having been away for the winter, I took a run home for a brief visit. As I came into the sitting room to greet mother Leo roused up from beside the heater and came to my shoulders. I patted him, but my hand came down on my coat; nothing to stop it. Turning to mother I exclaimed, "Leo is dead!" "Yes, my boy, but how do you know?" she said. I explained how his spirit had greeted me.

The poor fellow somehow got poisoned and as the snow came, he, stepping in it, would hold up one foot after another and whine piteously. His case was thought incurable and father had him laid away.

The celebrated English novelist, Rider Haggard, relates that the family pet dog disappeared and search was fruitless, till the dog's spirit came and seemed to wish to be followed. Mr. Haggard followed his spirit dog to a railroad cut, where, having been hit by a locomotive, lay the dog's mangled body.

Having been a medium since childhood and being of the "open-faced" kind, I met with the usual, at that time, loving (?) criticism of my orthodox townsfolk who knew of my experiences, like the foretelling of the hour of the passing of a neighbour, etc.

I had an answer to such "wisecracks" as were made when I told of my welcome by Leo. One neighbour remarking, "Pshaw! I can believe human beings have spirits, but when it comes to dogs its askin' too much." My reply was and is "Zechariah and John had spirit horses; I have the same right to have a spirit dog."

The ancient seers saw groups of horses; my dog knew me, came to greet me and by performing a familiar trick demonstrated not only the continuity of life, but of memory, intelligence, and affection. This experience fixed in my mind the question of animal spirit survival; and has but little bearing on that of its continuity.

"The thirst for knowledge of the educated man is not satisfied with the defective acquaintance which is obtained through the imperfect sense organs. He endeavours to build up the sense impressions which they have brought him into valuable knowledge." (Haeckel, "The Riddle of the Universe.")

Some contend that animal spirits have not the quality guaranteeing continuity; without the support of the affection of human spirits. I hold no brief on this case. In relation to the matter, I would say that while the Honourable Mark Barwise was preparing his "Preface to Spiritualism," he often consulted Dark Cloud, my spirit Aide, and in answer to a question the old chief replied, "My old dog—and he and I have been citizens of the Happy Hunting Grounds since President Madison's time—is still here though he is acting like an old Earth-dog, dull and drowsy, but he's with me yet."

How much of a concept of life and death is possible in the mind of a dog we cannot know. Many sagacious canine acts I have witnessed convince me that dogs think; but the area of their thought-field is to man unmeasured but by speculation.

A neighbour boy made his transition; his dog never ate a morsel after, and a few mornings after the family found the dog's body on the grave of his little master. A clear case of suicide?

My boy had a dog playmate, Fido. The harnessed dog drew the boy to the Post Office. Nearly two miles, they coasted together, both on the sled, the dog dragging the sled to the hilltop. During school terms the dog went punctually each day up the road and waited for his chum's homecoming. After the boy passed away, I took Fido in my arms and held him up that he might look on the cold face of his little playfellow. The dog looked at me, at the unresponsive face of the boy, whined and with dropped head left the room, and from that day he never went to greet his (late?) chum. I am grateful. His having done so would have added to the burden of a sad parent.

Herein I have told of some experiences and the belief growing out of them. Each reader will draw his conclusions, and it would be interesting if others would also tell of their experiences and thoughts on the subject.

Have you ever had your path turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world because someone had been unexpectedly kind to you? You can make to-day the same for somebody.—Anon.

"The duty of man is plain and simple, and consists but of two points: his duty to God, which every man must feel; and his duty to his neighbour, to do as he would be done by."—Thomas Paine.

HESTER DOWDEN

By Geraldine Cummins

In "Prediction."

(The author of this article is herself a very famous automatic writer. On the death of her friend and fellow automatist, Mrs. Hester Dowden, she writes this striking tribute to one who was, she says, "the greatest automatic writing medium of our time.")

On February 15th last, Mrs. Hester Dowden passed away in her 81st year at her residence in Cheyne Gardens, Chelsea. Since Mrs. Piper, a unique automatist, Mrs. Dowden has been the greatest writing-medium of our time; that is, if we consider the number and variety of her psychic experiments. For forty years she worked as a medium and investigator in Psychical Research, and during that period convinced hundreds of people of the survival of the human personality after death.

She was the daughter of the Shakespearean scholar, Professor Edward Dowden, of Trinity College, Dublin, some of whose books were translated into fourteen languages. Descended on one side of her family from the Royal House of Orange, she was a distant cousin of the Queen of Holland; but both her parents came from Cork in Southern Ireland. Her charming personality was a vital expression of the brilliant Anglo-Irish race which has provided in literature, philosophy and art so many famous men and women.

As a young woman, Mrs. Dowden entertained for her father at his house in Dublin most of the well-known literary men and women of the period. She had, therefore, a cultured background which helped to develop her astonishing versatility. At one time she wrote literary articles for the Athenaeum, etc., and she also wrote two books: "Psychic Messages from Oscar Wilde" and "Voices from the Void." Her principal gift was for music. Her piano-playing had a very moving quality, and she could have successfully earned her living as a professional pianist. But, owing to the encouragement of the well-known scientist, the late Sir William Barrett, F.R.S., she chose for a career work in Psychical Research.

During the first years of her experiments, Mrs. Dowden used a "ouija-board." In this case, the letters of the alphabet, cut out in cardboard, were laid on a table. Over them was placed a sheet of plate glass. The medium, or two mediums, rested the tips of their fingers on a triangular piece of wood. This "travelled" through the stimulus of the fingers, pointed to different letters and spelt out messages. With Sir William Barrett and Professor McDougal as investigators, Mrs. Dowden and a Mr. Livingstone made a long series of psychic experiments. They were blindfolded, wearing thick black masks, and a shorthand writer took down the communications. In this way, much evidence of telepathy was given, while the mediums talk to each other, unaware of the fluent messages that were communicated by alleged deceased persons through their hands. These sittings took place before the First World War. At the end of the war, Mrs. Dowden and a Mr. X made further blindfold experiments in the presence of Mrs. Sidgwick, the late Lord Balfour's sister.

In 1915, on the evening of the day the *Lusitania* was sunk by a German torpedo off the southern coast of Ireland, the famous authority on pictures, Sir Hugh Lane, communicated information of his passing. He had been drowned when the ill-fated liner sank. Mrs. Dowden and Mr. X were blindfolded on this occasion and unaware that the tragic news of their friend's death was being spelt out on the ouija board. For the Rev. Savill Hicks recorded the announcement in silence.

But scientists require high standards of evidence. Once, in my presence, one of them remarked: "What we want given through a medium, is a fact that nobody knows." On at least four occasions, to my knowledge, Mrs. Dowden appears to have accomplished this difficult feat. She gave a man information unknown at the time to anyone living about house-property which saved him from paying a fine of £2,000.

In another case, a lady made a long search in vain for the tombs of her ancestors. Mrs. Dowden obtained a communication from one of her forbears who wrote the name of a remote village in the north of England. The lady went there and found the tombs as stated in the message, and it was also correctly stated through Mrs. Dowden that the register in which they were written, had been burnt in a fire. Hence the failure of the lady to find them.

In another instance a law case was pending about a certain inheritance. It was vital to the case to find a certain tomb and the date of death of a man who had died a hundred years ago. £250 was offered for this information. Mrs. Dowden refused to compete for the reward. But through her, the wife of the occupant of the tomb directed the sitter to a certain graveyard where the tomb was found. In neither of these two cases had Mrs. Dowden visited these districts.

Space does not permit me to mention numbers of other cases in which detailed and convincing evidence for survival was provided by Mrs. Dowden. She had what Sir William Barrett called "a healthy scepticism." But after many years of experimental work she confessed to me that she had at last become convinced through this massed evidence that we live on after death.

Mediums are believed by the ignorant to be "queer people." Not so Mrs. Dowden. She was eminently sane and practical. Here is a brief itinerary of her day. She dusted her flat and did her housekeeping in the morning. She usually gave sittings in the afternoon. During the evening she attended to her considerable correspondence, sewed or played the piano, or entertained friends.

Mrs. Dowden had a brilliant personality and possessed many gifts. She was generous and kind to the sick and to those in trouble. But the salient feature of her character was her magnificent courage. In 1939 she was in the early seventies.

Only for three weeks during the six years of war did she leave Chelsea. She had to go to the country then because gas and water were cut off from her flat through an air-raid. It is true that other elderly women living in London did not fly from the bombs. But Mrs. Dowden's case was exceptional, for, with no rest or holiday, through those long years—often when bombs were falling on Chelsea—she carried on her exacting psychic work. In that time and after the war, she gave comfort to great numbers of bereaved men and women. Though sensitive, finely cultured and highly-strung, she never failed her people, and during the darkest of those evil days of war her sanity and pluck were an inspiration and complete reassurance to her many sitters and friends. Actually, up to the very last day of her life, she continued her psychic investigations.

In that future life, the existence of which for us she has so amply demonstrated, may her valiant soul find the peace and happiness that is her due after her long and memorable labours for others.

MR. CHURCHILL'S PREMONITION

The following extract from Mr. Churchill's war diary is taken from the "Daily Telegraph":—

Another evening (October 14, 1940) stands out in my mind. We were dining in the garden-room of No. 10 when the usual night raid began. My companions were Archie Sinclair, Oliver Lyttelton and Moore-Brabazon. The steel shutters had been closed. Several loud explosions occurred around us at no great distance, and presently a bomb fell, perhaps a hundred yards away, on the Horse Guards Parade, making a great deal of noise. Suddenly I had a providential impulse. The kitchen at No. 10 Downing Street is lofty and spacious, and looks out through a large plate-glass window about 25 feet high. The butler and parlourmaid continued to serve the dinner with complete detachment, but I

became acutely aware of this big window, behind which Mrs. Landemare, the cook, and the kitchen-maid, never turning a hair, were at work.

I got up abruptly, went into the kitchen, told the butler to put the dinner on the hot plate in the dining-room, and ordered the cook and the other servants into the shelter, such as it was. I had been seated again at the table only about three minutes when a really very loud crash, close at hand, and a violent shock showed that the house had been struck. My detective came into the room and said much damage had been done. The kitchen, the pantry, and the offices on the Treasury side were shattered.

We went into the kitchen to view the scene. The devastation was complete. The blast had smitten the large, tidy kitchen, with all its bright saucepans and crockery, into a heap of black dust and rubble. The big plate-glass window had been hurled in fragments and splinters across the room, and would, of course, have cut its occupants, if there had been any, to pieces. But my fortunate inspiration, which I might so easily have neglected, had come in the nick of time.

"Bathe your body, my friend; you have a beautiful body. You have feet and can walk; you have hands and can use your arms. You have eyes and can see; you have ears and can hear; and a tongue with which to speak the words of truth."—A. J. Davis.

Justice is not a word; it is the name of a sacred principle. It does not mean that you must do what I think is right. It means that you must be just; first of all to and within yourself. Your justice to me will be like your habitual justice to yourself.—A. J. Davis.

THE MENACE OF OBSESSION CONTROL BY EARTH-BOUND SPIRITS

(From our Press Cuttings File.)

"Multitudes of people in daily life are being menaced by spirits, unknown to themselves and are actually obeying and carrying out their commands."

This statement was made by Dr. Carl A. Wickland, formerly of the National Psychological Institute, Los Angeles, during an address to the International Spiritualist Congress at Glasgow some time ago.

After listening to highly technical discussions on Spiritualism, this observation by Dr. Wickland arrested at once the attention of over 400 delegates who packed the M'Lellan Galleries.

He told them how certain of the spirits caused untold misery among mortals. In many instances all manner of mental aberrations—suicide, crime, and insanity—were definitely attributable to spirits impinging their distorted mentalities upon sensitive men and women. "The fact had been definitely demonstrated through the organism of my wife," said Dr. Wickland. "For 40 years, during our experimentation in this obscure field, she had allowed herself to be controlled by all manner of spirits."

Thirteen Spirits Dislodged

"From one patient who was brought to us from Chicago thirteen spirits were dislodged and allowed to control my wife. Of these thirteen spirits seven were recognised by the patient's mother as relatives or friends well-known to her during their earth lives. One was a minister; another was her sister-in-law; there were also three elderly women, family friends for years, and a boy and the mother-in-law of the patient."

Dr. Wickland then pointed out that the patient's mother, after conversing at length with each of the spirits as they spoke through Mrs. Wickland, had assisted in bringing them to a realisation of the fact that they had been obsessing her daughter.

When he had disclosed other interesting cases of people similarly affected, Dr. Wickland said that this latter phase of survival was definitely a field for science, and offered a great opportunity for Spiritualists to enhance the problem of survival.

Static Electricity Cures

In his own experiments he had found that the use of static electricity was indispensable in the treatment of unruly cases taken from asylums and often declared incurably insane. He was convinced that if the static machine were used in asylums, in conjunction with other methods, a far greater number of cures would be effected than were at present obtained. Dr. Wickland stated that he had been carrying out extensive research, and had built up a laboratory and a library of thousands of books in Los Angeles. He offered the laboratory and library to any University, which was willing to accept it and carry out scientific psychic research.

"This is the opportunity," Dr. Wickland added, "for Spiritualists to lift psychic research to a scientific level. Psychic research will then cease to be a football for thoughtless sceptics or scoffers, and will receive the scientific recognition and standing which it merits." A broader understanding of the kinship between the two worlds, visible and invisible, he said, would supersede all unreasoning dogmas, and would establish the real brotherhood of man.

Dr. Dunlop Robertson, who presided, made reference to the work carried out by Dr. Wickland, and said that if they put into practice his ideas in asylums they could reduce the number of inmates by half.

Two things are essential for material happiness: Health and Wealth, of these health is the more important, for without it, not even riches can be enjoyed.

Health is the well-spring of happiness, and joy, beauty and achievement flow from out its depths.

NUDE, BOUND, PUT IN A BOX BUT HE SUCCEEDED

The medium is one of the central figures of Spiritualism. He or she is the essential link on this side with the other world, the channel through which communications are made, or manifestations produced. A medium, in a sense, has no personal experiences while in trance, for in that condition a medium knows little or nothing of what is happening.

One such is Mr. F. Decker, of New York, who has been described as the greatest psychical medium in the U.S.A., and the other is Mr. John Kelly, of Buffalo, who has astonishing powers in the reading of sealed messages.

Mr. Decker states, "I cannot remember a time when I was not convinced of the truth of Spiritualism. As a child I was highly psychic. When I was six my mother used to hear me talking to unseen companions, when she knew I was playing alone in a room. She was a devout Catholic and was greatly worried at what she thought was a manifestation of the powers of evil. The Church was called in and I believe a ceremony of exorcism was performed, without result.

"I held my first seance when I was twelve years of age. At fifteen I was a highly developed medium, with direct voice powers. I was anxious to acquire power with the trumpet voice, a form of manifestation in which the voice from the other side speaks through a trumpet. The trumpet is used solely as an amplifying device, and the use of it is not regarded as highly as the direct voice gift. I attended a certain medium to develop the trumpet voice, paying fifty cents a sitting. The chief result was that there were some striking direct voice manifestations much to the delight of the medium. It was discovered later, through tests which we conducted, that these manifestations were due to my presence.

"My work in America has aroused much debate.

On one occasion I was challenged by an illusionist to sit under test conditions imposed by himself. I turned up alone at the hotel selected for the test. They began by taking off all my clothes and then they searched me. My hands and feet were tied and sealed. Still nude, I was placed in a case with my head outside, and nailed in. Then the illusionist said, "Now there won't be any seance." But there was. I was as successful under these conditions as any other. Several hard-boiled New York reporters, who were in the company, received messages from the other side and were convinced of their authenticity."

IT IS TRUE!

By W.M.

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

I have had many psychic experiences, but usually accounted for them as earthly thought transference. However, for some years I have calls which I can attribute only to telepathy from the Great Beyond. I select a couple at random for this article.

In 1941 our life long friend, Nettie, passed on. I am a semi-invalid and was living with my dear mother in our cosy corner cottage by the park. Nettie had been as a second mother to me so I wished she would return with a message. She tarried until one August night in 1943. Then, while my conscious mind slept, Nettie walked through the park into my room and to my bedside. She was robed in black and a luminous figure hovered in the shadows. I cried, "Oh, Nettie, have you come to warn me that my mother's time is approaching?" Nettie replied, "Be prepared, the beginning of the end is at hand. Your mother will not immediately depart after her fall. She will lie ill some months and never recover. Do not be frightened, but be ready."

Nettie disappeared as I awakened feeling her presence in my room. Three weeks later mother fell on the floor. The next day the doctor and

others told me my mother would be gone in a brief time. I replied, "Oh, no, my mother will live into the New Year. I think she will leave in the same spring month that my father left us."

They tried to prepare me and finally termed me stubborn when I began arranging for a six month siege. Mother did live on and passed out at the time I had sensed she would.

Some months later I went away very ill. I longed so for mother's presence and wished she were alive on earth. One winter night as I slept, mother was beside me. She said, "Do not wish me back. I was so weary with a wornout body. I would have suffered and been such a burden. Cease your grieving. I still am weak."

I awakened sobbing, yet realizing I must never again wish her to be in her earthly body with me as of yore. I kept my vow. However, I was so homesick and prepared to return to our home town at Springtide.

One night mother reappeared with a smile. She looked young and stronger. She said, "I am better. I was very weak a long time. I had to learn and to gain strength." Mother paused and smiled youthfully and continued, "You will return to the old town because you demand it. And you will move on after more sorrow." I waited and asked if she remembered she had promised to help me, if allowed to do so after leaving the earth. Mother answered, "You must cease questioning if I live on. Do not becloud yourself with sadness for me. Only then can I help you."

I returned to the former village and fully realised that home, kin, old friends, all were gone. I was alone and homeless. I found a place where I was frozen and more because I was handicapped and no one to whom to turn.

I prayed to God; to mother I cried. I gave in that I would go wherever God desired me to be.

Then I sensed mother near. The command came to leave the town. Things opened, friends came. Now I am nicely situated in a beautiful room with Peace. I can rest, write, and live with the dignity of a human being. I believe some souls beyond are given the training and work to help earth mortals. I have learned that grief, resentment, fear and doubt about departed ones retaining their conscious identity beyond, hinders their progress and prevents us from receiving higher vibrations.

WHY DO CHILDREN FEAR?

(A series of talks with children from the spirit world by Shyam Kishinchand, Nagrani, by automatic writing through the hand of his father, Mr. K. H. Nagrani, and published in the "National Spiritualist," U.S.A.)

Now, my dear friends, why do children fear death or fear anything? First, because they do not know what death is. If they knew that it means no difficulty, why should they be afraid? If they knew that is just like throwing off old clothes which are worn out, they would not be afraid.

Most of the children on this side do not know what death is. Even though they have passed over, no one wishes to make them unhappy by telling them that they are dead till they are ready to hear. I asked a boy on this side, "Well, how have you come here?" "I have come to be educated," he replied. "No, no," I said, "you and I are dead." But my teacher told me not to disturb the child. He would know himself. I felt the teacher was right.

So it is good to know that death means nothing. Even after I felt I was dead I did not realise what it was. I requested to be taken home to see my parents. They said "Yes." I was very happy. I said, "Now I shall cling to my father and mother. They will then call for the Police. Then they will keep me." When I went to my house I touched my father and mother, but they felt nothing! Then my grandfather told me that my body was dead. This was a finer body given to me.

WHAT IS THIS SPIRITUALISM?

Mr. Charles Neil, speaking at the Sydney Town Hall recently on "What is This Spiritualism?" said:—

"The object of our public meeting is that we shall, in future, all work together for Spiritualism and have greater unity among ourselves for this, the greatest of all great causes. For the past fourteen years I have been working as publicity officer and propaganda agent for Australia. During this period thousands of spiritualist books, magazines, and spiritualist newspapers have been distributed and sold. Free gifts of spiritualist books have been made to public and other libraries.

"I am looking for a large central building with 20 or 30 rooms, where the Spiritualist Movement can be organised, and provision made for healing centres, seances, libraries, and social conditions."

"On the Edge of the Etheric"

This book supplies the key to the mystery of death, it makes the etheric world understandable and is revolutionizing the scientific and religious thought of Great Britain. It attempts to locate scientifically the etheric world and place it on the map of the universe. It marks the entrance to a new age of thought, and the acceptance of the facts contained in it will unite religion and science, and should bring humanity together in a common brotherhood.

Spiritualism is the knowledge of the future life with definite information of the conditions awaiting us there.

Spiritualists know from their personal experiences that we never die, in fact we only part with our physical body and carry on in our etheric body.

What is known as death of the physical body is as natural as birth, in fact we are born into the next sphere.

Spiritualists emphasise that people, of whatever race, are sons of God.

To Spiritualists the brotherhood of man is a reality and definitely put into practice.

Spiritualism stands for the Communion of Spirits, which means intercourse with those who have passed over, who, under certain conditions, are able to return and communicate with us.

What is needed is investigation. You are not asked to believe anything, but you are asked to examine very carefully the facts.

Knowledge is spreading and persecution is dying down. Seances have been held in the House of Commons, London, and all over England where hundreds of new Spiritualist Churches have been built.

There are 25,000 or more Spiritualists in Australia; eight million or more Spiritualists in England; fifteen millions or more Spiritualists in U.S.A.

There is nothing new in Spiritualism, it is as old as the world, but it is new to some people who have never taken the trouble to investigate.

That brilliant writer Vanoe II, in his history of mankind, writes: "The new will always be assailed, persecuted, and mocked."

Dorsey points out that the man who first opened an umbrella in Philadelphia was arrested. The man who first drove a saw-mill by water was mobbed. The inventor of telegraphs and railroads was called mad. George III said the lightning conductor was impious. Harvey, who discovered and demonstrated the circulation of the blood, was called "cracked brained." Lester, father of Anti-septic Surgery, was blackballed by the London Surgical Society. The first English railway was passionately denounced in the House of Commons, as well as was the formation of the present day Metropolitan Police Force by Sir Robert Peel.

Spiritualists have also been denounced in a similar fashion, but development and progress is evident everywhere.

SPIRITUALISM RALLY AT THE TOWN HALL, ADELAIDE, SOUTH AUSTRALIA.

About 400 people attended a Spiritualist meeting at the Adelaide Town Hall on Sunday afternoon, 19th June, arranged under the auspices of the Greater World Christian Spiritualist Mission.

Miss Rosina E. Tingey gave an inspiring address on "By What Authority," which was an able defence of Spiritualism, and most lucidly expounded the teaching and phenomena of it.

Speaking on "Examples of Psychic Science in the Bible," Mr. E. W. Lowe said that 30 years ago, on the same platform, the late Sir Arthur Conan Doyle had said that if a statue of an angel in King William Street had told every one to become Spiritualists, they would do so, but they had been given intellects to work out their own salvation.

That statement was just as true today as it was then, Mr. Lowe said. It was possible to go further and say that there were angels in King William Street, but they could not be seen.

A great number of men and women today decried Spiritualism, but in doing so they were speaking against the truth of the Christian religion, which was founded on psychic phenomena. If the latter were left out of the Bible there would be very little else of value.

Other speakers included Miss Rosina Tingey and representatives of Spiritualist churches. Representatives of all the Adelaide churches were on the platform, and names of the sick were asked for to demonstrate psychic healing.

The addresses were interspersed with solos sung by Miss Elizabeth Wyly and elocutionary items by Mrs. Ivy Leslie Watson. The organist was Mr. Ronald Webber.

Health is the natural heritage of man, as of all living things. It is the body's true wealth, and like every other possession, must be guarded with care.

QUOTED.

From "The New York Spiritualist Leader."

Picture-Proof

That infra-red pictures, taken during the Andre Bernardi spirit-operation for acute appendicitis in Brazil recently, showed clearly the spirit form of Dr. Luis Gomes do Amaral super-imposed upon the physical form of the hospital doctor by the patient's bedside in the darkened seance room, is stated by Frederico Duarte, writing currently in the English "Two Worlds." Though pictures were not printed, thorough x-ray pictures before and after the spirit-operation showed the presence of the appendix before and its complete absence after the knifeless process.

Medium 96

Though 96 (yes, 96), Mrs. Hammerton, of Lancashire, England, proved a perfect instrument for spirit control at a recent church dedication in Chiswick, 40 Wellesley Road, demonstrating clairvoyance and trance-control. Life begins at 80?

"On the Cheap"

"Psychical researchers are trying to obtain the same knowledge as the mystics,—but are not willing to go to the same lengths by abnegation of self, personal sacrifice, and prayer. They are trying to do it 'on the cheap,'" Dr. C. E. M. Joad averred at a recent meeting in Manchester, England. "Psychical research is in a position today similar to that of science about 500 years ago. Now colossal strides are being made in the research field, and science is knocking on the door of religion, which does its utmost to thwart progress by dogmatism and scorn. On the other hand, psychic research knocks at the door of science, but the scientist will not co-operate in things which he cannot see and touch (things which seem unintelligible to him). It is up to psychic researchers to prove their cases without a doubt of any kind!"

New "Processing"

Before prospective Spiritualists can become full-

fledged, under a new dispensation in Blackburn, England, they must now attend a course of six lectures on the seven principles—history, S.N.U. organization, phenomena, mediumship, and how to assess evidence.

Doyle Lauded

Towards convincing sceptics, John Dickson Carr's new book, "Life of Sir Arthur Conan Doyle," may do more than a carload of pseudo-Spiritualists, lukewarm in fervor. Carr, a non-Spiritualist, all reviewers admit, writes with understanding objectivity, leaving no doubt of the passionate earnestness of Doyle's conviction, and makes it equally plain that his conversion was no sudden emotional experience, but the culmination of a lifetime of spiritual seeking; and he refutes convincingly, on the evidence, any suspicion of instability or senility. The Doyle fight for Spiritualism lasted 11 years, cost him a million dollars, and carried him 50,000 miles back and forth across the earth, preaching what he believed to be right. "Whatever one may think of the cause, the circumstances do not lessen one's admiration for the man," Carr adds. (Don't be ashamed of true Spiritualism, ever!)

Who's Stupid Now?

When C. E. M. Joad and J. Guilfoyle Williams "made news" recently by stating that ghosts are stupid and dreamy, to account for some of the strange features of spirit communication, it seems not to have occurred to them that their statements implied their implicit belief in survival and communication (which, ordinarily, they wouldn't want to be "caught dead" admitting). Further, for sheer stupidity, ghosts would have to work hard at it to be so stupid in their remarks as these same "psychic researchers" who seem to talk long and loudly, mostly for the sheer joy of hearing their own voices and seeing their own names in the news.

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