

SEPTEMBER, 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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THE HARBINGER OF LIGHT

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Importer of Spiritualist Books

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

Write, enclosing self-addressed envelope, to

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THE Harbinger of Light

FOUNDED 1870

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

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16 King William Road, Box 64A, G.P.O., Adelaide
Hyde Park, S.A. South Australia.

Vol. 80, No. 9.

PRICE, 9d.

SEPTEMBER, 1949.

LIFE IS ETERNAL PROVED THROUGH ASTOUNDING MEDIUMSHIP

**Dr. James J. Dickson, World-famous Materializa-
tion Medium**

By Amy B. Marshall, San Francisco

Many years ago while I was waiting in the home of Dr. James J. Dickson, Pastor of the Spiritualist Church of Revelation, Inc., in San Francisco, California, my attention was attracted by a coloured drawing of a little girl about seven years old. She had laughing brown eyes, clusters of brown curls and wore a ruffled white dress embroidered in pink. When Dr. Dickson entered the room I asked him what kind of a picture it was. He said it was a spirit drawing on a slate, and that the little girl was Minnie Brown, his cabinet guide. I questioned Dr. Dickson further about slate pictures and listened with interest as he spoke of this extraordinary phase of his mediumistic ability, whereby his artist guide, Juanita, an ancient Atlantean, was able to draw the likeness of departed loved ones and guides of earth mortals. I enquired if I might have the thrilling experience of sitting for one of these slate pictures and Dr. Dickson agreed.

I sat for a picture of my guide, although I did not tell Dr. Dickson whose picture I desired. I made my request mentally, to Juanita. We sat in broad daylight. Dr. Dickson relaxed in his chair across the room from where I sat next to a small bare table on which were assorted bits of coloured crayon. Dr. Dickson did not touch the crayons or my slate but said, "Hold the slate over your lap, and be careful not to let any clothing come in contact with it." We sat chatting for about twenty minutes until he said, "I believe the picture is finished, for I cannot feel any more vibrations." I turned the slate over and there, done in beautiful colours, was the picture of my guide, a handsome young man with light curly hair and intelligent blue eyes. His name was written in the lower right-hand corner and just below Juanita signed her name, and Minnie Brown drew her little symbol, a tiny fish. You can imagine how happy I was! Dr. Dickson advised me to have the picture framed in order to protect the drawing, for these spirit pictures will smear or can be erased if touched, as all crayons do.

The slates are just ordinary school slates. If a picture is to be framed professionally, it may be necessary to remove the original frame, and many times when this is done it is discovered that, to complete the detail of a garment or headdress, the picture has been drawn to the very edge of the slate beneath the wooden frame. This always comes as a delightful added surprise, especially if small hieroglyphics are found concealed by the wooden frame.

I asked Juanita about the colours used in drawing these slate pictures at a materialization meeting, and was told that she obtains colour from the crayons on the table, from Dr. Dickson's and the clothing of the person sitting for the picture, from body chemicals and from the air.

At times Juanita is able to materialize sufficiently during the drawing of a picture, so as to be seen and recognized by the one sitting for the picture and, remember, this occurs in broad, bright light. If one listens, it is possible to hear Juanita drawing on the slate, which in itself is a remarkable phenomenon.

Through the years I have sat for many pictures, including my own spirit image, and the procedure has always followed the pattern set forth above. This has been the experience of my relatives also, as well as the members of Dr. Dickson's church and strangers with whom I have spoken, who have received slate drawings.

If it were physically possible to collect the hundreds of slate pictures drawn by Juanita during the many years of Dr. Dickson's extraordinary mediumship, and arrange an exhibition, it would be an amazing spectacle to behold. There would be pictured the different stages of the human race from the prehistoric Tree Man, Cave Man, and Lake Dweller up to and including our own twentieth century.

The display would, of course, include slate pictures of the inhabitants of the lost continent of Atlantis, at present beneath the blue water of the Atlantic Ocean; ancient residents of the lost continent of Mu, resting below the wide expanse of the Pacific Onion, and those of the lost continent of Oceanes, covered by the Indian Ocean.

To the thinker, these pictures alone would establish the fact of the former actual existence of these continents, important countries in the prehistoric age of our planet. In this group would also be found aborigines of Australia, clothed only in the thicket surrounding them.

Before the brilliantly coloured slates posed by the proud Aztecs and Mayas of old Mexico, we would stop enchanted, and then as we realized this exhibition was the work of a spirit artist, gasp

at her ability to draw in exquisite detail the green and crimson plumage of the treasured holy Quetzal bird in the fanlike headpiece of a noble warrior, and capture, in colour, the iridescence of the feathers. And if this were not enough, her skill is further shown in producing with precision their gorgeous handmade gold or silver jewellery set with jade and turquoise. This group of pictures would also include those of the royal Incas of South America in like feather headdress and jewellery.

In the section of the exhibition devoted to North American Indians and their squaws, we would see members of tribes known to us as well as many from prehistoric tribes, lost in antiquity save for the beautiful art of Juanita and the mediumistic quality possessed by Dr. Dickson. In these slate pictures, the chiefs are resplendent in great feather headdress. Many of them wear numerous strings of odd-shaped beads, some of which are metal, while others prefer necklaces or chestpieces of antelope horns, deer or bear teeth, or a combination of all of them. However, not a piece of jewellery is visible when a chief poses wrapped to his chin in tribal blanket. The blanket may be colourfully striped or show symbols of Indian design on a plain background. While words may, in a measure, describe the person or colour, they cannot convey the powerful effect these slate drawings exert upon the individual beholding them, for Juanita's pictures are a verification of the past, upon which our present has been built, and are the tangible evidence and proof for us, when the world with its doubts and questions would attempt to shake our knowledge that Life is eternal. But to return to our exhibition: Occasionally in the drawings of an Indian chief he is shown holding his war shield and spear. The shield may be painted in symbols, show a shining sun with rays reaching the far edge of the shield,

or be completely covered by a ferocious mask or design of similar nature. The chief's spear, wrapped in coloured strips, has feather or fur pendants hanging from the spear head. Indians who were medicine men or witch doctors, appear grotesquely daubed with paint, wearing unusual horned headpieces, and looking very unlike those of the great chiefs.

Indian squaws pose in plain fringed or simply beaded garments. Some appear in headbands into which may be tucked a few feathers, while others are adorned in quite beautiful hair ornaments of small, delicate feathers either worked into large puffed pompons or dovetailed and braided flat into a band and worn around the head. In still other drawings, and equally as beautiful, the squaws wear little or no hair decoration save the carefully bound ends of long hanging braids. A study of these pictures rather leads to the conclusion that elaborate bodily adornment was the prerogative of the male Indian.

As before mentioned, some of the subjects drawn by Juanita, through Dr. Dickson, go far back into antiquity. This is not only because they had their earth experience at that time, and in the locality typified by the costume in which they appear, but because the one sitting for the picture desired it in that manner. Of course, one may have a picture of an individual as he is to-day in the Spirit Land, and also to have different views or poses of the same individual.

Visitors, from distant parts of the world, to Dr. Dickson's Church, The Spiritualist Church of Revelation, Incorporated, at 465 Geary Street, No. 40, Fourth Floor, in San Francisco, California, upon seeing the many and beautiful slate drawings which are exhibited there, usually wish to sit for a picture to take home, as undeniable proof of intelligent survival, with the result that these remarkable pictures become the nucleus of Spirit

World shrines thousands of miles from their source of origin. Visitors to Dr. Dickson's church include scientific men, educators and professional people, who, through attending his marvellous materializing and direct-voice seances, gain the knowledge that death is not the end, that it does not end any part of personality, consciousness, or memory, but that it is merely the doorway to the Land Beyond, where the inhabitants divine, rejoice for ever.

Dr. Dickson has been engaged in this wonderful spiritual work in the Bay Region around San Francisco for the past fifty years, and it is my belief, corroborated by many others, that his work grows even grander with the passing of time. His superior psychic ability, through the drawings of Juanita, enables us to see the ancient peoples of prehistoric and historic ages, and this, coupled with his outstanding materializing and direct-voice seances whereby knowledge and information can be gained from our loved ones and guides, is an educational advantage which surpasses anything which the world has to offer, the fount at which it has been my great privilege to drink for many, many years.

—1763 34th Avenue, San Francisco, Cal.

Psycho-physical science is the revealer of new truth; and Spiritualism, so far from being superstition, is destined to prove, instead, that the unseen world is as much a sphere of universal nature as our own and is the solvent of mysteries that have perplexed philosophers.—Lilian Whiting.

As the eternal comes to supplant the temporal, as the spirit lays hold on the true realities it is seen that Judgment, Resurrection, Heaven, and Hades are typical names for conditions, and are the ever-present spiritual laws operating on every plane of life.—Lilian Whiting.

AWAKEN YOUR HIDDEN POWERS

By Mary Elsnau

Science says that the value of the energy in your body is more than ninety-six billion dollars! You, according to science, have an amazingly large backlog of energy to draw upon, comparable to a motor capable of about 165 horsepower, but generally using only 35 horsepower.

These are staggering statements, but through the discoveries of atomic energy, cosmic energy, and atomic radio-activity, we are beginning at last to understand the great potential power within each of us.

Protoplasm is the material basis of all life. It consists of individual cells. These cells are composed of atoms, minute particles of matter. Newton, in the seventeenth century, believed that these atoms were made up of electrically charged particles. Now it is proved that the atom can be smashed and that it is made up of particles negatively and positively charged, called respectively, protons and electrons.

According to science, an electron produces a magnetic field in the form of circular lines of force around its path. Thus, our entire body is made up of highly charged electrical forces, balanced with neutral forces. We have unlimited force within us, lying dormant merely awaiting a call to action. We can be positive personalities and go after what we will by merely drawing upon this vast electric field held within the billions of atoms which form our bodies. These are connected with the nerves which lead to the brain and mind. It is this force that we can control and direct if we would awaken our latent possibilities.

Man, the only species of all living things, is capable of thinking and directing these life energies. Because he has come to accept them as part of his make-up, he neglects this force. He is unaware of his own potential power. The animal and vegetable kingdoms use this force

naturally. But man has a brain, yet does not know himself.

We all know we have what is popularly called a second, third, and fourth wind, and doctors testify we can live in this higher rate of mental speed without breaking. This does not mean that fast bodily activity is associated with urban living; it does mean relaxing the muscles and letting the mind do the work. We then know where we are going and see to it that our muscles co-ordinate. This eliminates waste motion; every movement counts.

The majority of us use merely our first wind, and get no further, for our body notifies the mind that we are tired and we give up. Yet, if we persisted, we would be amazed at the fresh supply of zest that would be brought to our task.

The real reason we don't persist is that our mind considers the tasks as a job rather than a joy. It is dull. It lacks interest. If we were interested, we would forget our fatigue. And there is plenty of documentary evidence to support this reasoning.

The findings of the recent experiments conducted at the Harvard Fatigue Laboratory, are that ninety per cent. of our weariness is caused by the mind. These scientists conclude that "The phenomenon formerly called fatigue, is better described as boredom."

At Columbia University students were given a number of interesting tasks in an endeavour to stimulate wakefulness. They succeeded in keeping the students awake for nearly a week. On the other hand, a stay-awake marathon in Chicago, which made no provision for keeping the participants interested, lasted only three days.

If we yawn in the face of our friends, they immediately become insulted, for they believe we are bored. And this is literally true. We have, for lack of interest, become sleepy in their presence.

Excitement, on the other hand, keeps us awake and on our toes for hours after our usual bedtime. A stimulating murder mystery or a difficult-to-solve detective story can keep you awake until dawn, or at least until you finish the book and solve the problem. A rousing floor show after the theatre can do the same thing. Excitement of any kind taps this reserve energy, and though we may have been tired, we forget it as we swing into our second wind.

The drive of emotional instincts, which is basic, releases much of this hidden power. We can be crossing a busy thoroughfare, after a hard day's work, tired unto death, yet if a car is about to run us down, we find the energy to speed out of its way. An aroused emotion, such as fright, fear, or anger, produces the necessary force to deal with the problem. We can do feats we would never otherwise believe possible under the stimulus of hate or love.

Elsie, the mouse-like cashier of a transit company in San Francisco, was alone at her desk late one night when a masked bandit came in. He pointed his gun at her and demanded the day's receipts. Elsie was scared out of her normal wits. Unconsciously she shifted into high. She stood up and faced him. In a loud voice she said, "The receipts have been deposited. If you don't get out of here fast, I'll yell, and all the men in the back room will fix you." The would-be bandit beat it. Elsie afterwards couldn't understand how she, usually so timid, had been able to do it.

Psychologists tell us that in order to reach our reserve power we must be relaxed mentally and physically. Tensions are set up when you harbour two conflicting emotions, and these block the free flow of energy.

For example: Suppose it is a beautiful day at the start of the fishing season, or maybe it's the hunting or football or baseball season, and you want to

take your rod and reel and be gone. But you can't do this for you have a heavy day at the office. Your mind being on fishing, isn't on your work. Naturally, you make mistakes in your work. But suppose you say to yourself, "When I finish this work, I'm going fishing!" Notice the difference. Exhilaration itself accomplishes a day's work in a couple of hours, and you are free.

Belief is the magic key that unlocks the door to unlimited power. Have the faith that you can, and **you can**. When you read or hear of miraculous cures, you know it is faith that has done the work. "Believe," said Christ, "and thou shalt be healed."

It is our conscious mind that blocks the way to the subconscious. It asks questions; its fears; it is discouraged. When a mind is hypnotized, the reasoning powers are blocked out and the path to the subconscious is open. Any suggestion given at this time is acted upon, for it is accepted without question. To perform these acts, the subconscious mind draws upon the vast field of power hidden in your atoms. We don't all want to be hypnotized, but we can reach this subconscious mind, and the power lying there, if we catch our conscious mind off guard, that is at the time between sleep and wakefulness, either at night or in the morning.

There are many ways in which we can help ourselves. If you are overwhelmed at the amount of work to be done, don't try to do it all at once. Make a list of things to be done, the important ones at the top, and as you do them check them off, one by one. For the long pull, set your goal just a little way ahead and having reached that point, set it again, just a little ahead. Remember, it takes time to do a big job, whatever it is; but one thing at a time is all any of us **can** do. If your job is uninteresting, see if there isn't some aspect of it that can be made interesting to you.

Often, taking up a special study or hobby in our free time, brings a new interest into our daily work. If not, then that hobby or study in itself may lead to a new life.

One business friend, when she gets bored with the old routine, changes her habits. Sometimes she gets up an hour earlier and walks to work. She eats lunch at a different restaurant each noon. Here she sees different faces, the food she eats has a different flavour and is differently prepared, her surroundings are different and she passes different shops. All these react favourably on her, setting her mind in new avenues. When she tires of this, she is glad to go back as a steady customer to the restaurant she likes best. Another time she will change her regular luncheon hour to one later. She carries over this "getting out of the rut," as she calls it, into her evening hours too, and does something different.

Whatever brings new interest, if not enthusiasm, to your job and your life increases your zest by just so much. You arrive to the end of the day still full of pep and are ready for what the evening has to offer, and your to-morrows are no longer lonely, monotonous grinds. — Rt.I.B., 55a Grove Ave., Marysville, Cal., U.S.A.

THANK YOU

Subscribers will be pleased to know that the Editor has so far recovered from his recent accident as to be able to resume his editorial duties.

Now that he has given up part of his ministerial work and has been relieved of the office work he will be enabled to devote more time to the production of the Digest.

He desires to thank those who sent their sympathy, good wishes, and above all their prayers, and regrets that he is unable to write personally to them individually.

SPIRITUALISM AND SCIENCE

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

Several decades ago, as if anticipating a real, vital relationship between Spiritualism and Science, that enlightened pioneer of Spiritualism in England, W. Stainton Moses, M.A., remarked: "It is, to the last degree, important that the phenomena of Spiritualism should be placed on a basis of scientific demonstration." Moreover, to a not inconsiderable number of earnest, intelligent people, who have thoroughly investigated the subject, it has long been apparent that, although Spiritualism has a definite and intimate bearing on religion, it has an even more definite bearing on science. It is probably because of this fact that, ever since the advent of Spiritualism a century ago, several of its ablest and most zealous protagonists have been scientists; in certain instances, indeed, scientists of distinction—of universal reputation.

It is, of course, true that but few of such scientists have directly associated themselves with that movement familiarly known as Spiritualism; but they have freely and frequently used Spiritualism's technique, as it were—its mediums and its seances—in their researches.

Such terms as Spiritualism and Spiritualist do not always commend themselves to those scientists who are, nevertheless, disposed to identify themselves with psychical-spiritual research. And, in any case, whether they have designated themselves Spiritualists or not, is a matter of relative unimportance. As one of the greater guides, or teachers, discarnate, commented not long ago at a London seance: "To us, this label of Spiritualist is of no importance." And another such discarnate intelligence, at another similar seance, earlier stated, of Spiritualism: "Whether it is called Spiritualism or not is unimportant. Truth is all-important. The label does not matter."

Continued on page 16

PLEASE NOTE

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Correspondents requiring a personal reply to their letters must forward a stamped, self-addressed envelope for the purpose.

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PROVIDENCE

You are not afraid of hunger or starvation. Why? Because you know your parents will feed you. So, if you knew that God is the supreme parent, you would fear nothing. He has created you and me. He is good. He is kind. How can he forsake us? If we follow his advice and become good boys and girls we shall be pleasing him. The next thing to do after killing fear of death is to know why you should not fear. You should not fear because God is great; he has created you, He is your Father and Mother, and he will protect you.

It matters then but little whether the terms Spiritualism and Spiritualist long persist, providing that the truths underlying them do. Actually, to many avowed Spiritualists themselves, there is in what is called Spiritualism, not only that which is illuminating, elevating, and beautiful, but also that which they would gladly discard.

For Spiritualism, like education, is divisible into elementary and higher; and the higher Spiritualism is as far in advance of elementary Spiritualism, as is the university in advance of the kindergarten. It is, too, largely true that those greater scientists—such as Alfred Russel Wallace, William Crookes, William F. Barrett, Oliver Lodge, and others—who have carried their researches into psychic fields, have done much, directly or indirectly, to promote the exclusive interests of the higher Spiritualism, and so to remove from Spiritualism, as a whole, certain undesirable features. This fact, in itself, surely demonstrates the justification of W. Stainton Moses' remark, as just cited, and the desirability of Spiritualism's interesting more and more scientists in its phenomena and in its teachings.

It may, indeed, be confidently affirmed that the more science enters into Spiritualism the better it will be for both Spiritualism and science, as also for mankind. Science, without Spiritualism, has transformed the world into one vast neighbourhood. With Spiritualism science would transform it into one vast brotherhood. For the teachings, which form an important feature of the phenomena of the higher Spiritualism, not only inform us as to what man's life is after death, but also what man's life should be before death. In other words, it is in the highest interest of each that Spiritualism becomes increasingly scientific, and science becomes increasingly spiritualistic. Otherwise Spiritualism is apt to become non-progressive, and science materialistic. Already, in Spiritualism and science,

these respective undesirable tendencies are, to an extent, manifest, though true Spiritualism is, however slowly, assuredly making headway; while as for science, the following tribute to it from responsible, discarnate sources is, in the main surely true: "It is the man of science who has revealed the wonders of the universe—which make the doctrine of materialism barren, sterile, and impossible of acceptance."

One who bears an honoured name in the annals of science, Charles Darwin, has spoken similarly, in these words: "The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God."

Again, as is well-known, to many people Spiritualism is a religion. But, even as such, Spiritualism—and religion in general—can gain much from science, and should not hesitate any longer to do so. As Dr. John Lamond, himself a Spiritualist and a religionist, has asserted—probably with truth: "Science will yet conquer the world. The time is not so far distant when all religion will be on a scientific basis, and what cannot survive the rigid test of scientific inquiry will, necessarily, have to be surrendered." This arresting, this unequivocal statement is in entire agreement with that of yet another scientist to whom Spiritualism is greatly indebted, namely, Camille Flammarion, who has declared: "There can be no doubt that the universal religion of the future will be founded upon science." The two foregoing statements remind one of those words of Lord Morley's: "The next great task of science is to create a religion for humanity."

But, reverting to the question of the relationship between Spiritualism and science, it is singularly unfortunate, not only for Spiritualism and science, but for all mankind, that, notwithstanding the nature and worth of this minority, but few Spiritualists, and but few scientists, have as yet

realised the reciprocal need of each other of Spiritualism and science.

Generally, in their researches, Spiritualists and scientists have concentrated their energies upon different aspects of reality, of truth. Spiritualists, meanwhile, not always observing the highest standards, nor employing the wisest methods of investigation, while scientists have at least to an extent, employed their more efficient methods to too limited and too restricted ends. And, in consequence, Spiritualism has made too little progress among the educated classes, while science has made too much progress there.

For, though—at least so the writer of this article believes—science is less guilty than religion in this respect, science, in certain of its branches, as well as religion, has to accept a measure of responsibility for the widespread materialism of today; religion, because, in increasing numbers, educated people find themselves unable to accept many of its irrational teachings, and science, because educated people, not being encouraged to think otherwise by science, believing such material benefits to be all that matter, readily and gratefully accept the many amenities which, in the material sphere, science has, undeniably, conferred upon mankind. It is, indeed, chiefly because science has achieved so much in the material world that increasing numbers of thoughtful Spiritualists believe that Spiritualism, that mankind, would benefit enormously were science to now devote her splendid resources to the spiritual world.

(To be continued.)

When I was at school on your side I used to read stories from the Bible. I could not remember names. But I knew this, that God used to be kind to children and He helped those who needed Him. In my own religious books there also are fine stories of Great Devotees whom God helped.

HOW WE CONVINCED PROFESSOR WILLIAM McDUGALL

By Irene Conybeare, Swansea, Tas.

Dr. McDougall and my father were close friends during the halcyon days of Oxford, before World War I. My father was the patristic scholar and Armenian expert, Dr. McDougall was Professor of Psychology and later went to Harvard, eventually carrying out his long-cherished scheme to found a Parapsychological Department at Duke University. I was raised in a rationalistic atmosphere. In 1910 my father, irritated by the attacks of the Church on Darwin and Huxley and the new scientific approach, wrote a book, entitled "Myth, Magic and Morals." It was a brilliantly retaliatory reply to the theological world, and had great influence on the rising University generations, helping to shape the rationalistic tendencies of the age.

My father died suddenly in 1924, and his death left me with a melancholy outlook on life, since I had no evidence or belief that there was any continuity of life, or that the ego could persist. It was not till some ten years later that I began to investigate the deeper parts of the mind. I became interested in the possibilities of psychic research, through the mental mediumship of Hester Dowden, daughter of the late Professor Dowden. I became one of her pupils. Through her automatic writing I got into communication with a personality alleging to be my father. I was naturally very sceptical. However, as he asked me to give him the opportunity to prove his post-mortem existence to some of his Oxford colleagues, I could not refuse to collaborate. At the end of two years' intensive research work from many different angles, I came to the conclusion that while it might be possible to fool people for a time, it could not be done all the time. There is an accumulated mass of evidence over the last hundred years sufficient to convince any investi-

gator, provided he is not prejudiced and takes the trouble to look into the facts.

This story deals with our old friend, Dr. McDougall, and how we managed to convince him of the personal survival of his son, Duncan, who had crashed in a plane some three years before.

When the McDougalls went to America, I did not see them again for many years. Then in 1934 I visited the family when they were living near Oxford. Dr. McDougall was still in America at that time, but Mrs. McDougall invited me to come down again on her husband's return a few months later.

Meanwhile, I had become interested in psychic research. Early in the year Dr. McDougall returned home. I wrote to him, knowing his interest in supernormal matters, and informed him that I was in touch with a discarnate personality who claimed to be my father, and would he help me with the investigation of my father's claims.

Weeks went by, and I was surprised and pained to get no reply, nor an invitation to come down for a week-end. So I went to see Mrs. Dowden, without explaining the circumstances or mentioning Dr. McDougall's name. At the sitting I enquired what had happened, and why had not certain people invited me down for a week-end. (It should be noted that Hester Dowden did not personally know the McDougalls, and had only once met Professor McDougall many years back at Sir William Barrett's house.)

The answer came, "He and she have decided that it would be better not to be drawn into any discussion with anyone who might be termed 'spiritualistic.' He feels he has already gone a little too far, and she is jealous of his scientific reputation!"

The months passed, and the following August I had a letter from Dr. McDougall, saying he had been deeply interested and regretted that he had

not time to help me to pursue my investigations, and that he was now returning to America, but that he had asked Professor Fraser-Harris to call on me, and that he felt sure that I would find him a very helpful collaborator.

Being very disappointed over this, I had a sitting with Mrs. Dowden, in which I complained to my father that Dr. McDougall had escaped! We then deliberated as to what we could do. I suggested to my father that he should try to find Duncan and bring him along, and see if he could in any way help cope with his father.

At the next sitting with Mrs. Dowden we had a new communicator, namely, Duncan. As I had not seen him since he was a small boy I could not in any way identify the personality. Duncan then wrote through the medium's hand and gave the following astonishing information, namely, that his father intended to have some sittings with Eileen Garrett (now editor of "To-morrow") at Duke University this coming winter! Wishing to verify this surprising communication, I wrote to Professor William Brown (whom I did not know), as he succeeded Dr. McDougall at Oxford. I explained the circumstances and asked if he could check up on Duncan's statement about his father. I soon had a reply to the effect that Duncan's information was correct.

Accordingly, I wrote to Dr. McDougall and told him what had transpired. I had a most enthusiastic letter back, in which he said that he would place himself at my disposition for any dates I wished to make for the month of January, when he would sit with Eileen Garrett and I would sit simultaneously with Hester Dowden. In this manner we might get some evidential cross correspondence. Mrs. Dowden, needless to say, knew nothing of the arrangement, for I worked on code names with my father. Then again Eileen Garrett could not know anything, as she would be in

trance and therefore unconscious during the sitting with Dr. McDougall. I arranged three dates during the month of January, and at the same time cautioned Dr. McDougall on no account to communicate with me till after his arrival back in England in the spring. Also that I would attempt to check up on his arrival through Duncan.

There were four "controls" interested in these sittings. "Johannes" was the control of Mrs. Dowden; Abdul Latif, who was one of Mrs. Garrett's "controls"; and my father and Duncan also apparently took considerable part in the proceedings. I also had sittings with myself, independently of Mrs. Dowden, to see what I could get through on my own hand.

As far as I could judge, the results of the January sittings were very favourable, but until I had seen Dr. McDougall and compared notes, could draw no conclusions.

Time was passing and I felt that it would soon be time for Professor McDougall to return to England, though I had no idea what specific date he was expected. Here Duncan came to my assistance. One day, when sitting alone in the London flat, he wrote, through my hand, that his father had arrived back in England. Wishing to verify this, I telephoned to the McDougall home. One of the servants answered that Dr. McDougall had just arrived! Needless to say, I did not give my name, and nobody knew who the enquiry came from. Whereupon I wrote to Dr. McDougall, telling him that Duncan had informed me of his arrival. Two weeks passed without any reply, so I asked Duncan whether his father had received my letter. He told me not to worry and that his father had got the letter all right, but had put it aside for the moment under pressure of business, but that I would get a reply soon. He also added that his father had not shown my letter to his mother!

When I did hear from Dr. McDougall he told me he had some very interesting sittings with Mrs. Garrett, but everything depended on how well I knew her. I answered that I had never seen her in my life, nor even communicated or corresponded with her, and that she had, presumably, never even heard of me. Deeply stirred, Dr. McDougall then wrote and invited me down for the week-end, so that we could go into matters together. He met me at the station, and drove me home in time for tea with Mrs. McDougall.

I should here mention that I had not seen Dr. McDougall for seventeen years. At tea time I asked casually, "By the way, have you asked Dr. Rhine to attend the Oslo Conference?" Dr. McDougall stared at me in amazement and stammered, "I — er — I — er — wrote to him last night and suggested that he should come over for it!" Triumphant I explained, "Duncan told us that two weeks ago!" Evidently he had read the idea in his father's mind before it became externalized in the form of a letter to Dr. Rhine.

That night Dr. McDougall and I went over our notes in the quiet of his study, and we certainly found the evidence very evidential from every standpoint.

However, it was a little personal touch that really convinced the Professor of his son's personal survival after death. I will quote my words at the end of the evening. "Now, Dr. McDougall, I have to call your attention to one particular point about the sittings you had with Mrs. Garrett. Duncan complained to me, bitterly, that at the sittings you just sat back and let things 'rip'! (a schoolboy expression I never use). Now, Dr. McDougall, the position is whether you believe or do not believe matters not, but while you are having a sitting with a medium and are in com-

THE FULL STORY OF KATIE KING

Copyright Article by Jas. Wilson

Reprinted from "World Service"

Recently the psychic press has witnessed a recrudescence of sensational reports of marvellous materializations. As many as fifteen spirit forms are said to have manifested at a single seance.

Strange to say, these happenings do not create even a nine days' wonder. One would expect the leaders of the Spiritualist movement to do everything in their power to authenticate the reports, and to establish the reality of the phenomena; but nothing of the kind seems to be contemplated.

The Katie King phenomena still remain the classic example. Mr. Abdy Collins has declared that the credibility of materializations in general must stand or fall on the evidence forthcoming in this particular case. I propose to review the evidence available, particularly that furnished by witnesses other than Sir Wm. Crookes. If any reader of "World Service" can give a reasoned statement for disbelieving the testimony I should be glad to discuss it with the editor's permission in "World Service." I admit frankly that I have failed to find any grounds for challenging the case as presented, and I have looked searchingly.

In the year 1908 Mr. Fournier D'Albe published a book, entitled "New Light on Immortality," in

munication with some alleged personality, please treat these personalities involved as being living communicators. In this manner no harm is done and you will not be hurting anybody's feelings!"

The poor man coloured up. He was deeply touched, I could well see. "Oh!" he said, "I hadn't thought of that!"

A couple of months later his daughter was lunching in town with me. She remarked, "You know, mother was very resentful at the way you upset father!" I then knew I had won!

which the author made definite use of the Katie King phenomena to support and illustrate his own views. The writer, who was both a physicist and a biologist, had a theory that the individual is a permanent organization, consisting of an infinite number of living entities. He says the most vital of these entities are detached at death. These surviving particles he calls psychomeres or soul particles. Together they make up the soul-body, or in short the soul. The soul-body, we are told, contains all the memories, organic and social, of the individual. Also, the soul-body retains its power of assuming any shape desired, and may under exceptional conditions reconstruct for itself a physical body.

We can see to what this is leading in relation to the Katie King phenomena, but in using the word "retains" Mr. D'Albe is begging the question. The divisibility of the atom into "electrons" had just been discovered when D'Albe wrote "New Light on Immortality," and he uses it as an argument for the interpenetration of matter, and for the "externalization of personality."

The book is indeed written around the Katie King materializations. The author's purpose was to furnish the phenomena with a scientific background. There would be no point in collecting so much evidence in support of the genuineness of the materialized spirit unless the writer regarded it as a confirmation of his theory of immortality. Some seventy-six pages of the book are devoted to accounts of the seances at which Katie King presented herself. It is my purpose to place before the reader the gist of the evidence so far as space permits, to allow him to decide whether the phenomena is lifted out of the realm of fantasy, and made deserving of serious examination. The author remarks "its chief recorder, Sir William Crookes, is still alive and ready if necessary to bear witness to its accuracy." Crookes was by no

means the only witness; there were nine or ten others who certified the genuineness of the materialization. These included Cromwell Varley, F.R.S., J. C. Luxmore, J.P., and W. H. Harrison, editor of the "Spiritualist." Crookes's evidence is touched on lightly by me as it can be read in full in "Researches into the Phenomena of Spiritualism," by Sir Wm. Crookes.

Impersonation

Crookes was only concerned to furnish proof that the medium, Florence Cook, was not impersonating Katie King, and thus to clear her from the charge brought against her by Mr. Volckman. Having done so, Crookes went a step further and declared he had no reason to doubt that Katie King was what she herself claimed to be. Now, Katie did not make many claims for herself, but she certainly said she was a spirit.

The seances at which the spirit form is said to have materialized covered a period of exactly three years, from May 21, 1871, to May 21, 1874. The earlier appearances were not full materializations, for some time nothing more was seen than the "head and shoulders of the spirit form." The only persons attending the seances at this time were members of the family of the medium — her parents and other relatives. Florence Cook was the eldest child and she was then only fifteen years of age. Mr. Tapp must have been one of the first outsiders to be invited to witness the phenomena. He writes: "I was the first visitor who saw 'Katie' in full form. She was stout and broad across the waist and shoulders, quite a contrast to her medium . . . her hands, too, were much larger, with beautifully shaped nails. Miss Cook ever since I have known her has had a bad habit of biting her nails almost to the roots. There was, however, no bone in Katie's wrist." Mr. Tapp says he felt lightly round the wrist, and then told Katie that the bone was wanting. She laughed and said,

"Wait a bit," and after going round to the other sitters returned and placed her forearm in Mr. Tapp's hand as before. "Surely enough," says Mr. Tapp, "the bone was then there."

On one occasion Mr. Tapp tells us he inadvertently clasped Katie's wrist tightly. "Her wrist crumbled in my grasp like a piece of paper or thin cardboard, my fingers meeting together through it." The correspondent adds that he could give many other curious incidents. He goes on to say: "I cheerfully take this opportunity to testifying my firm belief, based upon close and repeated observation at these seances, in the good faith and integrity of Miss Cook and her family."

Mr. Tapp had written a letter to the "Spiritualist" as early as March 1, 1873, describing a full materialization, and in the following May the investigators determined to photograph the figure "to show that its appearance was not due to a collective hallucination of the company." After all, one cannot photograph an hallucination. Mr. Harrison, the editor of the "Spiritualist," was the photographer. Those present (numbering five sitters) signed a written statement describing the seance, and this was published on May 15, 1873. Mr. Luxmore, one of the signatories, wrote also a separate letter to the "Spiritualist" detailing the method by which the medium was tied to her chair, after tying her wrists with tape, and sealing the knots. (Mr. Luxmore, as a yachtsman, understood how to tie knots.) The tape which tied her wrists was then passed through a piece of brass screwed to the floor, and thus out from the cabinet to Mr. Luxmore's chair, to which it was tied. In Mr. Luxmore's opinion it was impossible for Miss Cook to rise from the chair without being detected. On this and on similar occasions the seals were all found unbroken after the seance. It may be argued by some that Houdini was able to overcome safeguards like these, and get away

with it. But Miss Cook was not a Houdini. She was a young girl, at first fifteen years and finally eighteen years of age.

Whilst the medium was thus tied up, Katie King stepped out of the cabinet dressed in her usual white robe. She moved about, giving instructions, conversing and joking; she also inspected the camera, calling it a "queer machine."

Katie "Melted Away"

Some curious incidents occurred during the seance, and are certified by all present as correctly reported. The following chapter of accidents affords a fair example: "Towards the close of the seance Katie said her power was going, and she 'was really melting away this time.' The power being weak the admission of light into the cabinet seemed to destroy gradually the lower part of her figure, and she sank down until the neck touched the floor, the rest of her body having apparently vanished, her last words being that we must sing and sit still for a few minutes; 'for it was a sad thing to have no legs to stand upon.' They sang as requested, and Katie soon came out from the cabinet again entire as at first, and one more photograph was taken. Katie then shook hands with Mr. Luxmore, went inside the cabinet, and rapped for us to take the medium."

The accuracy of this statement, and more more, is certified by all present.

Mr. Harrison, editor of the "Spiritualist," wrote a long account, explaining how the harmonious conditions necessary for successful results were obtained. What he writes is impressive but too long to quote here; it includes technical details of the photographic process.

On May 12, 1873, four more photographs were taken, but that reproduced in the "Spiritualist" of May 15 was taken at the earlier seance. This photograph closely resembles one taken of Katie King by Sir Wm. Crookes in his own home a year later.

Florrie Had a Sister

Mr. Harry Price in a letter he wrote me shortly before his death stated: "Florrie Cook had a sister, about the same age as herself, and she probably posed as the spirit." There are plenty of good reasons for thinking Mr. Price was mistaken. Not only was Katie Cook younger than her sister Florrie but she was smaller and slighter in build, whereas the photograph is that of a lady older, taller, and of stouter build than the medium. If such an impersonation were practised it is difficult to see how it could have been carried out without the connivance of Mr. Harrison, Mr. Tapp, and Mr. Luxmore as well as the girls' parents. Surely a formidable conspiracy! Even if all this were believable, how could it be repeated in the home of Sir William Crookes? It would be almost necessary to make him a party to the fraud, which no one has ever dared to suggest.

During the last year of the Katie King seances Mr. Crookes (as he was then) attended several sittings at the home of the Cook family in Hackney. He often took charge of the proceedings. He would invite Mr. Tapp to inspect the cabinet before the medium entered it.

In December of this year (1873) an incident took place which ought not to pass without mention. A Mr. Volckman suddenly grasped the apparition round the waist. Katie extricated herself, and went back to the cabinet. The records of this affair are meagre; one would like to know more about it. Miss Cook felt she remained under suspicion, so she appealed to Mr. Crookes to examine the phenomena in his own home. He agreed, and the result of his investigations go a long way, in my opinion all the way, towards clearing the medium from the imputation cast upon her. Some have thrown doubt on the conclusiveness of the evidence as set out by Mr. Crookes, but I cannot detect a flaw in his reason-

ing. He gives a dozen sound reasons for believing that Katie King and the medium are two distinct entities, without mentioning the difference in finger nails observed by Mr. Tapp. But was the "spirit" impersonated by someone else? The possibility never occurred to Mr. Crookes, and to imagine such a possibility seems fantastic.

A seance held at the house of Mr. Luxmore (16 Gloucester Square, W.) is of special interest because of the scientific tests carried out by Mr. Cromwell Varley, F.R.S. A galvanometer was used. Its purpose was to detect movements on the part of the medium. The back drawing-room was used as a dark cabinet. The doors of the dark room were locked, and the room searched before the seance began. The instrument was attached in such a way as to show a deflection of from fifteen to thirty divisions if the medium moved her hands at all. Mr. Varley made notes every two minutes or so. Some are more favourable than others, but towards the close he wrote: "This test I maintain clearly proves that Miss Cook was not only in the dark room while Katie was in sight, but also perfectly quiescent."

At a seance held March 12 at his own house Mr. Crookes describes how he obtained "absolute proof" that Katie and the medium are distinct personalities. Mr. Frank Podmore challenged this proof, but I fail to see that his objections could be upheld, and in any case Podmore ignored eleven-twelfths of Crookes's reasons for believing Katie King and Miss Cook to be distinct entities.

Farewell Seances

During May, 1874, Katie gave a series of farewell seances to her friends. The dates were May 9, 13, 16, and 21. In addition to these seances others were held almost nightly during the week preceding her final departure at the house of Mr. Crookes for the purpose of photographing Katie.

CHILDREN IN SPIRIT LIFE

By A. T. Connor, F.S.N.U.

In "The Two Worlds"

When children "die," where do they go, and what happens to them?

Spiritualism's answer to these two questions has brought consolation and, later, actual happiness to many parents and relatives, when they have learned that children passing into Spirit life are never neglected nor allowed to feel lonely.

They are met, helped through the change, and taken in charge by Spirit Friends, who were, and are, lovers of children—and who comfort and care for them.

These loving Friends are known as Spirit Guardians, and are each specially qualified for the work they have chosen to do.

Any child who has suffered from disease is taken to a Summerland Health Home (called a sanatorium). It is looked after until its pains and

We are told five cameras were used at the same time, and three or four exposures made, which would give fifteen to twenty pictures each evening, including the negatives which we know were spoilt. Crookes says, during these sittings: "I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but generally Katie and her white robe have instantly disappeared."

The first part of this statement flatly contradicts Podmore's assertion to the effect that Crookes never saw Katie and Miss Cook together at the same time in his own house. The whole of Mr. Podmore's case for discrediting the phenomena amounts to a suggestion that the medium impersonated Katie at 20 Mornington Road, whilst someone else impersonated her at the home of the Cook family in Hackney.

To be continued

sorrows have been forgotten and it feels strong and healthy in mind and body.

If a child had learned any bad habits (of either actions or words), or if its earth life had been unhappy, it is treated so wisely and lovingly that it forgets all the habits — or all about its troubles.

Some children are at first shy, even seem to be afraid, of strangers; but by degrees they lose this fear, and are able to join with other children and choose companions, just as they would have done in earth life.

They soon begin to take part in child-life activities: learn to play games, go on trips and outings, and attend Lyceum schools — and sometimes they are brought into contact with earth conditions, and are able to send messages to their parents.

In the Summerland, the Children's Sphere in the Spirit World, life is never dull, and the change must be lovely for children who, in earth life, had lived in poor districts or slums.

No matter where they go, or are taken, everything is beautiful and clean; and their Lyceums, as we are told in our "Lyceum Manual," "are surrounded by large and beautiful gardens, where birds sing, flowers bloom, waters ripple, and fountains play."

One of the outings is to Lily Vale, a valley where beautiful white lilies grow. In it is a wide lake, and the children are taken on rowing trips in little boats, some shaped like swans and others like shells, two children, with an adult in charge, going in each boat.

Other outings include long excursions in which the children go marching, with their Lyceum banners flying, to visit some distant Lyceum.

When "at home," the children live in little houses like pavilions, nicely furnished, with entrances at every side and windows that open like doors, from floor to ceiling — and there is always harmony and good feeling in these Summerland homes.

It is hardly necessary to point out that a child who passes to Spirit life is still the same child as it was in earth — with only one exception: that now it has not a physical body.

Otherwise it is the same child in every way, with the same knowledge or ignorance, the same desires and faults or good qualities that it had in earth life.

Spirit teaching will lead to mental and spiritual progress — and boys and girls will grow up into men and women with a mission.

TUNING-IN TO GENIUS

By Con Bryan

In "Prediction"

What is mental ability? Can we ever hope to employ such things as inspiration, instinct, imagination, and insight with the same mechanical ease and certainty that we now move our limbs?

Some day, I believe, the brain will be proved to be a receiving set for mental power in constant flow from some outside Source. Some day, too, man may be able to tune-in to that flow at will. But that day will not come either in this generation or the next. Animal creation took endless ages to perfect the use of its limbs!

But if we cannot tune-in at will, there is evidence to indicate that this flow of mental power does, in fact, exist and is occasionally picked up at much greater strength than usual, by accident.

Some time ago I met a man who was almost illiterate. Yet he was able to give me, to four and five places of decimals, instantaneous answers to complicated division and multiplication sums.

"How do I do it?" He shook his head. "All I know is that the right answer comes. I hear your question and before I have time to work anything out — not that I could work it out! — I find myself telling you the result."

This type of mind, tuned-in as it were, to some "mathematical inspiration" output, had its best

example, in Jedediah Buxton, a country man born early in the eighteenth century.

Buxton was a farm labourer all his life. On his only visit to London he was taken to see Garrick act in "Richard III" at Drury Lane. On his return from the theatre, he was quite unable to give any account of the play, but without hesitation he accurately stated the number of words Garrick had spoken!

Memory is another mystery of the mind. It is easy to assume that everything coming in at the doors of the senses — sights, sounds, odours, textures — is imprinted on the memory. The mystery is how some people can recall those impressions so much more easily and accurately than the rest of us.

Magliabechi, a Florentine librarian, was given a long manuscript to read before it was printed. Some time later, after he had returned it, he was told that the author had lost it and that it could not, therefore, be set up in type.

The Florentine at once sat down and re-wrote the whole of it from memory. And when his version was compared with the original (which had only been "lost" in order to test Magliabechi's memory) the two were seen to be identical!

The riddle of mentality is at its most difficult in the cases of infant prodigies. Mind power in such instances must emanate from some external source, for there is nothing in the child's experience to create or nourish it.

No other theory can explain such a child as Christian Heinksen, who was born in Lubeck in 1721. At fourteen months he knew the history of the Bible and at two and a quarter years a good deal of geography, history, and Latin. When he was four years old he was proficient in church history, knew the words and tunes of two hundred hymns and had a Latin vocabulary of nearly ten thousand words. And in addition he had made

twelve speeches on learned subjects at the Court of Denmark.

This altogether supernormal child died before he was five, and it is a reasonable theory that his brain was, almost literally, "burnt out" like an overloaded radio valve.

If the theory of a never-ending stream of "mental radio" from some outside source can one day be proved, then a vast field of speculation and experiment is opened up. It may even be possible to tune-in to it by means of some non-human contrivance on the lines of the "electronic brain" now being constructed by scientists.

If thought is vibration, then such manifestations as imagination and insight might be capable of harnessing and utilization. It is a breath-taking prospect, but because mankind is still incapable of controlling even the comparatively crude efforts that pass for thought to-day, he is not likely to gain the secret of heightened Mind Power for a long time to come. And perhaps it is just as well!

REALITY

In "Unity Daily Word"

Truth is all there is, and that which seems to be and is not Truth, is nothing.

That which is, is, and that which is not, is not.

All that is perfect without beginning or end, all that is complete and finished without birth or death, all that is indivisible, that is reality and purity, is Truth.

You have power over your thoughts by virtue of your being. Such power is inherent in you. Power is not in thought, but power is in You.

Because we are immortal, we have a perfect, harmonious, and immortal body.

Goodness, joy, praise, harmony, peace, belong to Reality. They are one with Truth, without beginning or end; they are inherent in being — in your

being. Health, sinlessness, peace, glory, are qualities of Soul, of Intelligence, Self, and thus are self-existent realities.

The fact of Life is that God is all there is, that there is but one Presence, one Power, one Substance, one Life, one Being.

The understanding of the one Being enables us to lay hold upon Reality, which is at hand, untouched by any dream about it.

Let us think we are good because we are good! Let us think we are well because we are well. Let us think we are wealthy and prosperous because we are wealthy and prosperous! Let us think we are birthless and deathless because we are birthless and deathless! Let us think there is only the One because there is only the One!

Eternal man is never in a mortal world, never in a world of illusion, but is always at the standpoint of understanding, always knowing the allness of Truth and the nothingness of a so-called material or dream world, and always experiencing that understanding.

There is a health, a body, a world that transcends one's highest ideas and imaginations. Lo, this health, this body, this world is prepared, is at hand, shining, white, transparent.

We behold that the above body is within us. The above body is the spiritual body, the birthless and deathless body; the body that is never touched by pain, nor harmed by accidents, nor devoured by lions, nor bitten by serpents.

Lo, the body of this Kingdom is greater than fire, for fire cannot burn it; it is greater than water, for water cannot drown it; it is greater than prison bars, for prison bars cannot hold it; it is greater than sickness, for sickness is unknown to it. It is greater than death, for death never reaches it.

WHAT IS THIS SPIRITUALISM?

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

Advantages of Studying Spiritualism

Spiritualism gives comfort and consolation in sorrow. Guidance from the other side by those who love us. Broadens the mind. Widens and opens out the knowledge and conditions of the Spirit World, and that Heaven and Hell are conditions, not places.

There are many who do not work for the Spiritualist cause. I am reminded of the tradesman who said, "I assure you that this machine will do half of your work for you." The customer replied, "In that case I will buy two machines at once and will do not more work."

Do you take an active part
And help the work along,
Or are you just satisfied to be
The kind that just belong?

Do you help your fellow members
To draft out things and plan
Or leave the work to just a few
Who do the best they can?

Do you attend the meetings
And mingle with the flock,
Or do you always stay away
And criticize and knock?

* * *

I might speak of the empty nature of human greatness, the foolishness of pride, the worthlessness of worldly ambition.

The things worth having are close at hand. Love, purity, service. Are not these better than pomp and vanity and vexation of a selfish, self-centred life?

In the pamphlet issued by the Psychic Press, "Spiritualism's Message to the Bereaved," reads as follows:

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

This truth has for nearly a century been proved all over the world.

Survival after death is not a hope, a belief, or a speculation. It is a fact capable of demonstration. The evidence is beyond reasonable doubt. It is recorded in thousands of books, written in practically every language of the civilized world.

These are the great central truths of Spiritualism. We proclaim them with an unfaltering confidence founded on years of experience.

The dead come back. Why do they come back? Because they love us, because the ties of love and affection are not severed by death. Man may destroy bodies, but God has created his children infinite like himself. Life and love are imperishable.

They come back to guide, cheer, sustain, and inspire us with glad tidings of another life where injustice is redressed, where rank and station no longer hold sway.

Another important factor to be remembered is that each one takes over with him his record and according to this he is placed in the New World.

The Seven Principles

(1) The Fatherhood of God.

(2) The Brotherhood of Man.

(3) Communion of Spirits and the Ministry of Angels.

(4) The Continuous Condition of the Human Soul.

(5) Personal Responsibility.

(6) Compensation and Retribution Hereafter for all Good and Evil Deeds Done on Earth.

(7) Eternal Progress Open to Every Soul.

These were communicated by Emma Harding Britten, one of the world's great mediums.

JOTTINGS

By Chas. Neil, Sydney

The trembling dewdrop flashing back the beauty of the morning sun, is this not more beautiful than any diamond or my lady's most precious gems?

The hush that proceeds the dawn when the first white light appears in the East, the whisper of the wind, the setting of the sun, the peace of the still night, when the stars tell us their story, are not these far better than all the vanities of a self-seeking world?

The purity of a child's face, the toil of honest men, the neighbourly "Good night"; communion with the unseen; the knowledge that all is well, are not these better than the glittering tinsel and the gaudy shams of life?

I appeal to all Spiritualist workers to unite and work together for this, the greatest of all great causes. And to others to start at once to investigate this great truth which will bring them a happy and contented life, and provide them with a beautiful home on the other side.

Time adjudicates on all things. In the long run this ever eternal fact will decide and be accepted all over the world.

Some Spiritualists

Queen Victoria, of Great Britain — John Brown was the medium.

Abraham Lincoln, who abolished slavery.

President Roosevelt had regular sittings with mediums.

Lord Balfour, Prime Minister of England, was President of The Society for Psychic Research.

There are 26,000 clergy in the Church of England and six hundred clergy have examined Spiritualism and now regularly attend seances.

QUOTATIONS

From the "New York Spiritualist Leader"

Newly residing in Melbourne, Australia, Henry Montgomery, from the West Midlands section of England, is planning to concentrate on Lyceum activities there.

In Canada

In Canada testimony of a witness confessing to disbelief in life after death (though admitting belief in God) cannot be accepted in court. . . . Toronto's "Star" mentioned the fact recently in reporting a Superior Court case in which the judge questioned a witness on his beliefs, checked up in the law books, and threw out the man's evidence.

New R.C. Pattern

England's "Essex and Thurrock Gazette" reports that R.C. Father J. M. Rohrman, of the Rainham "Mary of LaSalette Church," has been giving regular lectures to the children (at their request) on Spiritualism, tracing its historical development, "pointing out the various forces involved and trying to sift the evidence of truth from the false" (all factually), "emphasizing the various phenomena and putting forward the applied principles of criticism." (Might even offer an excellent pattern for Lyceum work in the Spiritualist churches!)

Dietary

Since so many of the Harry Edward cures in England seem to be arthritic cases—and other evidence seems to point to psychic development causing excess acid (when diet is not watched)—the repeated references in Edgar Cayce trance readings to a corrective diet for arthritics seem to offer "much hope" . . . Try raw vegetables (watercress, carrots, celery, lettuce, and tomato), scraped or grated, or chopped fine, combined with Gelatiⁿ (since the gelatin is a catalytic protein, stimulating the effectiveness of vitamins, to promote co-ordinated gland activity).

Well Stated

"As I approach the next transition, I do not find myself in the least dismayed or reluctant. . . . Death is only a physical phenomenon, life an inextinguishable process, and our span on earth an anatomical interlude in eternity," says Dr. Robert Green, Boston surgeon and psychologist, world renowned, now with the Brooks School (formerly with Harvard and Mit) . . . "Science is our means to the achievement, interpretation, revelation, and vindication of our religion—a valid design for living, embracing the entire human race. . . . Man is the spirit which animates and directs his body, and gives dignity and meaning to his life." (True Spiritualism's stand, well stated.)

Notes on Dickens

"I find the early morning to be my ghostly time," said novelist Charles Dicken (whose custom was to "put in a good day's work before breakfast time") . . . Dickens once declared that every word uttered by his characters was distinctly heard by him. When he was writing "Old Curiosity Shop," Little Nell was eternally "at his elbow." When writing "Martin Chuzzlewit" Mrs. Gamp kept him in such paroxysms of laughter by whispering to him at the most inopportune times that he had to threaten to have nothing more to do with her unless she behaved better and came only when she was called.—Briefed from Notes by Nandor Fodor on "The Unknown Dickens."

Jessie E. Curl

Jessie E. Curl, the English medium and healer who spent some time serving Spiritualist churches in Australia before her work in California, Texas, and at the Rochester and Lily Dale "Federation" meetings last year, then spent a few months in England during "International Spiritualist Federation" celebrations—has recently served the Fred Jordan churches in Virginia, and is planning to

serve churches in and around New York City soon, lecturing, healing, and giving messages in the course of her missionary work . . . Interested churches may contact her through Fred Jordan, 154 Seaboard Avenue, Portsmouth, Va., or through her headquarters address, 3840 Hartford Street, St. Louis, Mo.

First-hand Observation

Though she has attended James Dickens's seances in San Francisco for seventeen years, Louise Barricklo still considers the seance in which she sat inside the cabinet and saw the forms materializing before her, as the most evidential of all. Her own mother materialized in a filmy pink lace robe beaded with tiny seed pearls, then Minnie Brown (the child-manifesting control) and Juanita (Atlantean lecturer) also materialized and the curtains were drawn back so all could see the five . . . Many forms manifested during the seance, and as each came back into the cabinet, "vanished like mist in the sunshine," just as they had built up "apparently out of nothing" in front of her.

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WOMEN AND WAR

By Ella Wheeler Wilcox

Contributed by A. D. Newman

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts and inoculate
The growing minds with thoughts of love and
peace.

"Let dogs delight to bark and bite," we say;
But human beings with immortal souls
Must rise above the methods of the brute
And walk with reason and with self-control.
And then—dear God! you men, you wise strong
men,

Our self-announced superiors in brain,
Our peers in judgment, you go forth to war!
You leap at one another, mutilate
And starve and kill your fellow-men, and ask
The world's applause for such heroic deeds.
You boast and strut; and if no song is sung,
No laudatory epic writ in blood,
Telling how many widows you have made,
Why then, perforce, you say our bards are dead
And inspiration sleeps to wake no more.
And we, the women, we whose lives you are —
What can we do but sit in silent homes
And wait and suffer? Not for us the blare
Of trumpets and the bugle's call to arms —
For us no waving banners, no supreme
Triumphant hour of conquest. Ours the slow
Dread torture of uncertainty, each day
The bootless battle with the same despair.
And when at best your victories reach our ears,
There reaches with them to our pitying hearts
The thought of countless homes made desolate —
And other women weeping for their dead.
O men, wise men, superior beings, say,
Is there no substitute for war in this
Great age and era? If you answer, "No,"
Then let us rear our children to be wolves
And teach them from the cradle how to kill.
Why should we women waste our time and work
In talking peace, when men declare for war?

No need for comment. Let us hope that there are many more who not only wish but speak and work for peace and goodwill amongst all peoples.

Whatever changes time may bring, understanding the law, we shall always expect something better, and thus set into operation the forces that will attract that something, realizing that many times angels go out that arch-angels may enter in.—Ralph Waldo Trine.

WARNING VOICE IN THE MIST

Reprinted from "Psychic News"

A modern version of the phenomenon which befell Saul of Tarsus when he was on the road to Damascus and a voice from heaven bade him turn back is related by Major Ernest May in the journal of the Services' Psychic League.

The incident occurred while the Major was serving as a Sergeant in Singapore in 1906 and like Saul he found himself surrounded suddenly by a dynamic psychic mist, virtually unable to move.

This rather frightening experience happened when he was cycling back to camp alone one night after attending an "at home" party given by the Sultan of Johore.

Sergeant May reached the seven-mile signpost on the Singapore road, then, all in a moment, he found himself completely surrounded by white mist of a peculiar odour.

"He writes: "I found that, try as I might, I could not pedal forward, so I got off and stood by my cycle. I looked to the right and left, forward and backward, but could see nothing but this thick mist. It seemed so strong that one not only saw it but felt it."

Utterly perplexed the Sergeant made an effort to push on through the fog, and as he did so a voice, which seemed to come from above him, said:

"Turn back and go by the Buena Vista Road or you will be killed."

Knowing that he had passed this road some distance back and that it meant a long detour the Sergeant ignored the spirit warning and tried to push forward again.

Once more the voice spoke, "Turn back or you will be killed."

This time the soldier felt impelled to obey and he turned his cycle round.

As he mounted his machine, the mist began to clear and the feeling of restraint which had gripped him fell away.

On the way back he passed another man cycling back to Singapore and they exchanged salutations.

Doctor Was Killed

After parade the next morning the Sergeant Major took his seat at the breakfast table, opened his morning paper and, turning to May, asked, "Have you seen this, May? Dr. B. was killed at the seventh milestone on the Singapore Road last night."

The Sergeant enquired at what time this happened and found that it was five minutes after he had turned back—Dr. B. was the cyclist who had passed him.

It appeared that three bandits concealed themselves in a ditch and three others behind the milestone, stretching a rope across to bring down any cyclist. As the doctor came abreast of them they killed and robbed him.

"Had it not been for this wonderful warning," writes May, "I should undoubtedly have shared the fate of the doctor."

During my travels I was requested to canvass the farmers in U.S.A. and obtain their opinion on prohibition.

At the first house I visited I asked to see the farmer and was told that he was in the fields. On returning I stated that I could not find him but had found an old-fashioned plough and a Chinaman.

"That was my husband," replied the lady. "How could so good-looking a woman as yourself marry a Chinaman?" I said.

Pointing to a house a mile away. "There lives a better-looking woman than I am, and she is married to a Spiritualist." This remark reflects the outlook of many who have not investigated Spiritualism.—C.N.

A DIET FOR MEDIUMS

By T. Kirby

J. Fraser Nicol, in an address on "Diet and Sensitiveness" at the Edinburgh Psychic College, maintained that "there is sound reason for believing that solid, starchy food retards the development of psychic faculties."

In his opinion, flesh foods tended to draw the energy of the body to the stomach, and the fine structures of the brain became dull and unresponsive to the unseen etheric world.

The lecturer's suggestion for the best diet for mediums was fruit, vegetables, and milk.

Any honest and intelligent person must agree that there can be no comparison between the destruction of vegetable forms and those of highly sentient members of the next highest—the vegetable kingdom. To suggest such a comparison is sheer sophistry.

In partaking of fruit, for instance, one does not even destroy the tree. It is there waiting to be plucked, and will fall to the ground if we do not take it. It is Nature's bait to the animals to secure the dissemination of the seed, as it is also her reward to man for his preservation of the tree which bears the fruit.

It illustrates the co-operation which God has ordained to reign between man and man, and between the kingdoms of Nature, but which have been neglected, with dire consequences in the form of disease and "death."

Such things are not "sent" by a loving God as punishment. Evil and ignorance bring inevitable results of discord and suffering. In Biblical language, we are bound by Satan, and it is he who does the punishing.

Abstention from flesh foods is a practical application of the spirit of Love to mundane affairs. It is part of the process of bringing the Kingdom of God—the Kingdom of Love—to earth.

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